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THE JOURNAL

OF THE

REVEREND JOHN WESLEY, A.M.,

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD.

FIRST COMPLETE AND STANDARD AMERICAN EDITION,

FROM THE LATEST LONDON EDITION,

WITH THE LAST CORRECTIONS OF THE AUTHOR:

COMPREHENDING, ALSO,

NUMEROUS TRANSLATIONS AND NOTES,

BY JOHN EMORY.

IN TWO VOLUMES.

VOLUME I.

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PREFACE TO VOLUME III.

1. It was in pursuance of an advice given by Bishop Taylor, in his "Rules for Holy Living and Dying," that, about fifteen years ago, I began to take a more exact account than I had done before, of the manner wherein I spent my time, writing down how I had employed every hour. This I continued to do, wherever I was, till the time of my leaving England. The variety of scenes which I then passed through, induced me to transcribe, from time to time, the more material parts of my diary, adding here and there such little reflections as occurred to my mind. Of this journal thus occasionally compiled, the following is a short extract: It not being my design to relate all those particulars, which I wrote for my own use only; and which would answer no valuable end to others, however important they were to me.

2. Indeed I had no design or desire to trouble the world with any of my little affairs: As cannot but appear to every impartial mind, from my having been so long "as one that heareth not;" notwithstanding the loud and frequent calls I have had to answer for myself. Neither should I have done it now, had not Captain Williams's affidavit, published *as soon as he had left England*, laid an obligation upon me, to do what in me lies, in obedience to that command of God, "Let not the good which is in you be evil spoken of." With this view I do at length "give an answer to every man that asketh me a reason of the hope which is in me," that in all these things "I have a conscience void of offence toward God and toward men."

3. I have prefixed hereto a letter, wrote several years since, containing a plain account of the rise of that little society in Oxford, which has been so variously represented. Part of this was published in 1733; but without my consent or knowledge. It now stands as it was wrote; without any addition, diminution, or amendment; it being my only concern herein nakedly to "declare the thing as it is."

4. Perhaps my employments of another kind may not allow me to give any farther answer to them who "say all manner of evil of me falsely," and seem to "think that they do God service." Suffice it, that both they and I shall shortly "give an account to Him that is ready to judge the quick and the dead."

INTRODUCTORY LETTER.

Oxon, October 18, 1730.

Sir,—The occasion of my giving you this trouble is of a very extraordinary nature. On Sunday last I was informed (as no doubt you will be ere long) that my brother and I had killed your son: that the rigorous fasting which he had imposed upon himself, by our advice, had increased his illness and hastened his death. Now though, considering it in itself, "it is a very small thing with me to be judged by man's judgment;" yet as the being thought guilty of so mischievous an imprudence might make me the less able to do the work I came into the world for, I am obliged to clear myself of it, by observing to you, as I have done to others, that your son left off fasting about a year and a half since; and that it is not yet half a year since I began to practise it.

I must not let this opportunity slip of doing my part toward giving you a juster notion of some other particulars, relating both to him and myself, which have been industriously misrepresented to you.

In March last he received a letter from you, which, not being able to read, he desired me to read to him; several of the expressions whereof I perfectly remember, and shall do, till I too am called hence. I then determined, that if God was pleased to take away your son before me, I would justify him and myself, which I now do with all plainness and simplicity, as both my character and cause required.

In one practice for which you blamed your son, I am only concerned as a friend, not as a partner. That, therefore, I shall consider first. Your own account of it was in effect this:—"He frequently went into poor people's houses, in the villages about Holt, called their children together, and instructed them in their duty to God, their neighbour, and themselves. He likewise explained to them the necessity of private as well as public prayer, and provided them with such forms as were best suited to their several capacities: and being well apprized how much the success of his endeavours depended on their good will toward him, to win upon their affections, he sometimes distributed among them a little of that money which he had saved from gaming, and the other fashionable expenses of the place." This is the first charge against him; upon which all that I shall observe is, that I will refer it to your own judgment, whether it be fitter to have a place in the catalogue of his faults, or of those virtues for which he is now "numbered among the sons of God."

If all the persons concerned in "that ridiculous society, whose follies you have so often heard repeated," could but give such a proof of their deserving the glorious title* which was once bestowed upon them, they would be contented that their "lives" too should be "counted madness, and their end" thought to be "without honour." But the truth is their title to holiness stands upon much less stable founda-

* The Holy Club.

tions; as you will easily perceive when you know the ground of this wonderful outcry, which it seems England is not wide enough to contain.

In November, 1729, at which time I came to reside at Oxford, your son, my brother, myself, and one more, agreed to spend three or four evenings in a week together. Our design was to read over the classics, which we had before read in private, on common nights, and on Sunday some book in divinity. In the summer following, Mr. M. told me he had called at the gaol, to see a man who was condemned for killing his wife; and that, from the talk he had with one of the debtors, he verily believed it would do much good, if any one would be at the pains of now and then speaking with them. This he so frequently repeated, that on the 24th of August, 1730, my brother and I walked with him to the castle. We were so well satisfied with our conversation there, that we agreed to go thither once or twice a week; which we had not done long, before he desired me to go with him to see a poor woman in the town, who was sick. In this employment too, when we came to reflect upon it, we believed it would be worth while to spend an hour or two in a week; provided the minister of the parish, in which any such person was, were not against it. But that we might not depend wholly on our own judgments, I wrote an account to my father of our whole design; withal begging that he, who had lived seventy years in the world, and seen as much of it as most private men have ever done, would advise us whether we had yet gone too far, and whether we should now stand still, or go forward.

Part of his answer, dated September 21, 1730, was this:—"And now as to your own designs and employments, what can I say less of them than, *Valde probo*:* and that I have the highest reason to bless God, that he has given me two sons together at Oxford, to whom he has given grace and courage to turn the war against the world and the devil, which is the best way to conquer them. They have but one more enemy to combat with, the flesh; which if they take care to subdue by fasting and prayer, there will be no more for them to do, but to proceed steadily in the same course, and expect 'the crown which fadeth not away.' You have reason to bless God, as I do, that you have so fast a friend as Mr. M. who, I see, in the most difficult service, is ready to break the ice for you. You do not know of how much good that poor wretch who killed his wife has been the providential occasion. I think I must adopt Mr. M. to be my son, together with you and your brother Charles; and when I have such a ternion to prosecute that war, wherein I am now *miles emeritus*,† I shall not be ashamed when they speak with their enemies in the gate.

"I am afraid lest the main objection you make against your going on in the business with the prisoners may secretly proceed from flesh and blood. For 'who can harm you if you are followers of that which is so good;' and which will be one of the marks by which the Shepherd of Israel will know his sheep at the last day?—Though if it were possible for you to suffer a little in the cause, you would have a confessor's reward. You own none but such as are out of their senses would be prejudiced against your acting in this manner; but say

* I greatly approve. † A soldier past service.

'These are they that need a physician.' But what if they will not accept of one who will be welcome to the poor prisoners? Go on then, in God's name, in the path to which your Saviour has directed you, and that track wherein your father has gone before you! For when I was an under-graduate at Oxford, I visited those in the castle there, and reflect on it with great satisfaction to this day. Walk as prudently as you can, though not fearfully, and my heart and prayers are with you.

"Your first regular step is, to consult with him (if any such there be) who has a jurisdiction over the prisoners; and the next is, to obtain the direction and approbation of your bishop. This is Monday morning, at which time I shall never forget you. If it be possible, I should be glad to see you all three here in the fine end of the summer. But if I cannot have that satisfaction, I am sure I can reach you every day, though you were beyond the Indies. Accordingly, to Him who is every where I now heartily commit you, as being

"Your most affectionate and joyful father."

In pursuance of these directions, I immediately went to Mr. Gerard, the bishop of Oxford's chaplain, who was likewise the person that took care of the prisoners when any were condemned to die: (at other times they were left to their own care:) I proposed to him our design of serving them as far as we could, and my own intention to preach there once a month, if the bishop approved of it. He much commended our design, and said he would answer for the bishop's approbation, to whom he would take the first opportunity of mentioning it. It was not long before he informed me he had done so, and that his lordship no only gave his permission, but was greatly pleased with the undertaking, and hoped it would have the desired success.

Soon after, a gentleman of Merton college, who was one of our little company, which now consisted of five persons, acquainted us that he had been much rallied the day before for being a member of *The Holy Club;* and that it was become a common topic of mirth at his college, where they had found out several of our customs, to which we were ourselves utter strangers. Upon this I consulted my father again, in whose answer were these words:—

"*December* 1.

"This day I received both yours, and this evening, in the course of our reading, I thought I found an answer that would be more proper than any I myself could dictate; though since it will not be easily translated, I send it in the original. Πολλη μοι καυκησις υπερ υμων· πεπληρωμαι τη παρακλησει, υπερπερισσευομαι τη χαρᾳ:* 2 Cor. vii, 4. What would you be? Would you be angels? I question whether a mortal can arrive to a greater degree of perfection, than steadily to do good, and for that very reason patiently and meekly to suffer evil. For my part, on the present view of your actions and designs, my daily prayers are, that God would keep you humble; and then I am sure that if you continue 'to suffer for righteousness' sake,' though it be but in a lower degree, 'the Spirit of glory and of God' shall, in some good measure, 'rest upon you.' Be never weary of well-doing: never look back; for you know the prize and the crown are before you: though

* Great is my glorying of you I am filled with comfort, I am exceeding joyful.

I can scarce think so meanly of you, as that you would be discouraged with 'the crackling of thorns under a pot.' Be not high-minded, but fear. Preserve an equal temper of mind under whatever treatment you meet with from a not very just or well-natured world. Bear no more sail than is necessary, but steer steady. The less you value yourselves for these unfashionable duties, (as there is no such thing as works of supererogation,) the more all good and wise men will value you, if they see your actions are of a-piece; or, which is infinitely more He by whom actions and intentions are weighed, will both accept, esteem, and reward you."

Upon this encouragement we still continued to meet together as usual; and to confirm one another, as well as we could, in our resolutions, to communicate as often as we had opportunity; (which is here once a week;) and do what service we could to our acquaintance, the prisoners, and two or three poor families in the town. But the outcry daily increasing, that we might show what ground there was for it, we proposed to our friends, or opponents, as we had opportunity, these or the like questions:—

I. Whether it does not concern all men of all conditions to imitate Him, as much as they can, "who went about doing good?"

Whether all Christians are not concerned in that command, "While we have time let us do good to all men?"

Whether we shall not be more happy hereafter, the more good we do now?

Whether we can be happy at all hereafter, unless we have, according to our power, "fed the hungry, clothed the naked, visited those that are sick, and in prison;" and made all these actions subservient to a higher purpose, even the saving of souls from death?

Whether it be not our bounden duty always to remember, that He did more for us than we can do for him, who assures us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

II. Whether, upon these considerations, we may not try to do good to our acquaintance? Particularly, whether we may not try to convince them of the necessity of being Christians?

Whether of the consequent necessity of being scholars?

Whether of the necessity of method and industry, in order to either learning or virtue?

Whether we may not try to persuade them to confirm and increase their industry, by communicating as often as they can?

Whether we may not mention to them the authors whom we conceive to have wrote the best on those subjects?

Whether we may not assist them, as we are able, from time to time, to form resolutions upon what they read in those authors, and to execute them with steadiness and perseverance?

III. Whether, upon the considerations above mentioned, we may not try to do good to those that are hungry, naked, or sick? In particular, whether, if we know any necessitous family, we may not give them a little food, clothes, or physic, as they want?

Whether we may not give them, if they can read, a Bible, Common-Prayer Book, or Whole Duty of Man.

Whether we may not, now and then, inquire how they have used them; explain what they do not understand, and enforce what they do?

Whether we may not enforce upon them, more especially, the necessity of private prayer, and of frequenting the church and sacrament?

Whether we may not contribute, what little we are able, toward having their children clothed and taught to read?

Whether we may not take care that they be taught their catechism, and short prayers for morning and evening?

IV. Lastly, Whether, upon the considerations above mentioned, we may not try to do good to those that are in prison? In particular, Whether we may not release such well-disposed persons as remain in prison for small sums?

Whether we may not lend smaller sums to those that are of any trade, that they may procure themselves tools and materials to work with?

Whether we may not give to them who appear to want it most, a little money, or clothes, or physic?

Whether we may not supply as many as are serious enough to read, with a Bible, and Whole Duty of Man?

Whether we may not, as we have opportunity, explain and enforce these upon them, especially with respect to public and private prayer and the blessed sacrament?

I do not remember that we met with any person who answered any of these questions in the negative; or who even doubted, whether it were not lawful to apply to this use that time and money which we should else have spent in other diversions. But several we met with who increased our little stock of money for the prisoners and the poor, by subscribing something quarterly to it; so that the more persons we proposed our designs to, the more we were confirmed in the belief of their innocency, and the more determined to pursue them, in spite of the ridicule, which increased fast upon us during the winter. However, in spring I thought it could not be improper to desire further instructions from those who were wiser and better than ourselves; and, accordingly, (on May 18, 1731,) I wrote a particular account of all our proceedings to a clergyman of known wisdom and integrity. After having informed him of all the branches of our design, as clearly and simply as I could, I next acquainted him with the success it had met with, in the following words:—"Almost as soon as we had made our first attempts this way, some of the men of wit in Christ Church entered the lists against us; and, between mirth and anger, made a pretty many reflections upon the Sacramentarians, as they were pleased to call us. Soon after, their allies at Merton changed our title, and did us the honour of styling us, The Holy Club. But most of them being persons of well-known characters, they had not the good fortune to gain any proselytes from the sacrament, till a gentleman, eminent for learning, and well esteemed for piety, joining them, told his nephew, that if he dared to go to the weekly communion any longer, he would immediately turn him out of doors. That argument, indeed, had no success: the young gentleman communicated next week. Upon which his uncle, having again tried to convince him that he was in the wrong way, by shaking him by the throat to no purpose, changed his method, and by mildness prevailed upon him to absent from it the Sun-

day following; as he has done five Sundays in six ever since. This much delighted our gay opponents, who increased their number apace; especially when, shortly after, one of the seniors of the college having been with the Doctor, upon his return from him sent for two young gentlemen severally, who had communicated weekly for some time, and was so successful in his exhortations, that for the future they promised to do it only three times a year. About this time there was a meeting (as one who was present at it informed your son) of several of the officers and seniors of the college, wherein it was consulted what would be the speediest way to stop the progress of enthusiasm in it. The result we know not, only it was soon publicly reported, that Dr. —— and the censors were going to blow up The Godly Club. This was now our common title; though we were sometimes dignified with that of The Enthusiasts, or The Reforming Club."

Part of the answer I received was as follows:—

"Good Sir,—"A pretty while after the date, yours came to my hand. I waived my answer till I had an opportunity of consulting your father, who, upon all accounts, is a more proper judge of the affair than I am. But I could never find a fit occasion for it. As to my own sense of the matter, I confess, I cannot but heartily approve of that serious and religious turn of mind that prompts you and your associates to those pious and charitable offices; and can have no notion of that man's religion, or concern for the honour of the University, that opposes you, as far as your design respects the colleges. I should be loath to send a son of mine to any seminary, where his conversing with virtuous young men, whose professed design of meeting together at proper times was to assist each other in forming good resolutions, and encouraging one another to execute them with constancy and steadiness, was inconsistent with any received maxims or rules of life among the members. As to the other branch of your design, as the town is divided into parishes, each of which has its proper incumbent, and as there is probably an ecclesiastic who has the spiritual charge of the prisoners, prudence may direct you to consult them: for though I dare not say you would be too officious, should you of your own mere motion seek out the persons that want your instructions and charitable contributions; yet, should you have the concurrence of their proper pastor, your good offices would be more regular, and less liable to censure."

Your son was now at Holt: however, we continued to meet at our usual times, though our little affairs went on but heavily without him. But at our return from Lincolnshire, in September last, we had the pleasure of seeing him again; when, though he could not be so active with us as formerly, yet we were exceeding glad to spend what time we could in talking and reading with him. It was a little before this time my brother and I were at London, when going into a bookseller's shop, (Mr. Rivington's in St. Paul's Church-yard,) after some other conversation, he asked us whether we lived in town; and upon our answering, "No; at Oxford:"—"Then, gentlemen," said he, "let me earnestly recommend to your acquaintance a friend I have there, Mr. Clayton, of Brazennose." Of this, having small leisure for contracting new acquaintance, we took no notice for the present. But in the spring

following, (April 20,) Mr. Clayton meeting me in the street, and giving Mr. Rivington's service, I desired his company to my room, and then commenced our acquaintance. At the first opportunity I acquainted him with our whole design, which he immediately and heartily closed with: and not long after, Mr. M—— having then left Oxford, we fixed two evenings in a week to meet on, partly to talk upon that subject, and partly to read something in practical divinity.

The two points whereunto, by the blessing of God and your son's help, we had before attained, we endeavoured to hold fast: I mean, the doing what good we can; and, in order thereto, communicating as often as we have opportunity. To these, by the advice of Mr. Clayton, we have added a third,—the observing the fasts of the Church; the general neglect of which we can by no means apprehend to be a lawful excuse for neglecting them. And in the resolution to adhere to these and all things else which we are convinced God requires at our hands, we trust we shall persevere till he calls us to give an account of our stewardship. As for the names of Methodists, Supererogation-men, and so on, with which some of our neighbours are pleased to compliment us, we do not conceive ourselves to be under any obligation to regard them, much less to take them for arguments. "To the law and to the testimony" we appeal, whereby we ought to be judged. If by these it can be proved we are in an error, we will immediately and gladly retract it: if not, we "have not so learned Christ," as to renounce any part of his service, though men should "say all manner of evil against us," with more judgment and as little truth as hitherto. We do, indeed, use all the lawful means we know, to prevent "the good which is in us" from being "evil spoken of;" but if the neglect of known duties be the one condition of securing our reputation, why fare it well;—we know whom we have believed, and what we thus lay out He will pay us again. Your son already stands before the judgment seat of Him who judges righteous judgment; at the brightness of whose presence the clouds remove: His eyes are open, and he sees clearly whether it was "blind zeal, and a thorough mistake of true religion, that hurried him on in the error of his way;" or whether he acted like a faithful and wise servant, who, from a just sense that his time was short, made haste to finish his work before his Lord's coming, that "when laid in the balance" he might not "be found wanting."

I have now largely and plainly laid before you the real ground of all the strange outcry you have heard; and am not without hope that by this fairer representation of it than you probably ever received before, both you and the clergyman you formerly mentioned may have a more favourable opinion of a good cause, though under an ill name. Whether you have or no, I shall ever acknowledge my best services to be due to yourself and your family, both for the generous assistance you have given my father, and for the invaluable advantages your son has (under God) bestowed on,

Sir,

Your ever obliged

and most obedient servant

ON THE DEATH OF

MR. MORGAN, OF CHRIST CHURCH.

BY THE REV. MR. SAMUEL WESLEY.

We fools counted his life madness.

If aught beneath them happy souls attend,
Let Morgan hear the triumph of a friend,
And hear well pleased. Let libertines so gay
With careless indolence despise the lay;
Let critic wits, and fools for laughter born,
Their verdict pass with supercilious scorn;
Let jovial crowds, by wine their senses drown'd,
Stammer out censure in their frantic round;
Let yawning sluggards faint dislike display,
Who, while they trust to-morrow, lose to-day;—
Let such as these the sacred strains condemn;
For 'tis true glory to be hiss'd by them.

Wise in his prime, he waited not for noon;
Convinced, that mortal never lived too soon.
As if foreboding then his little stay,
He made his morning bear the heat of day.
Fix'd, while unfading glory he pursues,
No ill to hazard, and no good to lose:
No fair occasion glides unheeded by;
Snatching the golden moments as they fly,
He by few fleeting hours ensures eternity.
Friendship's warm beams his artless breast inspire,
And tend'rest reverence for a much-loved sire.
He dared for heaven this flattering world forego,
Ardent to teach, as diligent to know;
Unwarp'd by sensual views, or vulgar aims,
By idle riches, or by idler names;
Fearful of sin in every close disguise;
Unmoved by threatening or by glozing lies.
Seldom indeed the wicked came so far,
Forced by his piety to defensive war;
Whose zeal for other men's salvation shown,
Beyond the reach of hell secured his own.
Gladd'ning the poor, where'er his steps he turn'd;
Where pined the orphan, or the widow mourn'd;
Where prisoners sigh'd beneath guilt's horrid stain
The worst confinement and the heaviest chain;
Where death's sad shade the uninstructed sight
Veil'd with thick darkness in the land of light.

Our Saviour thus fulfill'd his great design,
(If human we may liken to divine,)
Heal'd each disease that bodies frail endure,
And preach'd the' unhoped-for Gospel to the poor.

To means of grace the last respect he show'd,
Nor sought new paths, as wiser than his God:
Their sacred strength preserved him from extremes
Of empty outside or enthusiast dreams;
Whims of Molinos, lost in rapture's mist,
Or Quaker, late-reforming quietist.

He knew that works our faith must here employ,
And that 'tis heaven's great business to enjoy.
Fix'd on that heaven, he death's approaches saw,
Nor vainly murmur'd at our nature's law;
Repined not that his youth so soon should go,
Nor grieved for fleeting pleasures here below.
Of sharpest anguish scorning to complain,
He fills with mirth the intervals of pain.
Not only unappall'd, but joyful, sees
The dark, cold passage that must lead to peace,
Strong with immortal bloom secure to rise,
The tears for ever banish'd from his eyes.

Who now regrets his early youth would spend
The life so nobly that so soon should end?
Who blames the stripling for performing more
Than Doctors grave, and Prelates of threescore?
Who now esteems his fervour indiscreet,
His prayers too frequent, or his alms too great?
Who thinks, where blest he reigns beyond the sky
His crown too radiant, or his throne too high?
Who but the Fiend, who once his course withstood,
And whisper'd,—"Stay till fifty to be good?"
Sure, if believed to' obtain his hellish aim,
Adjourning to the time that never came.

JOURNAL.

TUESDAY, October 14, 1735.—Mr. Benjamin Ingham, of Queen's College, Oxford, Mr. Charles Delamotte, son of a merchant in London, who had offered himself some days before, my brother Charles Wesley, and myself, took boat for Gravesend, in order to embark for Georgia. Our end in leaving our native country was not to avoid want, (God having given us plenty of temporal blessings,) nor to gain the dung or dross of riches or honour; but singly this,—to save our souls; to live wholly to the glory of God. In the afternoon we found the Simmonds off Gravesend, and immediately went on board.

Wednesday and *Thursday* we spent with one or two of our friends, partly on board and partly on shore, in exhorting one another "to shake off every weight, and to run with patience the race set before us."

Fri. 17.—I began to learn German, in order to converse with the Germans, six and twenty of whom we had on board. On Sunday, the weather being fair and calm, we had the Morning Service, on quarter-deck. I now first preached *extempore*, and then administered the Lord's Supper to six or seven communicants. A little flock. May God increase it!

Mon. 20.—Believing the denying ourselves, even in the smallest instances, might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food,—chiefly rice and biscuit. In the afternoon, David Nitschman, Bishop of the Germans, and two others, began to learn English. O may we be, not only of one tongue, but of one mind and of one heart!

Tues. 21.—We sailed from Gravesend. When we were past about half the Goodwin Sands, the wind suddenly failed. Had the calm continued till ebb, the ship had probably been lost. But the gale sprung up again in an hour, and carried us into the Downs.

We now began to be a little regular. Our common way of living was this:—From four in the morning till five, each of us used private prayer. From five to seven we read the Bible together, carefully comparing it (that we might not lean to our own understandings) with the writings of the earliest ages. At seven we breakfasted. At eight were the public prayers. From nine to twelve I usually learned German, and Mr. Delamotte, Greek. My brother writ sermons, and Mr. Ingham instructed the children. At twelve we met to give an account to one another what we had done since our last meeting, and what we designed to do before our next. About one we dined. The time from dinner to four, we spent in reading to those whom each of us had taken in charge, or in speaking to them severally, as need required. At four were the Evening Prayers; when either the Second Lesson was explained, (as it always was in the morning,) or the children were catechised, and instructed before the congregation. From five

to six we again used private prayer. From six to seven I read in our cabin to two or three of the passengers, (of whom there were about eighty English on board,) and each of my brethren to a few more in theirs. At seven I joined with the Germans in their public service; while Mr. Ingham was reading between the decks, to as many as desired to hear. At eight we met again, to exhort and instruct one another. Between nine and ten we went to bed, where neither the roaring of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave us.

Fri. 24.—Having a rolling sea, most of the passengers found the effects of it. Mr. Delamotte was exceeding sick for several days: Mr. Ingham, for about half an hour. My brother's head ached much. Hitherto it has pleased God, the sea has not disordered me at all; nor have I been hindered one quarter of an hour from reading, writing, composing, or doing any business I could have done on shore.

During our stay in the Downs, some or other of us went, as often as we had opportunity, on board the ship that sailed in company with us, where also many were glad to join in prayer and hearing the word.

Fri. 31.—We sailed out of the Downs. At eleven at night I was waked by a great noise. I soon found there was no danger. But the bare apprehension of it gave me a lively conviction what manner of men those ought to be, who are every moment on the brink of eternity.

Sat. Nov. 1.—We came to St. Helen's harbour, and the next day into Cowes road. The wind was fair, but we waited for the man-of-war which was to sail with us. This was a happy opportunity of instructing our fellow travellers. May He whose seed we sow, give it the increase!

Sun. 16.—Thomas Hird, and Grace his wife, with their children, Mark, aged twenty one, and Phebe, about seventeen, late Quakers, were, at their often-repeated desire, and after careful instruction, admitted to baptism.

Thur. 20.—We fell down into Yarmouth road, but the next day were forced back into Cowes. During our stay here there were several storms: in one of which two ships in Yarmouth road were lost.

The continuance of the contrary winds gave my brother an opportunity of complying with the desire of the minister of Cowes, and preaching there three or four times. The poor people flocked together in great numbers. We distributed a few little books among the more serious of them, which they received with all possible expressions of thankfulness.

Fri. 21.—One recovering from a dangerous illness, desired to be instructed in the nature of the Lord's Supper. I thought it concerned her to be first instructed in the nature of Christianity; and, accordingly, fixed an hour a day to read with her in Mr. Law's Treatise on Christian Perfection.

Sun. 23.—At night I was waked by the tossing of the ship and roaring of the wind, and plainly showed I was unfit, for I was unwilling to die.

Tues. Dec. 2.—I had much satisfaction in conversing with one that was very ill and very serious. But in a few days she recovered from her sickness and from her seriousness together.

Sun. 7.—Finding nature did not require so frequent supplies as we had been accustomed to, we agreed to leave off suppers; from doing which, we have hitherto found no inconvenience.

Wed. 10.—We sailed from Cowes, and in the afternoon passed the Needles. Here the ragged rocks, with the waves dashing and foaming at the foot of them, and the white side of the island rising to such a height, perpendicular from the beach, gave a strong idea of "Him that spanneth the heavens, and holdeth the waters in the hollow of his hand!"

To-day I spoke closely on the head of religion, to one I had talked with once or twice before. Afterward she said, with many tears, "My mother died when I was but ten years old. Some of her last words were, 'Child, fear God; and though you lose me, you shall never want a friend.' I have now found a friend when I most wanted and least expected one."

From this day to the fourteenth, being in the Bay of Biscay, the sea was very rough. Mr. Delamotte and many others were more sick than ever; Mr. Ingham, a little; I, not at all. But the fourteenth being a calm day, most of the sick were cured at once.

Thur. 18.—One who was big with child, in a high fever, and almost wasted away with a violent cough, desired to receive the holy communion before she died. At the hour of her receiving she began to recover, and in a few days was entirely out of danger.

Sun. 21.—We had fifteen communicants, which was our usual number on Sundays: on Christmas day we had nineteen; but on New Year's day fifteen only.

Thur. Jan. 15, 1736.—Complaint being made to Mr. Oglethorpe, of the unequal distribution of the water among the passengers, he appointed new officers to take charge of it. At this the old ones and their friends were highly exasperated against us, to whom they imputed the change. But "the fierceness of man shall turn to thy praise."

Sat. 17.—Many people were very impatient at the contrary wind. At seven in the evening they were quieted by a storm. It rose higher and higher till nine. About nine the sea broke over us from stem to stern; burst through the windows of the state cabin, where three or four of us were, and covered us all over, though a bureau sheltered me from the main shock. About eleven I lay down in the great cabin, and in a short time fell asleep, though very uncertain whether I should wake alive, and much ashamed of my unwillingness to die. O how pure in heart must he be, who would rejoice to appear before God at a moment's warning! Toward morning, "He rebuked the winds and the sea, and there was a great calm."

Sun. 18.—We returned God thanks for our deliverance, of which a few appeared duly sensible. But the rest (among whom were most of the sailors) denied we had been in any danger. I could not have believed that so little good would have been done by the terror they were in before. But it cannot be that they should long obey God from fear, who are deaf to the motives of love.

Fri. 23.—In the evening another storm began. In the morning it increased, so that they were forced to let the ship drive. I could not but say to myself, "How is it that thou hast no faith?" being still unwilling to die. About one in the afternoon, almost as soon as I had stepped out of the great cabin door, the sea did not break as usual, bu-

came with a full smooth tide over the side of the ship. I was vaulted over with water in a moment, and so stunned, that I scarce expected to lift up my head again, till the sea should give up her dead. But thanks be to God, I received no hurt at all. About midnight the storm ceased.

Sun. 25.—At noon our third storm began. At four it was more violent than before. Now, indeed, we could say, "The waves of the sea were mighty, and raged horribly. They rose up to the heavens above, and" clave "down to hell beneath." The winds roared round about us, and (what I never heard before) whistled as distinctly as if it had been a human voice. The ship not only rocked to and fro with the utmost violence, but shook and jarred with so unequal, grating a motion, that one could not but with great difficulty keep one's hold of any thing, nor stand a moment without it. Every ten minutes came a shock against the stern or side of the ship, which one would think should dash the planks in pieces. At this time a child, privately baptized before, was brought to be received into the church. It put me in mind of Jeremiah's buying the field, when the Chaldeans were on the point of destroying Jerusalem, and seemed a pledge of the mercy God designed to show us, even in the land of the living.

We spent two or three hours after prayers, in conversing suitably to the occasion, confirming one another in a calm submission to the wise, holy, gracious will of God. And now a storm did not appear so terrible as before. Blessed be the God of all consolation!

At seven I went to the Germans. I had long before observed the great seriousness of their behaviour. Of their humility they had given a continual proof, by performing those servile offices for the other passengers, which none of the English would undertake; for which they desired, and would receive no pay, saying, "It was good for their proud hearts," and "their loving Saviour had done more for them." And every day had given them occasion of showing a meekness, which no injury could move. If they were pushed, struck, or thrown down, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterward, "Was you not afraid?" He answered, "I thank God, no." I asked, "But were not your women and children afraid?" He replied mildly, "No; our women and children are not afraid to die."

From them I went to their crying, trembling neighbours, and pointed out to them the difference in the hour of trial, between him that feareth God, and him that feareth him not. At twelve the wind fell. This was the most glorious day which I have hitherto seen.

Mon. 26.—We enjoyed the calm. I can conceive no difference, comparable to that between a smooth and a rough sea, except that which is between a mind calmed by the love of God, and one torn up by the storms of earthly passions.

Thur. 29.—About seven in the evening, we fell in with the skirts of a hurricane. The rain as well as the wind was extremely violent. The sky was so dark in a moment, that the sailors could not so much as see the ropes, or set about furling the sails. The ship must, in all probability, have overset, had not the wind fell as suddenly as it rose. Toward the end of it, we had that appearance on each of the masts which (it is thought) the ancients called Castor and Pollux. It was a small ball of white fire, like a star. The mariners say, it appears either in a storm, (and then commonly upon the deck,) or just at the end of it; and then it is usually on the masts or sails.

Fri. 30.—We had another storm, which did us no other harm than splitting the foresail. Our bed being wet, I laid me down on the floor, and slept sound till morning. And, I believe, I shall not find it needful to go to bed (as it is called) any more.

Sun. Feb. 1.—We spoke with a ship of Carolina; and Wednesday 4, came within soundings. About noon, the trees were visible from the mast, and in the afternoon from the main deck. In the Evening Lesson were these words, "A great door, and effectual, is opened." O let no one shut it!

Thur. 5.—Between two and three in the afternoon, God brought us all safe into the Savannah river. We cast anchor near Tybee Island where the groves of pines, running along the shore, made an agreeable prospect, showing, as it were, the bloom of spring in the depth of winter.

Fri. 6.—About eight in the morning, we first set foot on American ground. It was a small uninhabited island, over against Tybee. Mr. Oglethorpe led us to a rising ground, where we all kneeled down to give thanks. He then took boat for Savannah. When the rest of the people were come on shore, we called our little flock together to prayers. Several parts of the Second Lesson (Mark vi,) were wonderfully suited to the occasion; in particular, the account of the courage and sufferings of John the Baptist; our Lord's directions to the first preachers of his Gospel, and their toiling at sea, and deliverance; with these comfortable words, "It is I, be not afraid."

Sat. 7.—Mr. Oglethorpe returned from Savannah with Mr. Spangenberg, one of the pastors of the Germans. I soon found what spirit he was of; and asked his advice with regard to my own conduct. He said, "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit, that you are a child of God?" I was surprised, and knew not what to answer. He observed it, and asked, "Do you know Jesus Christ?" I paused, and said, "I know he is the Saviour of the world." "True," replied he; "but do you know he has saved you?" I answered, "I hope he has died to save me." He only added, "Do you know yourself?" I said, "I do." But I fear they were vain words.

Mon. 9.—I asked him many questions, both concerning himself and the church at Hernhuth. The substance of his answers was this:—

"At eighteen years old, I was sent to the university of Jena, where I spent some years in learning languages, and the vain philosophy, which I have now long been labouring to forget. Here it pleased God, by some that preached his word with power, to overturn my heart. I immediately threw aside all my learning, but what tended to save my

soul. I shunned all company, and retired into a solitary place, resolving to spend my life there. For three days I had much comfort here: but on the fourth it was all gone. I was amazed, and went for advice to an experienced Christian. When I came to him, I could not speak. But he saw my heart, and advised me to go back to my house, and follow the business Providence called me to. I went back, but was fit for nothing. I could neither do business, nor join in any conversation. All I could say to any one, was Yes, or No. Many times I could not say that, nor understand the plainest thing that was said to me. My friends and acquaintance looked upon me as dead, came no more to me, nor spoke about me.

"When I grew better, I began teaching some poor children. Others joining with me, we taught more and more, till there were above thirty teachers, and above two hundred scholars. I had now invitations to other universities. But I could not accept of any; desiring only, if it were the will of God, to be little and unknown. I had spent some years thus, when Professor Breithaupt, of Halle, died: being then pressed to remove thither, I believed it was the call of God, and went. I had not been long there, before many faults were found, both with my behaviour and preaching; and offences increased more and more, till, after half a year, a petition against me was sent to the King of Prussia, who sent an order to the commander at Halle; in pursuance whereof I was warned to leave the city in forty-eight hours. I did so, and retired to Hernhuth to Count Zinzendorf.

"The village of Hernhuth contains about a thousand souls, gathered out of many nations. They hold fast the discipline, as well as the faith and practice, of the apostolical church. I was desired by the brethren there last year, to conduct sixteen of them to Georgia, where two lots of ground are assigned us; and with them I have staid ever since."

I asked, "Whither he was to go next?" He said, "I have thoughts of going to Pennsylvania. But what God will do with me, I know not. I am blind. I am a child. My Father knows; and I am ready to go wherever he calls."

Fri. 13.—Some of the Indians sent us word of their intention to come down to us. In our course of reading to-day, were these words: "Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord," Zech. viii, 20–22.

Sat. 14.—About one, Tomo Chachi, his nephew Thleeanouhee, his wife Sinauky, with two more women, and two or three Indian children, came on board. As soon as we came in, they all rose and shook us by the hand; and Tomo Chachi (one Mrs. Musgrove interpreted) spoke as follows:—

"I am glad you are come. When I was in England, I desired that some would speak the great Word to me; and my nation then desired to hear it; but now we are all in confusion. Yet I am glad you are come. I will go up and speak to the wise men of our nation; and I hope they will hear. But we would not be made Christians as

the Spaniards make Christians: we would be taught, before we are baptized."

I answered, "There is but One, He that sitteth in heaven, who is able to teach man wisdom. Though we are come so far, we know not whether he will please to teach you by us or no. If he teaches you, you will learn wisdom, but we can do nothing." We then withdrew.

Sun. 15.—Another party of Indians came; they were all tall, well-proportioned men, and had a remarkable softness in their speech, and gentleness in their whole behaviour. In the afternoon they all returned home but three, who staid to go with Mr. Oglethorpe.

Mon. 16.—Mr. Oglethorpe set out for the new settlement on the Alatamahaw river. He took with him fifty men, besides Mr. Ingham, Mr. Hermsdorf, and the three Indians.

Thur. 19.—My brother and I took boat, and, passing by Savannah, went to pay our first visit in America to the poor Heathens. But neither Tomo Chachi nor Sinauky was at home. Coming back, we waited upon Mr. Causton, the chief magistrate of Savannah. From him we went with Mr. Spangenberg to the German brethren. About eleven we returned to the boat, and came to our ship about four in the morning.

Sat. 21.—Mary Welch, aged eleven days, was baptized according to the custom of the first Church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour.

Tues. 24.—Mr. Oglethorpe returned. The day following, I took my leave of most of the passengers of the ship, who all appeared serious. It may be, all the seed is not fallen upon stony ground.

In the evening I went to Savannah again, whence Mr. Spangenberg, Bishop Nitschman, and Andrew Dober, went up with us to Mrs. Musgrove's, to choose a spot for the little house, which Mr. Oglethorpe had promised to build us. Being afterward disappointed of our boat, we were obliged to pass the night there. But wherever we are it is the same thing, if it be the will of our Father which is in heaven.

At our return the next day, (Mr. Quincy being then in the house wherein we afterward were,) Mr. Delamotte and I took up our lodging with the Germans. We had now an opportunity, day by day, of observing their whole behaviour. For we were in one room with them from morning to night, unless for the little time I spent in walking. They were always employed, always cheerful themselves, and in good humour with one another; they had put away all anger, and strife, and wrath, and bitterness, and clamour, and evil speaking; they walked worthy of the vocation wherewith they were called, and adorned the Gospel of our Lord in all things.

Sat. 28.—They met to consult concerning the affairs of their Church: Mr. Spangenberg being shortly to go to Pennsylvania, and Bishop Nitschman to return to Germany. After several hours spent in conference and prayer, they proceeded to the election and ordination of a Bishop. The great simplicity, as well as solemnity, of the whole, almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul the tent maker, or Peter the fisherman presided; yet with the demonstration of the Spirit and of power.

Sun. 29.—Hearing Mr. Oglethorpe did not come any more to Savannah, before he went to Frederica, I was obliged to go down to the ship again, (Mr. Spangenberg following me thither,) and receive his orders and instructions on several heads. From him we went to public prayers; after which we were refreshed by several letters from England. Upon which I could not but observe, how careful our Lord is, to repay whatever we give up on his account. When I left England, I was chiefly afraid of two things: one, that I should never again have so many faithful friends as I left there; the other, that the spark of love which began to kindle in their hearts would cool and die away. But who knoweth the mercy and power of God? From ten friends I am awhile secluded, and he hath opened me a door into a whole Church. And as to the very persons I left behind, his Spirit has gone forth so much the more, teaching them not to trust in man, but "in Him that raised the dead, and calleth the things that are not, as though they were." About four, having taken leave of Mr. Spangenberg, who was the next morning to set out for Pennsylvania, I returned to Savannah.

Sat. March 6.—I had a long conversation with John Reinier, the son of a gentleman, who, being driven out of France, on account of his religion, settled at Vivay, in Switzerland, and practised physic there. His father died while he was a child. Some years after, he told his mother he was desirous to leave Switzerland, and to retire into some other country, where he might be free from the temptations which he could not avoid there. When her consent was at length obtained, he agreed with a master of a vessel, with whom he went to Holland by land, thence to England, and from England to Pennsylvania. He was provided with money, books, and drugs, intending to follow his father's profession. But no sooner was he come to Philadelphia, than the captain, who had borrowed his money before, instead of repaying it, demanded the full pay for his passage, and under that pretence seized on all his effects. He then left him in a strange country, where he could not speak to be understood, without necessaries, money, or friends. In this condition he thought it best to sell himself for a servant, which he accordingly did, for seven years. When about five were expired, he fell sick of a lingering illness, which made him useless to his master; who, after it had continued half a year, would not keep him any longer, but turned him out to shift for himself. He first tried to mend shoes, but soon after joined himself to some French Protestants, and learned to make buttons. He then went and lived with an Anabaptist; but soon after, hearing an account of the Germans in Georgia, walked from Pennsylvania thither, where he found the rest which he had so long sought in vain.

Sun. 7.—I entered upon my ministry at Savannah, by preaching on the Epistle for the day, being the thirteenth of the first of Corinthians In the Second Lesson (Luke xviii,) was our Lord's prediction of the treatment which he himself (and, consequently, his followers) was to meet with from the world; and his gracious promise to those who are content, *nudi nudum Christum sequi*:* "Verily I say unto you, There is no man that hath left house. or friends, or brethren, or wife, or chil

* Naked to follow a naked Christ.—EDIT.

dren, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Yet, notwithstanding these plain declarations of our Lord,—notwithstanding my own repeated experience,—notwithstanding the experience of all the sincere followers of Christ whom I have ever talked with, read or heard of; nay, and the reason of the thing evincing to a demonstration that all who love not the light must hate Him who is continually labouring to pour it in upon them; I do here bear witness against myself, that when I saw the number of people crowding into the church, the deep attention with which they received the word, and the seriousness that afterward sat on all their faces; I could scarce refrain from giving the lie to experience and reason and Scripture all together. I could hardly believe that the greater, the far greater part of this attentive, serious people, would hereafter trample under foot that word, and say all manner of evil falsely of him that spake it. O who can believe what their heart abhors? Jesus, Master, have mercy on us! Let us love thy cross; then shall we believe, "if we suffer with thee, we shall also reign with thee!"

This evening one of the Germans, who had been long ill of a consumption, found himself much worse. On my mentioning it to Bishop Nitschman he smiled and said, "He will soon be well; he is ready for the Bridegroom."

Sun. 14.—Having before given notice of my design to do so, every Sunday and holiday, according to the rules of our Church, I administered the holy communion to eighteen persons. Which of these will endure to the end?

Mon. 15.—Mr. Quincy going for Carolina, I removed into the minister's house. It is large enough for a larger family than ours, and has many conveniencies, besides a good garden. I could not but reflect on the well-known epigram,

Αγρος Αχαιμενιδυ γενομην ποτε· νυν δε Μενιππυ.*

How short a time will it be before its present possessor is removed! perhaps to be no more seen!

Sun. 28.—A servant of Mr. Bradley's sent to desire to speak with me. Going to him, I found a young man ill, but perfectly sensible. He desired the rest to go out, and then said, "On Thursday night, about eleven, being in bed, but broad awake, I heard one calling aloud, 'Peter! Peter Wright!' and looking up, the room was as light as day, and I saw a man in very bright clothes stand by the bed, who said, 'Prepare yourself, for your end is nigh;' and then immediately all was dark as before." I told him, "The advice was good, whencesoever it came." In a few days he recovered from his illness; his whole temper was changed as well as his life; and so continued to be, till after three or four weeks he relapsed, and died in peace.

Tues. 30.—Mr. Ingham, coming from Frederica, brought me letters, pressing me to go thither. The next day Mr. Delamotte and I began to try, whether life might not as well be sustained by one sort as by variety of food. We chose to make the experiment with bread; and

* Formerly I was the estate of Achæmenides, but I am now the property of Menippus.—EDIT.

were never more vigorous and healthy than while we tasted nothing else. "Blessed are the pure in heart;" who, whether they eat or drink, or whatever they do, have no end therein but to please God! To them all things are pure. Every creature is good to them, and nothing to be rejected. But let them who know and feel that they are not thus pure, use every help, and remove every hinderance; always remembering, "He that despiseth little things shall fall by little and little."

Sun. April 4.—About four in the afternoon I set out for Frederica, in a pettiawga, (a sort of flat-bottomed barge.) The next evening we anchored near Skidoway Island, where the water, at flood, was twelve or fourteen foot deep. I wrapped myself up from head to foot in a large cloak, to keep off the sand flies, and lay down on the quarter-deck. Between one and two I waked under water, being so fast asleep that I did not find where I was till my mouth was full of it. Having left my cloak, I know not how, upon deck, I swam round to the other side of the pettiawga, where a boat was tied, and climbed up by the rope without any hurt, more than wetting my clothes. Thou art the God of whom cometh salvation: thou art the Lord by whom we escape death.

The winds were so contrary, that on Saturday 10, we could but just get over against Doboy Island, twenty miles from Frederica, but could not possibly make the creek, having a strong tide also against us. Here we lay beating off till past one, when the lightning and rain, which we had long seen at a distance, drove down full upon us; till, after a quarter of an hour, the clouds parted, some passing on the right, and some on the left, leaving us a clear sky, and so strong a wind right after us, as in two hours brought us to Frederica.

A little before we landed, I opened my Testament on these words: "If God be for us, who can be against us?" Coming on shore, I found my brother exceeding weak, having been for some time ill of a flux; but he mended from the hour he saw me. This also hath God wrought!

Sun. 11.—I preached at the new Storehouse on the first verse of the Gospel for the day: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" There was a large congregation, whom I endeavoured to convince of unbelief, by simply proposing the conditions of salvation, as they are laid down in Scripture; and appealing to their own hearts, whether they believed they could be saved on no other terms.

In every one of the six following days, I had some fresh proofs of the absolute necessity of following that wise advice of the apostle: "Judge nothing before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

Sat. 17.—We set out for Savannah, and reached it on Tuesday evening. O blessed place, where, having but one end in view, dissembling and fraud are not; but each of us can pour out his heart without fear into his brother's bosom!

Not finding, as yet, any door open for the pursuing our main design, we considered in what manner we might be most useful to the little flock at Savannah. And we agreed, 1. To advise the more serious among them to form themselves into a sort of little society, and to meet;

once or twice a week, in order to reprove, instruct, and exhort one another. 2. To select out of these a smaller number for a more intimate union with each other, which might be forwarded, partly by our conversing singly with each, and partly by inviting them all together to our house; and this, accordingly, we determined to do every Sunday in the afternoon.

Wed. May 5.—I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, "Neither Mr. P. nor I will consent to its being dipped." I answered, "If you 'certify that your child is weak, it will suffice (the rubric says) to pour water upon it.'" She replied, "Nay, the child is not weak, but I am resolved it shall not be dipped." This argument I could not confute. So I went home; and the child was baptized by another person.

Sun. 9.—I began dividing the public prayers, according to the original appointment of the Church: (still observed in a few places in England:) the Morning service began at five; the Communion office (with the sermon) at eleven; the Evening service about three; and this day I began reading prayers in the court house: a large and convenient place.

Mon. 10.—I began visiting my parishioners in order, from house to house; for which I set apart (the time when they cannot work, because of the heat, viz.) from twelve till three in the afternoon.

Sun. 16.—We were surprised in the evening by my brother, just come from Frederica. After some conversation, we consulted how the poor people there might be taken care of during his absence: and it was at last agreed that Mr. Ingham and I should take our turns in assisting them; and the first was allotted me. Accordingly, on Tuesday 18, I walked to Thunderbolt; whence the next afternoon we set out in a small boat. In the evening we touched at Skidoway, and had a small, but attentive, congregation to join with us in Evening Prayer.

Sat. 22.—About four in the afternoon we entered upon Doboy Sound. The wind, which was right a-head, was so high when we were in the middle of it, and the sea so rough, being driven in at the inlet, that the boat was on the point of sinking every moment. But it pleased God to bring us safe to the other side in half an hour, and to Frederica the next morning. We had public prayers at nine, at which nineteen persons were present; and (I think) nine communicants.

Fri. 28.—I read the Commendatory Prayer by Mr. Germain, who lay at the point of death. He had lost his speech and his senses. His eyes were set, neither had he any discernible motion but the heaving of his breast. While we stood round him, he stretched out his arms, rubbed his head, recovered his sight, speech, and understanding; and immediately sending for the bailiffs, settled the affairs of his family; and then lay down and died.

At the first service on Sunday, May 30, were only five; at the second twenty-five. The next day I made Mr. Lassel's will; who, notwithstanding his great weakness, was quite revived when any mention was made of death or of eternity.

Tues. June 1.—After praying with him, I was surprised to find one of the most controverted questions in divinity, disinterested love, decided at once by a poor old man, without education or learning, or any instructer but the Spirit of God. I asked him what he thought of Paradise:

(to which he had said he was going;) he said, "To be sure, it is a fine place. But I don't mind that; I don't care what place I am in. Let God put me where he will, or do with me what he will, so I may but set forth his honour and glory."

Thur. 3.—Being Ascension day, we had the holy communion; but only Mr. Hird's family joined with us in it. One reason why there were no more, was, because a few words which a woman had inadvertently spoken, had set almost all the town in a flame. Alas! how shall a city stand that is thus divided against itself? Where there is no brotherly love, no meekness, no forbearing, or forgiving one another; but envy, malice, revenge, suspicion, anger, clamour, bitterness, evil speaking, without end! Abundant proof that there can be no true love of man, unless it be built on the love of God.

Sun. 6.—Calling on Mr. Lassel, and asking how he did, "My departure," said he, "I hope is at hand." I asked, "Are you troubled at that?" He replied, "O no; to depart, and to be with Christ, is far better. I desire no more of this bad world. My hope and my joy and my love is there." The next time I saw him, he said, "I desire nothing more, than for God to forgive my many and great sins. I would be humble. I would be the humblest creature living. My heart is humble and broken for my sins. Tell me, teach me, what shall I do to please God. I would fain do whatever is his will." I said, "It is his will you should suffer." He answered, "Then I *will* suffer. I will gladly suffer whatever pleases him."

Mon. 7.—Finding him weaker, I asked, "Do you still desire to die?" He said, "Yes; but I dare not pray for it, for fear I should displease my heavenly Father. His will be done. Let him work his will, in my life, or in my death."

Thur. 10.—We began to execute at Frederica what we had before agreed to do at Savannah. Our design was, on Sundays, in the afternoon, and every evening, after public service, to spend some time with the most serious of the communicants, in singing, reading, and conversation. This evening we had only Mark Hird. But on Sunday Mr. Hird and two more desired to be admitted. After a psalm and a little conversation, I read Mr. Law's "Christian Perfection," and concluded with another psalm.

Sat. 12.—Being with one who was very desirous to converse with me, but not upon religion, I spoke to this effect:—"Suppose you was going to a country where every one spoke Latin, and understood no other language, neither would converse with any that did not understand it: suppose one was sent to stay here a short time, on purpose to teach it you; suppose that person, pleased with your company, should spend his time in trifling with you, and teach you nothing of what he came for: would that be well done? Yet this is our case. You are going to a country where every one speaks the love of God. The citizens of heaven understand no other language. They converse with none who do not understand it. Indeed none such are admitted there. I am sent from God to teach you this. A few days are allotted us for that purpose. Would it then be well done in me, because I was pleased with your company, to spend this short time in trifling, and teach you nothing of what I came for? God forbid! I will

rather not converse with you at all. Of the two extremes, this is the best."

Wed. 16.—Another little company of us met; Mr. Reed, Davidson, Walker, Delamotte, and myself. We sung, read a little of Mr. Law, and then conversed. Wednesdays and Fridays were the days we fixed for constant meeting.

Thur. 17.—An officer of a man-of-war, walking just behind us, with two or three of his acquaintance, cursed and swore exceedingly: but upon my reproving him, seemed much moved, and gave me many thanks.

Sat. 19.—Mr. Oglethorpe returned from the south, and gave orders on Sunday, the 20th, that none should profane the day (as was usual before) by fishing or fowling upon it. In the afternoon I summed up what I had seen or heard at Frederica, inconsistent with Christianity, and, consequently, with the prosperity of the place. The event was as it ought: some of the hearers were profited, and the rest deeply offended.

This day, at half an hour past ten, God heard the prayer of his servant; and Mr. Lassel, according to his desire, was "dissolved that he might be with Christ."

Tues. 22.—Observing much coldness in Mr. ——'s behaviour, I asked him the reason of it. He answered, "I like nothing you do. All your sermons are satires upon particular persons, therefore I will never hear you more; and all the people are of my mind, for we won't hear ourselves abused.

"Beside, they say, they are Protestants. But as for you, they cannot tell what religion you are of. They never heard of such a religion before. They do not know what to make of it. And then your private behaviour:—all the quarrels that have been here since you came, have been long of you. Indeed there is neither man nor woman in the town, who minds a word you say. And so you may preach long enough; but nobody will come to hear you."

He was too warm for hearing an answer. So I had nothing to do but to thank him for his openness, and walk away.

Wed. 23.—I had a long conversation with Mr. ——, upon the nature of true religion. I then asked him, why he did not endeavour to recommend it to all with whom he conversed. He said, "I did so once; and, for some time, I thought I had done much good by it. But I afterward found they were never the better, and I myself was the worse. Therefore now, though I always strive to be inoffensive in my conversation, I do not strive to make people religious, unless those that have a desire to be so, and are, consequently, willing to hear me. But I have not yet (I speak not of you or your brother) found one such person in America."

"He that hath ears to hear, let him hear!" Mark the tendency of this accursed principle! If you will speak only to those who are *willing to hear*, see how many you will turn from the error of their ways! If, therefore, striving to do good, you have done hurt, what then? So did St. Paul. So did the Lord of life. Even His word was "the savour of death, as well as the savour of life." But shall you, therefore, strive no more? God forbid! Strive more humbly, more calmly, more cautiously. Do not strive as you did before,—but strive while the breath of God is in your nostrils!

Being to leave Frederica in the evening, I took the more notice of these words in the Lesson for the day: "Whereunto shall I liken the men of this generation? They are like unto children sitting in the market place, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners!" Luke vii, 31–34.

About eleven at night we took boat; and on Saturday 26, about one in the afternoon, came to Savannah. O what do we want here either for life or godliness! If suffering, God will send it in his time.

Sun. 27.—About twenty joined with us in morning prayer. An hour or two after, a large party of Creek Indians came; the expectation of whom deprived us of our place of public worship, in which they were to have their audience.

Wed. 30.—I hoped a door was opened for going up immediately to the Choctaws, the least polished, that is, the least corrupted, of all the Indian nations. But upon my informing Mr. Oglethorpe of our design, he objected, not only the danger of being intercepted, or killed by the French there; but much more, the inexpediency of leaving Savannah destitute of a minister. These objections I related to our brethren in the evening, who were all of opinion, "We ought not to go yet."

Thur. July 1.—The Indians had an audience; and another on Saturday, when Chicali, their head man, dined with Mr. Oglethorpe. After dinner, I asked the grey-headed old man, what he thought he was made for. He said, "He that is above knows what he made us for. We know nothing. We are in the dark. But white men know much. And yet white men build great houses, as if they were to live for ever. But white men cannot live for ever. In a little time, white men will be dust as well as I." I told him, "If red men will learn the good book, they may know as much as white men. But neither we nor you can understand that book, unless we are taught by Him that is above: and He will not teach, unless you avoid what you already know is not good." He answered, "I believe that. He will not teach us while our hearts are not white. And our men do what they know is not good: they kill their own children. And our women do what they know is not good: they kill the child before it is born. Therefore, He that is above does not send us the good book."

Hearing the younger of the Miss Boveys was not well, I called upon them this evening. I found she had only the prickly heat, a sort of rash, very common here in summer. We soon fell into serious conversation, after I had asked, if they did not think they were too young to trouble themselves with religion yet; and, whether they might not defer it ten or a dozen years. To which one of them replied, "If it will be reasonable ten years hence to be religious, it is so now: I am not for deferring one moment."

Wed. 7.—I called there again, being determined now to speak more closely. But meeting company there, *prudence* induced me to put it off till another opportunity.

Thur. 8.—Mr. O. being there again, and casually speaking of sudden death, Miss Becky said, "If it was the will of God, I should choose to die without a lingering illness." Her sister said, "Are you, then, always prepared to die?" She replied, "Jesus Christ is always prepared to help me. And little stress is to be laid on such a preparation for death as is made in a fit of sickness."

Sat. 10.—Just as they had done drinking tea, Mrs. Margaret, seeing her colour change, asked if she was well? She did not return any answer; and Dr. Talser soon after going by, she desired him to step in, and said, "Sir, my sister, I fear, is not well." He looked earnestly at her, felt her pulse, and replied, "Well! madam; your sister is dying!" However, he thought it not impossible bleeding might help. She bled about an ounce, leaned back, and died!

As soon as I heard of it I went to the house, and begged they would not lay her out immediately, there being a possibility, at least, she might only be in a swoon; of which, indeed, there was some slight hope, she not only being as warm as ever, but having a fresh colour in her cheeks, and a few drops of blood starting out upon bending her arm; but there was no pulse and no breath; so that, having waited some hours, we found her "spirit was indeed returned to God that gave it."

I never saw so beautiful a corpse in my life. Poor comfort to its late inhabitant! I was greatly surprised at her sister. There was, in all her behaviour, such an inexpressible mixture of tenderness and resignation. The first time I spoke to her, she said, "All my afflictions are nothing to this. I have lost not only a sister, but a friend. But it is the will of God. I rely on him; and doubt not but he will support me under it."

This evening we had such a storm of thunder and lightning as I never saw before, even in Georgia. This voice of God, too, told me I was not fit to die; since I was afraid, rather than desirous of it. O when shall I wish to be dissolved and to be with Christ? When I love him with all my heart.

Almost the whole town was the next evening at the funeral; where many, doubtless, made a world of good resolutions. O how little trace of most of these will be left in the morning! It is a true saying, "Hell is paved with good intentions."

Tues. 20.—Five of the Chicasaw Indians (twenty of whom had been in Savannah several days) came to see us, with Mr. Andrews, their interpreter. They were all warriors, four of them head men. The two chief were Paustoobee and Mingo Mattaw. Our conference was as follows:—

Q. Do you believe there is One above who is over all things?

Paustoobee answered, We believe there are four beloved things above;—the clouds, the sun, the clear sky, and He that lives in the clear sky.

Q. Do you believe there is but One that lives in the clear sky?

A. We believe there are two with him, three in all.

Q. Do you think he made the sun, and the other beloved things?

A. We cannot teli. Who hath seen?

Q. Do you think he made you?

A. We think he made all men at first.

Q. How did he make them at first?

A. Out of the ground.

Q. Do you believe he loves you?

A. I do not know. I cannot see him.

Q. But has he not often saved your life?

A. He has. Many bullets have gone on this side, and many on that side; but he would never let them hurt me. And many bullets have gone into these young men; and yet they are alive.

Q. Then, cannot he save you from your enemies now?

A. Yes, but we know not if he will. We have now so many enemies round about us, that I think of nothing but death. And if I am to die, I shall die, and I will die like a man. But if he will have me to live, I shall live. Though I had ever so many enemies, he can destroy them all.

Q. How do you know that?

A. From what I have seen. When our enemies came against us before, then the beloved clouds came for us. And often much rain, and sometimes hail, has come upon them; and that in a very hot day. And I saw, when many French, and Choctaws, and other nations, came against one of our towns; and the ground made a noise under them, and the beloved ones in the air behind them; and they were afraid, and went away, and left their meat and drink, and their guns. I tell no lie. All these saw it too.

Q. Have you heard such noises at other times?

A. Yes, often; before and after almost every battle.

Q. What sort of noises were they?

A. Like the noise of drums, and guns, and shouting.

Q. Have you heard any such lately?

A. Yes; four days after our last battle with the French.

Q. Then you heard nothing before it?

A. The night before, I dreamed I heard many drums up there; and many trumpets there, and much stamping of feet and shouting. Till then I thought we should all die. But then I thought the beloved ones were come to help us. And the next day I heard above a hundred guns go off before the fight began; and I said, "When the sun is there, the beloved ones will help us; and we shall conquer our enemies." And we did so.

Q. Do you often think and talk of the beloved ones?

A. We think of them always, wherever we are. We talk of them, and to them, at home and abroad; in peace, in war, before and after we fight; and, indeed, whenever and wherever we meet together.

Q. Where do you think your souls go after death?

A. We believe the souls of red men walk up and down, near the place where they died, or where their bodies lie; for we have often heard cries and noises near the place where any prisoners had been burned.

Q. Where do the souls of white men go after death?

A. We cannot tell. We have not seen.

Q. Our belief is, that the souls of bad men only walk up and down; but the souls of good men go up.

A. I believe so too. But I told you the talk of the nation.

(Mr. Andrews. They said at the burying, they knew what you was

doing. You was speaking to the beloved ones above, to take up the soul of the young woman.)

Q. We have a book that tells us many things of the beloved ones above; would you be glad to know them?

A. We have no time now but to fight. If we should ever be at peace, we should be glad to know.

Q. Do you expect ever to know what the white men know?

(Mr. Andrews. They told Mr. O., they believe the time will come when the red and white men will be one.)

Q. What do the French teach you?

A. The French black kings* never go out. We see you go about: we like that; that is good.

Q. How came your nation by the knowledge they have?

A. As soon as ever the ground was sound and fit to stand upon, it came to us, and has been with us ever since. But we are young men; our old men know more: but all of them do not know. There are but a few, whom the beloved one chooses from a child, and is in them, and takes care of them, and teaches them. They know these things; and our old men practise; therefore they know. But I do not practise: therefore I know little.

Mon. 26.—My brother and I set out for Charlestown, in order to his embarking for England; but the wind being contrary, we did not reach Port-Royal, forty miles from Savannah, till Wednesday evening. The next morning we left it. But the wind was so high in the afternoon, as we were crossing the neck of St. Helena's Sound, that our oldest sailor cried out, "Now every one must take care for himself." I told him, "God would take care for us all." Almost as soon as the words were spoken, the mast fell. I kept on the edge of the boat, to be clear of her when she sunk, (which we expected every moment,) though with little prospect of swimming ashore, against such a wind and sea. But "How is it that thou hadst no faith?" The moment the mast fell, two men caught it, and pulled it into the boat; the other three rowed with all their might, and "God gave command to the wind and seas;" so that in an hour we were safe on land.

Sat. 31.—We came to Charlestown. The church is of brick, but plastered over like stone. I believe it would contain three or four thousand persons. About three hundred were present at the Morning service the next day; (when Mr. Garden desired me to preach;) about fifty at the holy communion. I was glad to see several negroes at church; one of whom told me, she was there constantly; and that her old mistress (now dead) had many times instructed her in the Christian religion. I asked her what religion was. She said, she could not tell. I asked, if she knew what a soul was. She answered, "No." I said, "Do not you know there is something in you different from your body? Something you cannot see or feel?" She replied, "I never heard so much before." I added, "Do you think, then, a man dies altogether as a horse dies?" She said, "Yes, to be sure." O God, where are thy tender mercies? Are they not over all thy works? When shall the Sun of righteousness arise on these outcasts of men, with healing in his wings!

* So they call the priests.

Mon. Aug. 2.—I set out for the lieutenant governor's seat, about thirty miles from Charlestown, to deliver Mr. Oglethorpe's letters. It stands very pleasantly on a little hill, with a vale on either side, in one of which is a thick wood; the other is planted with rice and Indian corn. I designed to have gone back by Mr. Skeene's, who has about fifty Christian negroes. But my horse tiring, I was obliged to return the straight way to Charlestown.

I had sent the boat we came in back to Savannah, expecting a passage thither myself in Colonel Bull's. His not going so soon, I went to Ashley Ferry on Thursday, intending to walk to Port Royal. But Mr. Belinger not only provided me a horse, but rode with me himself ten miles, and sent his son with me to Cumbee Ferry, twenty miles further; whence, having hired horses and a guide, I came to Beaufort (or Port Royal) the next evening. We took boat in the morning; but the wind being contrary, and very high, did not reach Savannah till Sunday, in the afternoon.

Finding Mr. Oglethorpe was gone, I stayed only a day at Savannah; and leaving Mr. Ingham and Delamotte there, set out on Tuesday morning for Frederica. In walking to Thunderbolt I was in so heavy a shower, that all my clothes were as wet as if I had gone through the river. On which occasion I cannot but observe that vulgar error, concerning the hurtfulness of the rains and dews of America. I have been thoroughly wet with these rains more than once; yet without any harm at all. And I have lain many nights in the open air, and received all the dews that fell; and so, I believe, might any one, if his constitution was not impaired by the softness of a genteel education.

At Thunderbolt we took boat; and on Friday, August 13th, came to Frederica, where I delivered Mr. O. the letters I had brought from Carolina. The next day he set out for Fort St. George. From that time I had less and less prospect of doing good at Frederica; many there being extremely zealous, and indefatigably diligent, to prevent it; and few of the rest daring to show themselves of another mind, for fear of their displeasure.

Sat. 28.—I set apart (out of the few we had) a few books toward a library at Frederica. In the afternoon I walked to the fort on the other side of the island. About five we set out homeward; but my guide not being perfect in the way, we were soon lost in the woods. We walked on, however, as well as we could, till between nine and ten; when, being heartily tired, and thoroughly wet with dew, we laid down and slept till morning.

About day break, on Sunday the 29th, we set out again, endeavouring to walk straight forward, and soon after sunrise found ourselves in the Great Savannah, near Frederica. By this good providence I was delivered from another fear,—that of lying in the woods; which experience showed, was, to one in tolerable health, a mere "lion in the way."

Thur. Sept. 2.—I set out in a sloop, and about ten on Sunday morning came to Skidoway; which (after reading prayers, and preaching to a small congregation) I left, and came to Savannah in the evening.

Mon. 13.—I began reading with Mr. Delamotte, Bishop Beveridge's *Pandectæ Canonum Conciliorum.* Nothing could so effectually have

convinced us, that both particular and general councils may err, and have erred; and that things ordained by them as necessary to salvation, have neither strength nor authority, unless they be taken out of Holy Scripture.

Mon. 20.—We ended (of which also I must confess I once thought more highly than I ought to think) the Apostolical Canons; so called, as Bishop Beveridge observes, "because partly grounded upon, partly agreeing with, the traditions delivered down from the Apostles." But he observes further, (in the 159th page of his *Codex Canonum Ecclesiæ Primitivæ:* and why did he not observe it in the first page of the book?) "They contain the discipline used in the Church at the time when they were collected: not when the Council of Nice met; for then many parts of it were useless and obsolete."

Tues. Oct. 12.—We considered if any thing could yet be done for the poor people of Frederica; and I submitted to the judgment of my friends; which was, that I should take another journey thither: Mr. Ingham undertaking to supply my place at Savannah, for the time I should stay there. I came hither on Saturday, the 16th, and found few things better than I expected. The Morning and Evening prayers, which were read for a while after my leaving the place, had been long discontinued, and from that time every thing grew worse and worse; not many retaining any more of the form than the power of godliness.

I was at first a little discouraged, but soon remembered the word which cannot fail: "Greater is He that is in you than he that is in the world." I cried to God to "arise and maintain his own cause;" and after the Evening prayers were ended, invited a few to my house; as I did every night while I stayed at Frederica. I read to them one of the exhortations of Ephraim Syrus: the most awakening writer, I think, of all the ancients. We concluded our reading and conversation with a psalm; and I trust our God gave us his blessing.

Mon. 18.—Finding there were several Germans at Frederica, who, not understanding the English tongue, could not join in our public service, I desired them to meet me at my house; which they did every day at noon from thence forward. We first sung a German hymn; then I read a chapter in the New Testament; then explained it to them as well as I could. After another hymn, we concluded with prayer.

Mon. 25.—I took boat, and after a slow and dangerous passage, came to Savannah, on Sunday, the 31st.

Tues. Nov. 23.—Mr. Oglethorpe sailed for England, leaving Mr. Ingham, Mr. Delamotte, and me, at Savannah; but with less prospect of preaching to the Indians than we had the first day we set foot in America. Whenever I mentioned it, it was immediately replied, "You cannot leave Savannah without a minister." To this indeed my plain answer was, "I know not that I am under any obligation to the contrary. I never promised to stay here one month. I openly declared both before, at, and ever since my coming hither, that I neither would nor could take charge of the English any longer than till I could go among the Indians." If it was said, "But did not the Trustees of Georgia appoint you to be minister of Savannah?" I replied, "They did; but it was not done by my solicitation: it was done without either my desire or knowledge. Therefore, I cannot conceive that appointment to lay me

under any obligation of continuing there any longer than till a door is opened to the Heathens; and this I expressly declared at the time I consented to accept of that appointment." But though I had no other obligation not to leave Savannah now, yet that of love I could not break through: I could not resist the importunate request of the more serious parishioners, "to watch over their souls yet a little longer, till some one came who might supply my place." And this I the more willingly did, because the time was not come to preach the Gospel of peace to the Heathens; all their nations being in a ferment: and Paustoobee and Mingo Mattaw having told me, in terms, in my own house, "Now our enemies are all about us, and we can do nothing but fight; but if the beloved ones should ever give us to be at peace, then we would hear the great Word."

Thur. Dec. 9.—Hearing of one dangerously ill, I went to her immediately: she told me, "that she had many things to say:" but her weakness prevented her saying them then; and the next day God required her soul of her.

Wed. 23.—Mr. Delamotte and I, with a guide, set out to walk to the Cowpen. When we had walked two or three hours, our guide told us plainly, he did not know where we were. However, believing it could not be far off, we thought it best to go on. In an hour or two we came to a cypress swamp which lay directly across our way: there was not time to walk back to Savannah before night; so we walked through it, the water being about breast high. By the time we had gone a mile beyond it, we were out of all path; and it being now past sunset, we sat down, intending to make a fire, and to stay there till morning; but finding our tinder wet, we were at a stand. I advised to walk on still; but my companions being faint and weary, were for lying down, which we accordingly did about six o'clock: the ground was as wet as our clothes, which (it being a sharp frost) were soon froze together; however, I slept till six in the morning. There fell a heavy dew in the night, which covered us over as white as snow. Within an hour after sunrise, we came to a plantation; and in the evening, without any hurt, to Savannah.

Tues. 28.—We set out by land with a better guide for Frederica. On Wednesday evening we came to Fort Argyle, on the back of the river Ogeechy. The next afternoon we crossed Cooanoochy river, in a small canoe; our horses swimming by the side of it. We made a fire on the bank, and, notwithstanding the rain, slept quietly till the morning.

Sat. Jan. 1, 1737.—Our provisions fell short, our journey being longer than we expected; but having a little barbecued bear's flesh, (that is, dried in the sun,) we boiled it, and found it wholesome food. The next day we reached Darien, the settlement of the Scotch Highlanders; a sober, industrious, friendly, hospitable people; whose minister, Mr. M'Leod, is a serious, resolute, and, I hope, a pious man.

On Monday evening we left Darien, and on Wednesday, the 5th, came to Frederica. Most here were, as we expected, cold and heartless: we found not one who retained his first love. O send forth Thy light and Thy truth, that they may guide them! Let them not yet follow their own imaginations!

After having beaten the air in this unhappy place for twenty days,

on January 26th I took my final leave of Frederica. It was not any apprehension of my own danger, (though my life had been threatened many times,) but an utter despair of doing good there, which made me content with the thought of seeing it no more.

In my passage home, having procured a celebrated book, (The Works of Nicholas Machiavel,) I set myself carefully to read and consider it. I began with a prejudice in his favour; having been informed, he had often been misunderstood, and greatly misrepresented. I weighed the sentiments that were less common; transcribed the passages wherein they were contained; compared one passage with another, and endeavoured to form a cool, impartial judgment. And my cool judgment is, that if all the other doctrines of devils which have been committed to writing since letters were in the world, were collected together in one volume, it would fall short of this: and, that should a prince form himself by this book, so calmly recommending hypocrisy, treachery, lying, robbery, oppression, adultery, whoredom, and murder of all kinds, Domitian or Nero would be an angel of light, compared to that man.

Mon. 31.—We came to Savannah. Tuesday, February 1, being the anniversary feast, on account of the first convoy's landing in Georgia, we had a sermon and the holy communion. Thursday, 24. It was agreed Mr. Ingham should go for England, and endeavour to bring over, if it should please God, some of our friends to strengthen our hands in his work. Saturday, 26, he left Savannah.

By Mr. Ingham I writ to Dr. Bray's associates, who had sent a parochial library to Savannah. It is expected of the ministers who receive these, to send an account to their benefactors of the method they use in catechising the children and instructing the youth of their respective parishes. That part of the letter was as follows:—

"Our general method is this:—A young gentleman who came with me, teaches between thirty and forty children to read, write, and cast accounts. Before school in the morning, and after school in the afternoon, he catechises the lowest class, and endeavours to fix something of what was said in their understandings as well as their memories. In the evening, he instructs the larger children. On Saturday, in the afternoon, I catechise them all. The same I do on Sunday before the Evening service. And in the church, immediately after the Second lesson, a select number of them having repeated the Catechism, and been examined in some part of it, I endeavour to explain at large, and to enforce, that part, both on them and the congregation.

"Some time after the Evening service, as many of my parishioners as desire it, meet at my house, (as they do also on Wednesday evening,) and spend about an hour in prayer, singing, and mutual exhortation. A smaller number (most of those who design to communicate the next day) meet here on Saturday evening; and a few of these come to me on the other evenings, and pass half an hour in the same employment."

Fri. March 4.—I writ the Trustees for Georgia an account of our year's expense, from March 1, 1736, to March 1, 1737; which, deducting extraordinary expenses, such as repairing the parsonage house, and journeys to Frederica, amounted, for Mr. Delamotte and me, to 44*l.* 4*s.* 4*d.*

From the directions I received from God this day, touching an affair of the greatest importance, I could not but observe, as I had done

many times before, the entire mistake of those who assert, "God will not answer your prayer, unless your heart be wholly resigned to his will." My heart was not wholly resigned to his will. Therefore, not daring to depend on my own judgment, I cried the more earnestly to him to supply what was wanting in me. And I know, and am assured, he heard my voice and did send forth his light and his truth.

Thur. 24.—A fire broke out in the house of Robert Hows, and in an hour burned it to the ground: a collection was made for him the next day, and the generality of the people showed a surprising willingness to give a little out of their little for the relief of a necessity greater than their own.

About this time Mr. Lacy, of Thunderbolt, called upon me; when observing him to be in a deep sadness, I asked what was the reason of it: and a terrible one indeed he gave, in the relation following:—

In 1733, David Jones, a saddler, a middle-aged man, who had for some time before lived at Nottingham, being at Bristol, met a person there, who, after giving him some account of Georgia, asked whether he would go thither; adding, his trade (that of a saddler) was an exceeding good trade there, upon which he might live creditably and comfortably. He objected his want of money to pay his passage and buy some tools, which he should have need of. The gentleman (Capt. W.) told him, he would supply him with that, and hire him a shop when he came to Georgia, wherein he might follow his business, and so repay him as suited his convenience. Accordingly to Georgia they went; where, soon after his arrival, his master (as he now styled himself) sold him to Mr. Lacy, who set him to work with the rest of his servants, in clearing land. He commonly appeared much more thoughtful than the rest, often stealing into the woods alone. He was now sent to do some work on an island, three or four miles from Mr. Lacy's great plantation. Thence he desired the other servants to return without him, saying he would stay and kill a deer. This was on Saturday. On Monday they found him on the shore, with his gun by him and the forepart of his head shot to pieces. In his pocket was a paper book: all the leaves thereof were fair, except one, on which ten or twelve verses were written; two of which were these: (which I transcribed thence from his own hand writing:)

> Death could not a more sad retinue find;
> Sickness and pain before, and darkness all behind!

Sun. April 3, and every day in this great and holy week, we had a sermon and the holy communion.

Mon. 4.—I began learning Spanish, in order to converse with my Jewish parishioners; some of whom seem nearer the mind that was in Christ than many of those who call him Lord.

Tues. 12.—Being determined, if possible, to put a stop to the proceedings of one in Carolina, who had married several of my parishioners without either banns or license, and declared, he would do so still, I set out in a sloop for Charlestown. I landed there on Thursday, and related the case to Mr. Garden, the bishop of London's commissary, who assured me, he would take care no such irregularity should be committed for the future.

Sun. 17.—Mr. Garden (to whom I must ever acknowledge myself

indebted for many kind and generous offices) desiring me to preach, I did so, on these words of the epistle for the day: "Whatsoever is born of God, overcometh the world." To that plain account of the Christian state which these words naturally led me to give, a man of education and character seriously objected, (what is indeed a great truth,) "Why, if this be Christianity, a Christian must have more courage than Alexander the Great."

Tues. 19.—We left Charlestown; but meeting with stormy and contrary winds, after losing our anchor, and beating out at sea all night, on Thursday, the 21st, we with some difficulty got back into Charlestown harbour.

Fri. 22.—It being the time of their annual visitation, I had the pleasure of meeting with the clergy of South Carolina; among whom, in the afternoon, there was such a conversation for several hours on "Christ our Righteousness," as I had not heard at any visitation in England, or hardly on any other occasion.

Sat. 23.—Mentioning to Mr. Thompson, minister of St. Bartholomew's, near Ponpon, my being disappointed of a passage home by water, he offered me one of his horses, if I would go by land, which I gladly accepted of. He went with me twenty miles, and sent his servant to guide me the other twenty to his house. Finding a young negro there, who seemed more sensible than the rest, I asked her how long she had been in Carolina: she said two or three years; but that she was born in Barbadoes, and had lived there in a minister's family from a child. I asked whether she went to church there: she said, "Yes, every Sunday,—to carry my mistress's children." I asked, what she had learned at church: she said, "Nothing: I heard a deal, but did not understand it." But what did your master teach you at home? "Nothing." Nor your mistress? "No." I asked, "But don't you know, that your hands and feet, and this you call your body, will turn to dust in a little time?" She answered, "Yes." "But there is something in you that will not turn to dust, and this is what they call your soul. Indeed, you cannot see your soul, though it is within you; as you cannot see the wind, though it is all about you. But if you had not a soul in you, you could no more see, or hear, or feel, than this table can. What do you think will become of your soul, when your body turns to dust?" "I don't know." "Why, it will go out of your body, and go up there, above the sky, and live always. God lives there. Do you know who God is?" "No." "You cannot see him any more than you can see your own soul. It is he that made you and me, and all men and women, and all beasts and birds, and all the world. It is he that makes the sun shine, and rain fall, and corn and fruits to grow out of the ground. He makes all these for us. But why do you think he made us? What did he make you and me for?" "I can't tell." "He made you to live with himself above the sky. And so you will, in a little time,—if you are good. If you are good, when your body dies, your soul will go up and want nothing, and have whatever you can desire. No one will beat or hurt you there. You will never be sick. You will never be sorry any more, nor afraid of any thing. I can't tell you, I don't know how happy you will be; for you will be with God."

The attention with which this poor creature listened to instruction is inexpressible. The next day she remembered all, readily answered every question; and said, she would ask Him that made her, to show her how to be good.

Sun. 24.—I preached twice at Ponpon chapel, on the thirteenth chapter of the First Epistle to the Corinthians. O how will even those men of Carolina who come eight, ten, or twelve miles to hear the Gospel, rise in judgment against those who hear it not, when it is preached at their own doors!

Wed. 27.—I came to Mr. Belinger's plantation at Chulifinny, where the rain kept me till Friday. Here I met with a half Indian, (one that had an Indian mother and a Spanish father,) and several negroes, who were very desirous of instruction. One of them said, "When I was at Ashley Ferry, I went to church every Sunday; but here we are buried in the woods. Though if there was any church within five or six miles, I am so lame I cannot walk, but I would crawl thither."

Mr. Belinger sent a negro lad with me to Purrysburg, or, rather, to the poor remains of it. O how hath God stretched over this place "the lines of confusion, and the stones of emptiness!" Alas for those whose lives were here vilely cast away, through oppression, through divers plagues and troubles! O earth! how long wilt thou hide their blood? How long wilt thou cover thy slain?

This lad too I found both very desirous and very capable of instruction. And perhaps one of the easiest and shortest ways to instruct the American negroes in Christianity, would be, First, to inquire after and find out some of the most serious of the planters. Then, having inquired of them which of their slaves were best inclined and understood English, to go to them from plantation to plantation, staying as long as appeared necessary at each. Three or four gentlemen in Carolina I have been with, that would be sincerely glad of such an assistant, who might pursue his work with no more hinderances than must every where attend the preaching of the Gospel.

Sat. 30.—I came to Savannah, and found my little flock in a better state than I could have expected: God having been pleased greatly to bless the endeavours of my fellow labourer, while I was absent from them.

Wed. May 18.—I discovered the first convert to Deism that, I believe, has been made here. He was one that for some time had been zealously and exemplarily religious. But indulging himself in *harmless* company, he first made shipwreck of his zeal, and then of his faith. I have since found several others that have been attacked. They have, as yet, maintained their ground; but I doubt the devil's apostles are too industrious to let them long halt between two opinions.

Wed. 25.—I was sent for by one who had been several years of the Church of Rome; but was now deeply convinced, (as were several others,) by what I had occasionally preached, of the grievous errors that Church is in, and the great danger of continuing a member of it. Upon this occasion I could not but reflect on the many advices I had received, to beware of the increase of Popery; but not one, that I remember, to beware of the increase of infidelity. This was quite surprising when I considered, 1. That in every place where I have yet

been, the number of the converts to Popery bore no proportion to the number of the converts to infidelity. 2. That as bad a religion as Popery is, no religion is still worse; a baptized infidel being always found, upon the trial, two-fold worse than even a bigoted Papist.—3. That as dangerous a state as a Papist is in, with regard to eternity, a Deist is in yet a more dangerous state, if he be not (without repentance) an assured heir of damnation. And lastly, That as hard as it is to recover a Papist, it is still harder to recover an infidel: I myself having known many Papists, but never one Deist, reconverted.

May 29.—Being Whitsunday, four of our scholars, after having been instructed daily for several weeks, were, at their earnest and repeated desire, admitted to the Lord's table. I trust their zeal has stirred up many to remember their Creator in the days of their youth, and to redeem the time, even in the midst of an evil and adulterous generation.

Indeed, about this time we observed the Spirit of God to move upon the minds of many of the children. They began more carefully to attend to the things that were spoken both at home and at church, and a remarkable seriousness appeared in their whole behaviour and conversation. Who knows but some of them may "grow up to the measure of the stature of the fulness of Christ?"

June 25.—Mr. Causton, the store keeper and chief magistrate of Savannah, was seized with a slow fever. I attended him every day, (as I did any of my parishioners who were in any painful or dangerous illness,) and had a good hope, from the thankfulness he showed, that my labour was not in vain.

Sun. July 3.—Immediately after the holy communion, I mentioned to Mrs. Williamson (Mr. Causton's niece) some things which I thought reprovable in her behaviour. At this she appeared extremely angry; said, she did not expect such usage from me; and at the turn of the street, through which we were walking home, went abruptly away. The next day Mrs. Causton endeavoured to excuse her; told me she was exceedingly grieved for what had passed the day before, and desired me to tell her in writing what I disliked; which I accordingly did the day following.

But first, I sent Mr. Causton the following note:—

"Sir,—To this hour you have shown yourself my friend: I ever have and ever shall acknowledge it. And it is my earnest desire, that He who hath hitherto given me this blessing, would continue it still.

"But this cannot be, unless you will allow me one request, which is not so easy a one as it appears: *do not condemn me for doing, in the execution of my office, what I think it my duty to do.*

"If you can prevail upon yourself to allow me this, even when I act without respect to persons, I am persuaded there will never be, at least not long, any misunderstanding between us. For even those who seek it, shall, I trust, find no occasion against me, 'except it be concerning the law of my God.'

I am, &c.

"July 5, 1737."

Wed. 6.—Mr. Causton came to my house, with Mr. Bailiff Parker, and Mr. Recorder, and warmly asked, "How could you possibly think I should condemn you for executing any part of your office?" I said short, "Sir, what if I should think it the duty of my office to repel one of your family from the holy communion?" He replied, "If you

repel me or my wife, I shall require a legal reason. But I shall trouble myself about none else. Let them look to themselves."

Sat. 9.—Meeting with a Frenchman of New Orleans on the Mississippi, who had lived several months among the Chicasaws, he gave us a full and particular account of many things which had been variously related. And hence we could not but remark, what is the religion of nature, properly so called; or, that religion which flows from natural reason, unassisted by Revelation: and that even in those who have the knowledge of many truths; and who converse with their beloved ones day and night. But too plainly does it appear by the fruits, "that the gods of these Heathens too are but devils."

The substance of his account was this:—"Some years past, the Chicasaws and French were friends. The French were then mingled with the Nautchee Indians, whom they used as slaves; till the Nautchees made a general rising, and took many of the French prisoners. But soon after, a French army set upon them, killed many, and carried away the rest. Among those that were killed were some Chicasaws, whose death the Chicasaw nation resented; and, soon after, as a French boat was going through their country, they fired into it, and killed all the men but two. The French resolved on revenge; and orders were given for many Indians and several parties of white men, to rendezvous on the 26th of March, 1736, near one of the Chicasaw towns. The first party, consisting of fifty men, came thither some days before the time. They stayed there till the 24th, but none came to join them. On the 25th, they were attacked by two hundred Chicasaws. The French attempted to force their way through them. Five or six and twenty did so; the rest were taken prisoners. The prisoners were sent two or three to a town to be burned. Only the commanding officer and one or two more were put to death on the place of the engagement.

"I," said he, "and one more were saved by the warrior who took us. The manner of burning the rest was, holding lighted canes to their arms and legs, and several parts of their bodies, for some time, and then for a while taking them away. They likewise stuck burning pieces of wood into their flesh all round, in which condition they kept them from morning till evening. But they commonly beat them before they burn them. I saw the priest that was with us carried to be burned; and from head to foot, he was as black as your coat with the blows which they had given him."

I asked him, what was their manner of life. He said, "They do nothing but eat, and drink, and smoke, from morning till night; and, in a manner, from night till morning. For they rise at any hour of the night when they wake, and after eating and drinking as much as they can, go to sleep again." See "The Religion of Nature *truly* Delineated!"

Sat. 23.—Reflecting on the state I was now in, I could not but observe in a letter to a friend, "How to attain to the being crucified with Christ, I find not, being in a condition I neither desired nor expected in America,—in ease, and honcur, and abundance. A strange school for him who has but one business, Γυμναζειν εαυτον προς ευσεβειαν."*

Wed. 27.—I rejoiced to meet once more with that good soldier of

* To exercise himself unto godliness.

Jesus Christ August. Spangenberg, with whom, on Monday, August 1, I began my long-intended journey to Ebenezer. In the way, I told him, the calm we had so long enjoyed was now drawing to an end; that I hoped he would shortly see I was not (as some had told him) a respecter of persons; but was determined (God being my helper) to behave indifferently to all, rich or poor, friends or enemies. I then asked his advice as to the difficulty I foresaw; and resolved, by God's grace, to follow it.

In the evening, we came to New Ebenezer, where the poor Saltzburghers are settled. The industry of this people is quite surprising. Their sixty huts are neatly and regularly built, and all the little spots of ground between them improved to the best advantage. One side of the town is a field of Indian corn; on the other are the plantations of several private persons; all which together one would scarce think it possible for a handful of people to have done in one year.

Wed. Aug. 3.—We returned to Savannah. Sunday, 7, I repelled Mrs. Williamson from the holy communion. And Monday, 8, Mr. Recorder, of Savannah, issued out the warrant following:—

"Georgia. Savannah ss.

"*To all Constables, Tithingmen, and others, whom these may concern:*

"You, and each of you, are hereby required to take the body of John Wesley, clerk:

"And bring him before one of the bailiffs of the said town, to answer the complaint of William Williamson and Sophia his wife, for defaming the said Sophia, and refusing to administer to her the Sacrament of the Lord's Supper, in a public congregation, without cause; by which the said William Williamson is damaged one thousand pound sterling: and for so doing, this is your warrant, certifying what you are to do in the premises. Given under my hand and seal the 8th day of August, *Anno Dom.* 1737. THO. CHRISTIE."

Tues. 9.—Mr. Jones, the constable, served the warrant, and carried me before Bailiff Parker and Mr. Recorder. My answer to them was, that the giving or refusing the Lord's Supper being a matter purely ecclesiastical, I could not acknowledge their power to interrogate me upon it. Mr. Parker told me, "However, you must appear at the next court, holden for Savannah." Mr. Williamson, who stood by, said, "Gentlemen, I desire Mr. Wesley may give bail for his appearance." But Mr. Parker immediately replied, "Sir, Mr. Wesley's word is sufficient."

Wed. 10.—Mr. Causton (from a just regard, as his letter expressed it, to the friendship which had subsisted between us till this affair) required me to give the reasons in the court house, why I repelled Mrs. Williamson from the holy communion. I answered, "I apprehend many ill consequences may arise from so doing: let the cause be laid before the Trustees."

Thur. 11.—Mr. Causton came to my house, and among many other sharp words, said, "Make an end of this matter: thou hadst best. My niece to be used thus! I have drawn the sword, and I will never sheath it till I have satisfaction."

Soon after, he added, "Give the reasons of your repelling her before the whole congregation." I answered, "Sir, if you insist upon it, I

will; and so you may be pleased to tell her." He said, "Write to her, and tell her so yourself." I said, "I will;" and after he went I wrote as follows:—

"*To Mrs. Sophia Williamson.*

"At Mr. Causton's request, I write once more. The rules whereby I proceed are these:—

"'So many as intend to be partakers of the holy communion, shall signify their names to the curate, at least some time the day before.' This you did not do.

"'And if any of these—have done any wrong to his neighbours, by word or deed, so that the congregation be thereby offended, the curate ——shall advertise him, that in any wise he presume not to come to the Lord's table, until he hath openly declared himself to have truly repented.'

"If you offer yourself at the Lord's table on Sunday, I will advertise you, (as I have done more than once,) wherein you have done wrong. And when you have openly declared yourself to have truly repented, I will administer to you the mysteries of God.

"August 11, 1737. JOHN WESLEY."

Mr. Delamotte carrying this, Mr. Causton said, among many other warm sayings, "I am the person that am injured. The affront is offered to me; and I will espouse the cause of my niece. I am ill used; and I will have satisfaction, if it be to be had in the world."

Which way this satisfaction was to be had, I did not yet conceive. But on Friday and Saturday it began to appear:—Mr. Causton declared to many persons, that "Mr. Wesley had repelled Sophy from the holy communion, purely out of revenge; because he had made proposals of marriage to her, which she rejected, and married Mr. Williamson."

I could not but observe the gracious providence of God, in the course of the Lessons all this week. On Monday evening God spake to us in these words:—"Call to remembrance the former days, in which ye endured a great fight of afflictions: partly whilst you were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.—Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise," Heb. x, 32–36.

The Evening lesson on Tuesday was the eleventh of the Hebrews; in reading which I was more particularly encouraged by his example, who "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt."

The Lesson on Wednesday began with these words: "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight,—and run with patience the race that is set before us: looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. xii, 1, 2.

In the Thursday lesson were these comfortable words: "I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me," Heb. xiii, 5, 6.

The words of St. James, read on Friday, were, "Blessed is the man that endureth temptation:" and those on Saturday, "My brethren, have not the faith of our Lord Jesus Christ,—with respect of persons," James ii, 1.

I was only afraid lest those who were weak, should "be turned out of the way;" at least so far as to forsake the public "assembling of themselves together." But I feared where no fear was. God took care of this also. So that on Sunday, the 14th, more were present at the Morning prayers than had been for some months before. Many of them observed those words in the First lesson, "Set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him."

Tues. 16.—Mrs. Williamson swore to and signed an affidavit, insinuating much more than it asserted; but asserting, that Mr. Wesley had many times proposed marriage to her; all which proposals she had rejected. Of this I desired a copy; Mr. Causton replied, "Sir, you may have one from any of the newspapers in America."

On *Thursday* or *Friday* was delivered out a list of twenty-six men, who were to meet, as a grand jury, on Monday the 22d. But this list was called in the next day, and twenty-four names added to it. Of this grand jury, (forty-four of whom only met,) one was a Frenchman, who did not understand English, one a Papist, one a professed infidel, three Baptists, sixteen or seventeen others, Dissenters; and several others who had personal quarrels against me, and had openly vowed revenge.

To this grand jury, on Monday, the 22d, Mr. Causton gave a long and earnest charge, "to beware of spiritual tyranny, and to oppose the new, illegal authority which was usurped over their consciences." Then Mrs. Williamson's affidavit was read: after which, Mr. Causton delivered to the grand jury a paper, entitled,—

"A list of grievances, presented by the Grand Jury for Savannah this day of August, 1737."

This the majority of the grand jury altered in some particulars, and on Thursday, September 1, delivered it again to the court, under the form of two presentments, containing ten bills, which were then read to the people.

Herein they asserted, upon oath "That John Wesley, clerk, had broken the laws of the realm, contrary to the peace of our sovereign lord the king, his crown and dignity.

"1. By speaking and writing to Mrs. Williamson, against her husband's consent.

"2. By repelling her from the holy communion.

"3. By not declaring his adherence to the Church of England.

"4. By dividing the Morning service on Sundays.

"5. By refusing to baptize Mr. Parker's child, otherwise than by dipping, except the parents would certify it was weak, and not able to bear it.

"6. By repelling William Gough from the holy communion.

"7. By refusing to read the Burial service over the body of Nathaniel Polhill.

"8. By calling himself Ordinary of Savannah.

"9. By refusing to receive William Aglionby as a godfather, only because he was not a communicant.

"10. By refusing Jacob Matthews for the same reason: and baptizing an Indian trader's child with only two sponsors." (This I own, was wrong; for I ought, at all hazards, to have refused baptizing it till he had procured a third.)

Fri. Sep. 2.—Was the third court at which I appeared since my being carried before Mr. P. and the recorder.

I now moved for an immediate hearing on the first bill, being the only one of a civil nature: but it was refused. I made the same motion in the afternoon; but was put off till the next court day.

On the next court day I appeared again; as also at the two courts following: but could not be heard, because (the judge said) Mr. Williamson was gone out of town.

The sense of the minority of the grand jurors themselves (for they were by no means unanimous) concerning these presentments, may appear from the following paper, which they transmitted to the Trustees:—

"*To the Honourable the Trustees for Georgia.*

"Whereas two presentments have been made, the one of August 23, the other of August 31, by the grand jury for the town and county of Savannah, in Georgia, against John Wesley, clerk.

"We, whose names are underwritten, being members of the said grand jury, do humbly beg leave to signify our dislike of the said presentments; being, by many and divers circumstances, thoroughly persuaded in ourselves, that the whole charge against Mr. Wesley, is an artifice of Mr. Causton's, designed rather to blacken the character of Mr. Wesley, than to free the colony from religious tyranny, as he was pleased, in his charge to us, to term it. But as these circumstances will be too tedious to trouble your honours with, we shall only beg leave to give the reasons of our dissent from the particular bills.

"With regard to the first bill, we do not apprehend that Mr. Wesley acted against any law, by writing or speaking to Mrs. Williamson, since it does not appear to us, that the said Mr. Wesley has either spoke in private, or wrote to the said Mrs. Williamson, since March 12, (the day of her marriage,) except one letter of July the 5th, which he wrote at the request of her uncle, as a pastor, to exhort and reprove her.

"The second we do not apprehend to be a true bill; because we humbly conceive Mr. Wesley did not assume to himself any authority contrary to law: for we understand, 'Every person intending to communicate, should signify his name to the curate, at least some time the day before;' which Mrs. Williamson did not do; although Mr. Wesley had often, in full congregation, declared, he did insist on a compliance with that rubric, and had before repelled divers persons for non-compliance therewith.

"The third we do not think a true bill; because several of us have been his hearers, when he has declared his adherence to the Church of England, in a stronger manner than by a formal declaration; by explaining and defending the Apostles', the Nicene, and the Athanasian, Creeds, the Thirty-nine Articles, the whole Book of Common Prayer, and the Homilies of the said Church; and because we think a formal declaration is not required, but from those who have received institution and induction.

"The fact alleged in the fourth bill we cannot apprehend to be contrary to any law in being.

"The fifth we do not think a true bill; because we conceive Mr. Wesley is justified by the rubric, viz. 'If they (the parents) certify that the child is weak, it shall suffice to pour water upon it.' Intimating (as we humbly suppose) it shall not suffice, if they do not certify.

"The sixth cannot be a true bill; because the said William Gough, being one of our members, was surprised to hear himself named, without his knowledge or privity; and did publicly declare, it was no grievance to him, because the said John Wesley had given him reasons with which he was satisfied.

"The seventh we do not apprehend to be a true bill; for Nathaniel Polhill was an Anabaptist, and desired in his lifetime, that he might not be interred with the office of the Church of England. And further, we have good reason to believe, that Mr. Wesley was at Frederica, or on his return thence, when Polhill was buried.

"As to the eighth bill we are in doubt, as not well knowing the meaning of the word 'Ordinary.' But for the ninth and tenth, we think Mr. Wesley is sufficiently justified by the canons of the Church, which forbid 'any person to be admitted godfather or godmother to any child, before the said person has received the holy communion;' whereas William Aglionby and Jacob Matthews had never certified Mr. Wesley that they had received it."

This was signed by twelve of the grand jurors, of whom three were constables, and six more tithingmen; who, consequently, would have made a majority, had the jury consisted, as it regularly should have done, of only fifteen members, viz. the four constables and eleven tithingmen.

Fri. Sept. 30.—Having ended the Homilies, I began reading Dr. Rogers's eight sermons to the congregation: hoping they might be a timely antidote against the poison of infidelity, which was now with great industry propagated among us.

October 7.—I consulted my friends, whether God did not call me to return to England? The reason for which I left it had now no force; there being no possibility, as yet, of instructing the Indians; neither had I, as yet, found or heard of any Indians on the continent of America, who had the least desire of being instructed. And as to Savannah, having never engaged myself, either by word or letter, to stay there a day longer than I should judge convenient, nor ever taken charge of the people any otherwise than as in my passage to the Heathens, I looked upon myself to be fully discharged therefrom, by the vacating of that design. Besides, there was a probability of doing more service to that unhappy people, in England, than I could do in Georgia, by representing, without fear or favour to the Trustees, the real state the colony was in. After deeply considering these things, they were unanimous, "That I ought to go; but not yet." So I laid the thoughts of it aside for the present: being persuaded, that when the time was come, God would "make the way plain before my face."

Sat. 15.—Being at Highgate, a village five miles from Savannah, consisting of (all but one) French families, who, I found, knew but little of the English tongue, I offered to read prayers there in French every Saturday in the afternoon. They embraced the offer gladly. On Saturday, the 22d, I read prayers in German likewise, to the German villagers of Hampstead; and so continued to do, once a week. We began the service (both at Highgate and Hampstead) with singing a psalm. Then I read and explained a chapter in the French or German Testament, and concluded with prayers and another psalm.

Sat. 29.—Some of the French of Savannah were present at the prayers at Highgate. The next day I received a message from them

all, "That as I read prayers to the French of Highgate, who were but few, they hoped I would do the same to those of Savannah, where there was a large number, who did not understand English." Sunday, the 30th, I began so to do; and now I had full employment for that holy day. The first English prayers lasted from five till half an hour past six. The Italian (which I read to a few Vaudois) began at nine. The second service for the English (including the sermon and the holy communion) continued from half an hour past ten, till about half an hour past twelve. The French service began at one. At two I catechised the children. About three began the English service. After this was ended, I had the happiness of joining with as many as my largest room would hold, in reading, prayer, and singing praise. And about six, the service of the Moravians, so called, began: at which I was glad to be present, not as a teacher, but a learner.

Thur. Nov. 3.—I appeared again at the court, holden on that day; and again, at the court held, Tuesday, November 22d. On which day Mr. Causton desired to speak with me. He then read me some affidavits which had been made, September 15th, last past; in one of which it was affirmed, that I then abused Mr. Causton in his own house, calling him liar, villain, and so on. It was now likewise repeated before several persons, which indeed I had forgot, that I had been reprimanded at the last court, for an enemy to, and hinderer of, the public peace.

I again consulted my friends, who agreed with me, that the time we looked for was now come. And the next morning calling on Mr. Causton, I told him, I designed to set out for England immediately. I set up an advertisement in the Great Square to the same effect, and quietly prepared for my journey.

Fri. Dec. 2.—I proposed to set out for Carolina about noon, the tide then serving. But about ten, the magistrates sent for me, and told me, I must not go out of the province; for I had not answered the allegations laid against me. I replied, "I have appeared at six or seven courts successively, in order to answer them. But I was not suffered so to do, when I desired it time after time." Then they said, however, I must not go, unless I would give security to answer those allegations at their court. I asked, "What security?" After consulting together about two hours, the recorder showed me a kind of bond, engaging me, under a penalty of fifty pounds, to appear at their court when I should be required. He added, "But Mr. Williamson too has desired of us, that you should give bail to answer his action." I then told him plainly, "Sir, you use me very ill, and so you do the Trustees. I will give neither any bond, nor any bail at all. You know your business, and I know mine."

In the afternoon, the magistrates published an order, requiring all the officers and centinels to prevent my going out of the province; and forbidding any person to assist me so to do. Being now only a prisoner at large, in a place where I knew by experience, every day would give fresh opportunity to procure evidence of words I never said, and actions I never did; I saw clearly the hour was come for leaving this place: and as soon as Evening prayers were over, about eight o'clock, the tide then serving, I shook off the dust of my feet, and left Georgia, after

having preached the Gospel there (not as I ought, but as I was able,) one year, and nearly nine months.

During this time I had frequent opportunities of making many observations and inquiries concerning the real state of this province, (which has been so variously represented,) the English settlements therein, and the Indians that have intercourse with them. These I minuted down from time to time; a small extract of which I have subjoined.

1. Georgia lies in the 30th and 31st degree of north latitude. The air is generally clear, the rains being much shorter, as well as heavier, than in England. The dews are very great. Thunder and lightning are expected almost every day in May, June, July, and August. They are very terrible, especially to a stranger. During those months, from ten in the morning to four in the afternoon, the sun is extremely scorching. But the sea breeze generally blows, from ten till three or four. The winter is nearly of the same length as in England. But the midday sun is always warm, even when the mornings and evenings are very sharp, and the nights piercing cold.

2. The land is of four sorts,—pine barren, oak land, swamp, and marsh. The pine land is of far the greatest extent, especially near the sea coasts. The soil of this is a dry, whitish sand, producing shrubs of several sorts, and between them a spiry, coarse grass, which cattle do not love to feed on. But here and there is a little of a better kind, especially in the savannahs; (so they call the low, watery meadows, which are usually intermixed with pine lands.) It bears naturally two sorts of fruit,—hurtle-berries, (much like those in England,) and chincopin-nuts; a dry, harsh nut, about the size of a small acorn. A laborious man may, in one year, clear and plant four or five acres of this land: it will produce the first year from two to four bushels of Indian corn, and from four to eight of Indian peas, per acre. The second year it usually bears half as much; the third, less; the fourth, nothing.

3. Vines, mulberries, and peach trees, it bears well. The white mulberry is not good to eat. The black is about the size of a blackberry, and has much the same flavour. In fresh pine land, Indian potatoes grow well; (which are more luscious and larger than the Irish.) And so do watermelons and sewee-beans, about the size of our scarlet, but to be shelled and eaten like Windsor beans.

4. Oak land commonly lies in narrow streaks between pine land and some swamp, creek, or river. The soil is a blackish sand, producing several kinds of oak, (though none exactly like the English,) bay, laurel, ash, walnut, sumac trees, gum trees, (a sort of sycamore,) dog trees, (covered in spring with large white flowers,) and many hickory trees, which bear a bad kind of walnut. In the moistest part of this land some persimmon trees grow, (which bear a sort of yellow, clear, luscious plum,) and a few mulberry and cherry trees. The common wild grapes are of two sorts,—both red: the fox grape grows two or three only on a stalk, is thick-skinned, large-stoned, of a harsh taste, and of the size of a small Kentish cherry. The cluster grape is of a harsh taste too, and about the size of a white currant.

5. This land requires much labour to clear; but when it is cleared, it will bear any grain, for three, four, or sometimes five years, without laying any manure upon it. An acre of it generally bears ten bushels

of Indian corn, besides five of peas, in a year. So that this at present is justly esteemed the most valuable land in the province.

6. A swamp is, any low, watery place, which is covered with trees or canes. They are here of three sorts, cypress, river, and cane swamps. Cypress swamps are mostly large ponds, in and round which cypresses grow. Most river swamps are overflown every tide, by the river which runs through or near them. If they were drained, they would produce good rice; as would the cane swamps also; which in the mean time are the best feeding for all sorts of cattle.

7. The marshes are of two sorts; soft marsh, which is all a quagmire, and absolutely good for nothing; and hard marsh, which is a firm, but barren sand, bearing only sour rushes. Marshes of both sorts abound on the sea islands, which are very numerous, and contain all sorts of land. And upon these chiefly, near creeks and runs of water, juniper trees and cedars grow.

8. Savannah stands on a flat *bluff*, (so they term any high land hanging over a creek or river,) which rises forty-five feet perpendicular from the river, and commands it several miles both upward and downward. The soil is a white sand for above a mile in breadth, southeast and northwest. Beyond this, eastward, is a river swamp; westward a small wood, in which was the old Indian town. On the other side of the river is a marshy island, covered with large trees. Southwest of the town is a large pine barren, which extends backward to a branch of the Alatamahaw river.

9. St. Simon's Island, having on the southeast the Gulf of Florida, on the other sides, branches of the Alatamahaw, is about one hundred miles south of Savannah, and extends in length about twenty, in breadth from two to five miles. On the west side of it, on a low bluff, stands Frederica, having woods to the north and south; to the east, partly woods, partly savannahs, and partly marshes. The soil is mostly a blackish sand. There is not much pine land on the island; the greatest part being oak land, intermixed with many savannahs, and old Spanish or Indian fields.

10. On the sea point, about five miles southeast of the town, is the fort where the soldiers are stationed. But the storehouse in Frederica better deserves that name; being encompassed with regular ramparts of earth, and a palisaded ditch, and mounted with cannon, which entirely command the river.

11. About twenty miles northwest from St. Simon's is Darien, the settlement of the Scotch Highlanders, a mile from Fort King George, which was built about seventeen and abandoned about eleven years since. The town lies on the main land, close to a branch of the Alatamahaw, on a bluff about thirty feet above the river, having woods on all sides. The soil is a blackish sand. They built at first many scattered huts; but last spring, (1736,) expecting the Spaniards, they built themselves a large fort, and all retired within the walls of it.

12. Augusta, distant from Savannah one hundred and fifty miles, and five from old Savannah town, is designed to stand in an old Indian field, on a bluff, about thirty feet high. A small fort of wooden piles was built there in 1737; but no house was then built, nor any more ground cleared, than Mr. Lacy and his men found so.

13. Old Ebenezer, where the Saltzburghers settled at first, lies twenty-five miles west of Savannah. A small creek runs by the town, down to the river, and many brooks run between the little hills: but the soil is a hungry barren sand; and upon any sudden shower, the brooks rise several feet perpendicular, and overflow whatever is near them. Since the Saltzburghers removed, two English families have been placed there: but these too say, that the land is good for nothing; and that the creek is of little use; it being by water twenty miles to the river; and the water generally so low in summer time, that a boat cannot come within six or seven miles of the town.

14. New Ebenezer, to which the Saltzburghers removed in March, 1736, lies six miles eastward from the old, on a high bluff, near the Savannah river. Here are some tracts of fruitful land, though the greatest part of that adjoining to the town is pine barren. The huts, sixty in number, are neatly and regularly built; the little piece of ground allotted to each for a garden, is every where put to the best use, no spot being left unplanted. Nay, even one of the main streets, being one more than was as yet wanted, bore them this year a crop of Indian corn.

15. About ten miles east of this, on a creek, three miles from the river, was the village of Abercorn. Ten families settled here in 1733; but it is now without inhabitant. Four miles below the mouth of Abercorn creek is Joseph's town, the settlement of two Scotch gentlemen. A mile below was Sir Francis Bathurst's plantation: and a quarter of a mile from this, Walter Augustine's settlement. But both these are left without inhabitant.

16. A mile below this is Captain Williams's plantation: a mile from thence, Mrs. Matthews's, (late Musgrove,) commonly known by the name of the Cowpen: adjoining to which is the land belonging to Captain Watson; on which is an unfinished house, swiftly running to ruin. A mile from this is Irene, a house built for an Indian school, in the year 1736. It stands on a small, round hill, in a little piece of fruitful ground, given by the Indians to Mr. Ingham. The Indian town is within a furlong of it.

17. Five miles southwest of Savannah, on a small rise, stands the village of Highgate. It has pine land on three sides, and a swamp on the fourth. Twelve families were placed here in 1733; nine whereof remain there. A mile eastward of this is Hampstead, settled with twelve families also, a little before Highgate; five of which are still remaining.

18. Six miles southeast of Savannah is Thunderbolt. Three families are settled here, near a small, ruinous fort. Four miles south of this is the island of Skidoway: on the northeast point whereof ten families were placed in 1734; (a small fort was built here likewise;) but nine of them are either dead, or removed to other places. A small creek divides Skidoway from Tybee Island, on the southeast part of which, fronting the inlet, the lighthouse is built. Ten families were settled here in 1734; but they are part dead, and part removed, so that the island is now again without any fixed inhabitant.

19. Twelve miles southward from Savannah (by land) is Mr. Houstoun's plantation: and forty or fifty miles from him, up Ogeechy river, that where Mr. Sterling for some time lived. Fort Argyle stands twenty

miles from this, on a high bluff, by the river Ogeechy. It is a small, square, wooden fort, musket-proof. Ten freeholders were settled near it; but eight of them are gone, and the land they had cleared lying waste, will, in a few years, be as it was before.

20. The southernmost settlement in Georgia is Fort St. Andrew. It stands fifty miles south of Frederica, on the southwest side of Cumberland Island, upon a high neck of land, which commands the river both ways. The walls are of wood, filled up with earth, round which are a ditch and palisade.

21. It is hard to pick out any consistent account of the Georgian Indians, from the contradictory relations of their traders. The following is extracted, partly from those wherein all, or the generality of them, agree; partly from the relations of such as have been occasionally amongst them, and have no interest in making them better or worse than they are.

22. Of the Georgian Indians in general it may be observed, that they are not so properly nations, as tribes or clans, who have wandered thither at different times; perhaps expelled their native countries by stronger tribes; but how or when they cannot tell, being none of them able to give any rational account of themselves. They are inured to hardships of all kinds, and surprisingly patient of pain. But as they have no letters, so they have no religion, no laws, no civil government. Nor have they any kings or princes, properly speaking; their meekos, or headmen, having no power either to command or punish, no man obeying them any further than he pleases. So that every one doeth what is right in his own eyes; and if it appears wrong to his neighbour, the person aggrieved usually steals on the other unawares, and shoots him, scalps him, or cuts off his ears: having only two short rules of proceeding,—to do what he will, and what he can.

23. They are likewise all, except, perhaps, the Choctaws, gluttons, drunkards, thieves, dissemblers, liars. They are implacable, unmerciful; murderers of fathers, murderers of mothers, murderers of their own children: it being a common thing for a son to shoot his father or mother, because they are old and past labour; and for a woman either to procure abortion, or to throw her child into the next river, because she will go with her husband to the war. Indeed, husbands, strictly speaking, they have none; for any man leaves his wife (so called) at pleasure, who frequently, in return, cuts the throats of all the children she has had by him. Whoredom they account no crime, and few instances appear of a young Indian woman's refusing any one. Nor have they any fixed punishment for adultery; only, if the husband take his wife with another man, he will do what he can to both, unless speedily pacified by the present of a gun or a blanket.

24. The Choctaws only have some appearance of an entire nation, possessing a large extent of land, eight or nine hundred miles west of Savannah, and many well inhabited towns. They are said to have six thousand fighting men, united under one head. At present they are in league with the French, who have sent some priests among them; by whom (if one may credit the Choctaw traders) ten or twelve have been baptized.

25. Next to these, to the northeast, are the Chicasaws. Their country

is flat, full of meadows, springs, and rivers. In their fields, though six or seven hundred miles from the sea, are found sea shells in great numbers. They have about nine hundred fighting men, ten towns, and one meeko, at least, in every one. They are eminently gluttons, eating, drinking, and smoking all day, and almost all night. They are extremely indolent and lazy, except in war; then they are the most indefatigable, and the most valiant of all the Indians: but they are equally cruel with the rest, torturing and burning all their prisoners, whether Indian or European.

26. East of them, in the latitude of 35° and 36°, about three or four hundred miles from Savannah, lie the Cherokees. Their country is very mountainous, fruitful, and pleasant. They have fifty-two towns, and above three thousand fighting men. In each town are three or more headmen, who keep up a sort of shadow of government, having power to set the rest to work, and to punish such as will not join in the common labour. They are civil to strangers, and will do any thing for them, *for pay;* being always willing, for a small piece of money, to carry a message for fifty or sixty miles, and, if required, a heavy burden too: but they are equally cruel to prisoners with the Chicasaws, though not equally valiant. They are seldom intemperate in drinking, but when they can be so on free cost. Otherwise love of drink yields to covetousness: a vice scarcely to be found in any Indian but a Cherokee.

27. The Uchees have only one small town left, (near two hundred miles from Savannah,) and about forty fighting men. The Creeks have been many times on the point of cutting them off. They are indeed hated by most, and despised by all the other nations, as well for their cowardice, as their superlative diligence in thieving, and for out-lying all the Indians upon the continent.

28. The Creek Indians are about four hundred miles from Savannah. They are said to be bounded on the west by the Choctaws, to the north by the Chicasaws, to the east by the Cherokees, and to the south by the Alatamahaw river. They have many towns, a plain, well-watered country, and fifteen hundred fighting men. They have often three or four meekos in a town; but without so much as the shadow of authority, only to give advice, which every one is at liberty to take or leave. But age and reputation for valour and wisdom have given Chicali, a meeko of the Coweta town, a more than ordinary influence over the nation; though not even the show of regal power. Yet neither age, wisdom, nor reputation, can restrain him from drunkenness. Indeed all the Creeks, having been most conversant with white men, are most infected with insatiate love of drink, as well as other European vices. They are more exquisite dissemblers than the rest of their countrymen. They know not what friendship or gratitude means. They show no inclination to learn any thing; but least of all, Christianity; being full as opinionated of their own parts and wisdom, as either modern Chinese, or ancient Romans.

Sat. Dec. 3.—We came to Purrysburg early in the morning, and endeavoured to procure a guide to Port Royal. But none being to be had, we set out without one, an hour before sunrise. After walking two or three hours, we met with an old man, who led us into a small path, near which was a line of *blazed* trees, (that is, marked by cutting

off part of the bark,) by following which he said we might easily come to Port Royal in five or six hours.

We were four in all; one of whom intended to go to England with me; the other two to settle in Carolina. About eleven we came into a large swamp, where we wandered about till near two. We then found another *blaze*, and pursued it, till it divided into two: one of these we followed through an almost impassable thicket, a mile beyond which it ended. We made through the thicket again, and traced the other *blaze* till that ended too. It now grew toward sunset; so we sat down, faint and weary, having had no food all day, except a gingerbread cake, which I had taken in my pocket. A third of this we had divided among us at noon; another third we took now; the rest we reserved for the morning; but we had met with no water all the day. Thrusting a stick into the ground, and finding the end of it moist, two of our company fell a digging with their hands, and, at about three feet depth, found water. We thanked God, drank, and were refreshed. The night was sharp; however, there was no complaining among us; but after having commended ourselves to God, we lay down close together, and (I at least) slept till near six in the morning.

Sun. 4.—God renewing our strength, we arose neither faint nor weary, and resolved to make one trial more, to find out a path to Port Royal. We steered due east; but finding neither path nor blaze, and the woods growing thicker and thicker, we judged it would be our best course to return, if we could, by the way we came. The day before, in the thickest part of the woods, I had broke many young trees, I knew not why, as we walked along: these we found a great help in several places, where no path was to be seen; and between one and two God brought us safe to Benjamin Arieu's house, the old man we left the day before.

In the evening I read French prayers to a numerous family, a mile from Arieu's; one of whom undertook to guide us to Port Royal. In the morning we set out. About sunset, we asked our guide, if he knew where he was; who frankly answered, No. However we pushed on till, about seven, we came to a plantation, and the next evening (after many difficulties and delays) we landed on Port Royal Island.

Wed. 7.—We walked to Beaufort; where Mr. Jones, (the minister of Beaufort,) with whom I lodged during my short stay here, gave me a lively idea of the old English hospitality. On Thursday Mr. Delamotte came; with whom, on Friday, the 9th, I took boat for Charlestown. After a slow passage, by reason of contrary winds, and some conflict (our provisions falling short) with hunger as well as cold, we came thither early in the morning, on Tuesday, the 13th. Here I expected trials of a different kind, and far more dangerous. For contempt and want are easy to be borne: but who can bear respect and abundance?

Wed. 14.—Being desired to read public prayers, I was much refreshed with those glorious promises, contained both in the seventy-second psalm, and in the First lesson, the fortieth chapter of Isaiah. Yea, "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

In the afternoon, visiting a dying man, we found him still full of the freshest advices; and busy in settling the affairs of the Czarina, Prince Thamas, and the Ottoman Porte. How natural then is the thought,—

Quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos.*

For if a soul quivering on the verge of life, has still leisure for these impertinencies, one might almost believe the same dreams would continue even in the sleep of death!

Fri. 16.—I parted from the last of those friends who came with me into America, Mr. Charles Delamotte, from whom I had been but a few days separate, since Oct. 14, 1735.

Sun. 18.—I was seized with a violent flux, which I felt came not before I wanted it. Yet I had strength enough given to preach once more to this careless people; and a few "believed our report."

Thur. 22.—I took my leave of America, (though, if it please God, not for ever,) going on board the Samuel, Captain Percy, with a young gentleman who had been a few months in Carolina, one of my parishioners of Savannah, and a Frenchman, late of Purrysburg, who was escaped thence with the skin of his teeth.

Sat. 24.—We sailed over Charlestown bar, and about noon lost sight of land.

The next day the wind was fair, but high, as it was on Sunday, 25, when the sea affected me more than it had done in the sixteen weeks of our passage to America. I was obliged to lie down the greatest part of the day, being easy only in that posture.

Mon. 26.—I began instructing a negro lad in the principles of Christianity. The next day I resolved to break off living delicately, and return to my old simplicity of diet; and after I did so, neither my stomach nor my head much complained of the motion of the ship.

Wed. 28.—Finding the unaccountable apprehensions of I know not what danger, (the wind being small and the sea smooth,) which had been upon me several days, increase, I cried earnestly for help; and it pleased God, as in a moment to restore peace to my soul.

Let me observe hereon, 1. That not one of these hours ought to pass out of my remembrance, till I attain another manner of spirit, a spirit equally willing to glorify God by life or by death. 2. That whoever is uneasy on any account (bodily pain alone excepted) carries in himself his own conviction, that he is so far an unbeliever. Is he uneasy at the apprehension of death? Then he believeth not, that "to die is gain." At any of the events of life? Then he hath not a firm belief, that "all things work together for" his "good." And if he bring the matter more close, he will always find, beside the general want of faith, every particular uneasiness is evidently owing to the want of some particular Christian temper.

Sun. Jan. 1, 1738.—All in the ship (except the captain and steersman) were present both at the Morning and Evening service, and appeared as deeply attentive, as even the poor people of Frederica did, while the word of God was new to their ears. And it may be, one or two among these likewise, may "bring forth fruit with patience."

* The same desires which they cherished on earth, remain in the world of spirits.

Mon. 2.—Being sorrowful and very heavy, (though I could give no particular reason for it,) and utterly unwilling to speak close to any of my little flock, (about twenty persons,) I was in doubt whether my neglect of them was not one cause of my own heaviness. In the evening, therefore, I began instructing the cabin boy; after which I was much easier.

I went several times the following days, with a design to speak to the sailors, but could not. I mean, I was quite averse from speaking; I could not see how to make an occasion, and it seemed quite absurd to speak without. Is not this what men commonly mean by, "I could not speak?" And is this a sufficient cause of silence, or no? Is it a prohibition from the good Spirit? or a temptation from nature, or the evil one?

Fri. 6.—I ended the "Abridgment of Mr. de Renty's Life." O that such a life should be related by such an historian! who, by inserting all, if not more than all, the weak things that holy men ever said or did, by his commendation of almost every action or word which either deserved or needed it not, and by his injudicious manner of relating many others which were indeed highly commendable, has cast the shade of superstition and folly over one of the brightest patterns of heavenly wisdom.

Sat. 7.—I began to read and explain some passages of the Bible to the young negro. The next morning, another negro who was on board desired to be a hearer too. From them I went to the poor Frenchman, who, understanding no English, had none else in the ship with whom he could converse. And from this time, I read and explained to him a chapter in the Testament every morning.

Sun. 8.—In the fulness of my heart, I wrote the following words:—

"By the most infallible of proofs, inward feeling, I am convinced,

"1. Of unbelief; having no such faith in Christ as will prevent my heart from being troubled; which it could not be, if I believed in God, and rightly believed also in him:

"2. Of pride, throughout my life past; inasmuch as I thought I had what I find I have not:

"3. Of gross irrecollection; inasmuch as in a storm I cry to God every moment; in a calm, not:

"4. Of levity and luxuriancy of spirit, recurring whenever the pressure is taken off, and appearing by my speaking words not tending to edify; but most, by my manner of speaking of my enemies.

"Lord save, or I perish! Save me,

"1. By such a faith as implies peace in life and in death:

"2. By such humility, as may fill my heart from this hour for ever, with a piercing uninterrupted sense, *Nihil est quod hactenus feci;* (I have done nothing hitherto;) having evidently built without a foundation:

"3. By such a recollection as may cry to thee every moment, especially when all is calm: Give me faith or I die; give me a lowly spirit; otherwise, *mihi non sit suave vivere:* (let life be a burden to me:)

"4. By steadiness, seriousness, σεμνοΐης, sobriety of spirit; avoiding, as fire, every word that tendeth not to edifying; and never speak

ing of any who oppose me, or sin against God, without all my own sins set in array before my face."

This morning, after explaining these words of St. Paul, "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God," I exhorted my fellow travellers with all my might, to comply with the apostle's direction. But "leaving them afterward to themselves," the seriousness they showed at first, soon vanished away.

On Monday, 9, and the following days, I reflected much on that vain desire, which had pursued me for so many years, of being in solitude, in order to be a Christian. I have now, thought I, solitude enough. But am I, therefore, the nearer being a Christian? Not if Jesus Christ be the model of Christianity. I doubt, indeed, I am much nearer that mystery of Satan, which some writers affect to call by that name. So near, that I had probably sunk wholly into it, had not the great mercy of God just now thrown me upon reading St. Cyprian's works. "O my soul, come not thou into their secret!" Stand thou in the good old paths.

Fri. 13.—We had a thorough storm, which obliged us to shut all close; the sea breaking over the ship continually. I was at first afraid; but cried to God and was strengthened. Before ten, I lay down: I bless God, without fear. About midnight we were awaked by a confused noise of seas and wind and men's voices, the like to which I had never heard before. The sound of the sea breaking over and against the sides of the ship, I could compare to nothing but large cannon, or American thunder. The rebounding, starting, quivering motion of the ship much resembled what is said of earthquakes. The captain was upon deck in an instant. But his men could not hear what he said. It blew a proper hurricane; which beginning at southwest, then went west, northwest, north, and, in a quarter of an hour, round by the east to the southwest point again. At the same time the sea running (as they term it) mountain high, and that from many different points at once, the ship would not obey the helm; nor indeed could the steersman, through the violent rain, see the compass. So he was forced to let her run before the wind, and in half an hour the stress of the storm was over.

About noon the next day it ceased. But first I had resolved, God being my helper, not only to preach it to all, but to apply the word of God to every single soul in the ship; and if but one, yea, if not one of them will hear, I know "my labour is not in vain."

I no sooner executed this resolution, than my spirit revived; so that from this day I had no more of that fearfulness and heaviness, which before almost continually weighed me down. I am sensible one who thinks the being *in orco*, as they phrase it, an indispensable preparative for being a Christian, would say, I had better have continued in that state; and that this unseasonable relief was a curse, not a blessing. Nay, but who art thou, O man, who, in favour of a wretched hypothesis, thus blasphemest the good gift of God? Hath not He himself said, "This also is the gift of God, if a man have power to rejoice in his labour?" Yea, God setteth his own seal to his weak endeavours while he thus "answereth him in the joy of his heart."

Tues. 24.—We spoke with two ships, outward bound, from whom we had the welcome news, of our wanting but one hundred and sixty leagues of the Land's end. My mind was now full of thought; part of which I writ down as follows:—

"I went to America, to convert the Indians; but O! who shall convert me? who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near: but let death look me in the face, and my spirit is troubled. Nor can I say, 'To die is gain!'

I have a sin of fear, that when I 've spun
My last thread, I shall perish on the shore!

"I think, verily, if the Gospel be true, I am safe: for I not only have given, and do give, all my goods to feed the poor; I not only give my body to be burned, drowned, or whatever God shall appoint for me; but I follow after charity, (though not as I ought, yet as I can,) if haply I may attain it. I *now* believe the Gospel is true. 'I show my faith by my works,' by staking my all upon it. I would do so again and again a thousand times, if the choice were still to make. Whoever sees me, sees I would be a Christian. Therefore 'are my ways not like other men's ways.' Therefore I have been, I am, I am content to be, 'a by-word, a proverb of reproach.' But in a storm I think, 'What if the Gospel be not true? Then thou art of all men most foolish. For what hast thou given thy goods, thy ease, thy friends, thy reputation, thy country, thy life? For what art thou wandering over the face of the earth?—A dream, "a cunningly devised fable!"' O! who will deliver me from this fear of death? What shall I do? Where shall I fly from it? Should I fight against it by thinking, or by not thinking of it? A wise man advised me some time since, 'Be still and go on.' Perhaps this is best, to look upon it as my cross; when it comes, to let it humble me, and quicken all my good resolutions, especially that of praying without ceasing; and at other times, to take no thought about it, but quietly to go on 'in the work of the Lord.'"

We went on with a small, fair wind, till Thursday in the afternoon; and then sounding, found a whitish sand at seventy-five fathom: but having had no observation for several days, the captain began to be uneasy, fearing we might either get unawares into the Bristol Channel, or strike in the night on the rocks of Scilly.

Sat. 28.—Was another cloudy day; but about ten in the morning (the wind continuing southerly) the clouds began to fly just contrary to the wind, and, to the surprise of us all, sunk down under the sun, so that at noon we had an exact observation; and by this we found we were as well as we could desire, about eleven leagues south of Scilly.

Sun. 29.—We saw English land once more; which, about noon, appeared to be the Lizard Point. We ran by it with a fair wind; and at noon, the next day, made the west end of the Isle of Wight.

Here the wind turned against us, and in the evening blew fresh, so that we expected (the tide being likewise strong against us) to be driven some leagues backward in the night: but in the morning, to our great surprise, we saw Beachy-head, just before us, and found we had gone forward near forty miles.

Toward evening was a calm; but in the night a strong north wind brought us safe into the Downs. The day before, Mr. Whitefield had sailed out, neither of us then knowing any thing of the other. At four in the morning we took boat, and in half an hour landed at Deal: it being Wednesday, February 1, the anniversary festival in Georgia for Mr. Oglethorpe's landing there.

It is now two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity: but what have I learned myself in the mean time? Why, (what I the least of all suspected,) that I who went to America to convert others, was never myself converted to God. (I am not sure of this.) 'I am not mad," though I thus speak; but "I speak the words of truth and soberness;" if haply some of those who still dream may awake, and see, that as I am, so are they.

Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of divinity? I too have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as of their substance? I have laboured more abundantly than they all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life in my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God should please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can know, say, give, do, or suffer, justify me in his sight? Yea, or the constant use of all the means of grace? (which, nevertheless, is meet, right, and our bounden duty.) Or that I know nothing of myself; that I am, as touching outward, moral righteousness, blameless? Or (to come closer yet) the having a rational conviction of all the truths of Christianity? Does all this give me a claim to the holy, heavenly, divine character of a Christian? By no means. If the Oracles of God are true, if we are still to abide by "the law and the testimony;" all these things, though, when ennobled by faith in Christ,* they are holy and just and good, yet without it are "dung and dross," meet only to be purged away by "the fire that never shall be quenched."

This, then, have I learned in the ends of the earth—that I "am fallen short of the glory of God:" that my whole heart is "altogether corrupt and abominable; and, consequently, my whole life; (seeing it cannot be, that an "evil tree" should "bring forth good fruit:") that "alienated" as I am from the life of God," I am "a child of wrath,"† an heir of hell: that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins which "are more in number than the hairs of my head," that the most specious of them, need an atonement themselves, or they cannot abide his righteous judgment; that "having the sentence of death" in my heart, and having nothing

* I had even then the faith of a *servant*, though not that of a *son*. † I believe not.

in or of myself to plead, I have no hope, but that of being justified freely, "through the redemption that is in Jesus:" I have no hope, but that if I seek I shall find Christ, and "be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. iii, 9.

If it be said, that I have faith, (for many such things have I heard, from many miserable comforters,) I answer, so have the devils,—a sort of faith; but still they are strangers to the covenant of promise. So the apostles had even at Cana in Galilee, when Jesus first "manifested forth his glory;" even then they, in a sort, "believed on him;" but they had not then "the faith that overcometh the world." The faith I want is, (the faith of a *son*,) "A sure trust and confidence in God, that, through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God." I want that faith which St. Paul recommends to all the world, especially in his Epistle to the Romans: that faith which enables every one that hath it to cry out, "I live not; but Christ liveth in me; and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me." I want that faith which none can have without knowing that he hath it; (though many imagine they have it, who have it not;) for whosoever hath it, is "freed from sin, the" whole "body of sin is destroyed" in him: he is freed from fear, "having peace with God through Christ, and rejoicing in hope of the glory of God." And he is freed from doubt, "having the love of God shed abroad in his heart, through the Holy Ghost which is given unto him;" which "Spirit itself beareth witness with his spirit, that he is a child of God."

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM FEBRUARY 1, 1738, TO AUGUST 12, 1738

For this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i, 16.

PREFACE.

1. That men revile me, and say all manner of evil against me; that I am become as it were a monster unto many; that the zealous of almost every denomination cry out, "Away with such a fellow from the earth:" this gives me, with regard to myself, no degree of uneasiness. For I know the Scripture must be fulfilled, "If they have called the Master of the house Beelzebub, how much more them of his household?" But it does give me a concern, with regard to those who, by this artifice of the devil, are prevented from hearing that word which is able to save their souls.

2. For the sake of these, and indeed of all who desire to hear the truth of those things which have been so variously related, I have been induced to publish this further account; and I doubt not but it will even hence appear, to all candid and impartial judges, that I have hitherto lived in all good conscience toward God.

3. I shall be easily excused by those who either love or seek the Lord Jesus in sincerity, for speaking so largely of the Moravian Church; a city which ought to be set upon a hill: their light hath been too long hid under a bushel: it is high time it should at length break forth, and "so shine before men, that others also may glorify their Father which is in heaven."

4. If any should ask, "But do you think even this Church is perfect, without spot, or wrinkle, or any such thing?" I answer plainly, "No; though I trust it will be, when patience has had its perfect work." But neither do I think it right to entertain the world with the spots of God's children.

5. It has been further asked, whether I imagine God is to be found only among them. I reply, "By no means. I know there is a God in England, and we need not go to seek him in strange lands." I know that in our own, he is very nigh unto all that call upon him; and therefore I think those unwise (to say no more) who run to inquire after him in Holland or Germany.

6. When I went, the case was widely different. God had not then "made bare his arm" before us as he hath now done; in a manner (I will be bold to say) which had not been known either in Holland or Germany at that time, when He who ordereth all things wisely, according to "the counsel of his own will," was pleased by me to open the intercourse between the English and the Moravian Church.

7. The particular reason which obliged me to relate so much of the conversation I had with those holy men, is this: In September, 1738, when I returned from Germany, I exhorted all I could to follow after that great salvation, which is through faith in the blood of Christ; waiting for it, "in all the ordinances of God," and in "doing good, as they had opportunity, to all men." And many found the beginning of that salvation, being justified freely, having peace with God through Christ, rejoicing in hope of the glory of God, and having his love shed abroad in their hearts.

8. But about September, 1739, while my brother and I were absent, certain men crept in among them unawares, greatly troubling and subverting their souls; telling them, they were in a delusion; that they had deceived themselves, and had no true faith at all. "For," said they, "none has any justifying faith, who has ever any doubt or fear, which you know you have; or who has not a clean heart, which you know you have not: nor will you ever have it, till you leave off using the means of grace, (so called;) till you leave off running to church and sacrament, and praying, and singing, and reading either the Bible, or any other book; for you cannot use these things without trusting in them. Therefore, till you leave them off, you can never have true faith; you can never till then trust in the blood of Christ."

9. And this doctrine, from the beginning to this day, has been taught as the doctrine of the Moravian Church. I think, therefore, it is my bounden duty to clear the Moravians from this aspersion; and the more, because I am perhaps the only person now in England that both can and will do it. And I believe it is the peculiar providence of God that I can: that two years since the most eminent members of that Church should so fully declare both their experience and judgment, touching the very points now in question.

10. The sum of what has been asserted, as from them, is this:—

"(1.) That a man cannot have any degree of justifying faith, till he is wholly freed from all doubt and fear; and till he has, in the full, proper sense, a new, a clean heart.

"(2.) That a man may not use the ordinances of God, the Lord's Supper in particular, before he has such a faith as excludes all doubt and fear, and implies a new, a clean heart."

In flat opposition to this, I assert,

"(1.) That a man may have a degree of justifying faith, before he is wholly freed from all doubt and fear; and before he has, in the full, proper sense, a new, a clean heart.

"(2.) That a man may use the ordinances of God, the Lord's Supper in particular before he has such a faith as excludes all doubt and fear, and implies a new, a clean heart."

I further assert, "This I learned (not only from the English, but also) from the Moravian Church."

And I hereby openly and earnestly call upon that Church, (and upon Count Zinzendorf in particular, who, I trust, is not ashamed or afraid to avow any part of the Gospel of Christ,) to correct me, and explain themselves, if I have misunderstood or misrepresented them.

JOHN WESLEY.

LONDON, Sept. 29, 1740.

JOURNAL.—No. II.

WEDNESDAY, Feb. 1, 1738.—After reading prayers and explaining a portion of Scripture to a large company at the inn, I left Deal, and came in the evening to Feversham.

I here read prayers, and explained the Second lesson to a few of those who were called Christians, but were indeed more savage in their behaviour than the wildest Indians I have yet met with.

Fri. 3.—I came to Mr. Delamotte's, at Blendon, where I expected a cold reception. But God had prepared the way before me: and I no sooner mentioned my name, than I was welcomed in such a manner, as constrained me to say, "Surely God is in this place, and I knew it not! Blessed be ye of the Lord! Ye have shown more kindness in the latter end than in the beginning."

In the evening I came once more to London, whence I had been absent two years and near four months.

Many reasons I have to bless God, though the design I went upon did not take effect, for my having been carried into that strange land, contrary to all my preceding resolutions. Hereby I trust he hath in some measure "humbled me and proved me, and shown me what was in my heart." Hereby I have been taught to "beware of men." Hereby I am come to know assuredly, that if "in all our ways we acknowledge God," he will, where reason fails, "direct our path," by lot or by the other means which he knoweth. Hereby I am delivered from the fear of the sea, which I had both dreaded and abhorred from my youth.

Hereby God has given me to know many of his servants; particularly those of the Church of Hernhuth. Hereby my passage is opened to the writings of holy men in the German, Spanish, and Italian tongues. I hope too some good may come to others hereby. All in Georgia have heard the word of God. Some have believed, and began to run well. A few steps have been taken toward publishing the glad tidings both to the African and American Heathens. Many children have learned "how they ought to serve God," and to be useful to their neighbour. And those whom it most concerns have an opportunity of knowing the true state of their infant colony, and laying a firmer foundation of peace and happiness to many generations.

Sat. 4.—I told my friends some of the reasons which a little hastened my return to England. They all agreed it would be proper to relate them to the Trustees of Georgia.

Accordingly, the next morning I waited on Mr. Oglethorpe, but had not time to speak on that head. In the afternoon I was desired to preach at St. John the Evangelist's. I did so on those strong words, "If any man be in Christ, he is a new creature." I was afterward informed, many of the best in the parish were so offended, that I was not to preach there any more.

Mon. 6.—I visited many of my old friends, as well as most of my relations. I find the time is not yet come when I am to be "hated of all men." O may I be prepared for that day!

Tues. 7.—(A day much to be remembered.) At the house of Mr. Weinantz, a Dutch merchant, I met Peter Böhler, Schulius Richter, and Wensel Neiser, just then landed from Germany. Finding they had no acquaintance in England, I offered to procure them a lodging, and did so, near Mr. Hutton's, where I then was. And from this time I did not willingly lose any opportunity of conversing with them, while I stayed in London.

Wed. 8.—I went to Mr. Oglethorpe again, but had no opportunity of speaking as I designed. Afterward I waited on the Board of Trustees, and gave them a short but plain account of the state of the colony: an account, I fear, not a little differing from those which they had frequently received before: and for which I have reason to believe some of them have not forgiven me to this day.

Sun. 12.—I preached at St. Andrew's, Holborn, on, "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." O hard sayings! Who can hear them? Here too, it seems, I am to preach no more.

Wed. 15.—I waited on the Trustees again, and gave them in writing the substance of what I had said at the last Board. Whatsoever further questions they asked concerning the state of the province, I likewise answered to the best of my knowledge.

Fri. 17.—I set out for Oxford with Peter Böhler, where we were kindly received by Mr. Sarney, the only one now remaining here, of many who, at our embarking for America, were used to "take sweet counsel together," and rejoice in "bearing the reproach of Christ."

Sat. 18.—We went to Stanton Harcourt, to Mr. Gambold, and found my old friend recovered from his *mystic* delusion, and convinced that St. Paul was a better writer than either Tauler or Jacob Behmen.—The next day I preached once more at the castle (in Oxford) to a numerous and serious congregation.

All this time I conversed much with Peter Böhler, but I understood him not; and least of all when he said, *Mi frater, mi frater, excoquenda est ista tua philosophia.* "My brother, my brother, that philosophy of yours must be purged away."

Mon. 20.—I returned to London. On Tuesday I preached at Great St. Helen's, on, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Wed. 22.—I was with the Trustees again, to whom I then gave a short account (and afterward delivered it to them in writing) of the reasons why I left Georgia.

Sun. 26.—I preached at six, at St. Lawrence's; at ten, in St. Katherine Cree's church; and in the afternoon, at St. John's, Wapping. I believe it pleased God to bless the first sermon most, because it gave most offence; being indeed an open defiance of that mystery of iniquity which the world calls *prudence;* grounded on those words of St. Paul to the Galatians, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."

Mon. 27.—I took coach for Salisbury, and had several opportunities of conversing seriously with my fellow travellers. But endeavouring to mend the wisdom of God by the worldly wisdom of prefacing serious with light conversation, and afterward following that advice of the *Mystics*, "Leave them to themselves," all I had said was written on the sand. "Lord, lay not this sin to" my "charge!"

Tues. 28.—I saw my mother once more. The next day I prepared for my journey to my brother at Tiverton. But on *Thursday* morning, March 2d, a message that my brother Charles was dying at Oxford, obliged me to set out for that place immediately. Calling at an odd house in the afternoon, I found several persons there who seemed well-wishers to religion, to whom I spake plainly; as I did in the evening, both to the servants and strangers at my inn.

With regard to my own behaviour, I now renewed and wrote down my former resolutions:—

1. To use absolute openness and unreserve, with all I should converse with.

2. To labour after continual seriousness, not willingly indulging myself in any the least levity of behaviour, or in laughter,—no, not for a moment.

3. To speak no word which does not tend to the glory of God; in particular, not to talk of worldly things. Others may, nay must. But what is that to thee? And

4. To take no pleasure which does not tend to the glory of God; thanking God every moment for all I do take, and therefore rejecting every sort and degree of it, which I feel I cannot so thank him *in* and *for*.

Sat. 4.—I found my brother at Oxford, recovering from his pleurisy; and with him Peter Böhler; by whom (in the hand of the great God) I was, on *Sunday*, the 5th, clearly convinced of unbelief, of the want of that faith whereby alone we are saved. (With the full Christian salvation.)

Immediately it struck into my mind, "Leave off preaching. How can you preach to others, who have not faith yourself?" I asked Böhler, whether he thought I should leave it off or not. He answered, "By no means." I asked, "But what can I preach?" He said, "Preach faith *till* you have it; and then, *because* you have it, you *will* preach faith."

Accordingly, *Monday*, 6, I began preaching this new doctrine, though my soul started back from the work. The first person to whom I offered salvation by faith alone, was a prisoner under sentence of death. His name was Clifford. Peter Böhler had many times desired me to speak to him before. But I could not prevail on myself so to do; being still (as I had been many years) a zealous asserter of the impossibility of a death-bed repentance.

Fri. 10.—Peter Böhler returned to London.

Tues. 15.—I set out for Manchester with Mr. Kinchin, Fellow of Corpus Christi, and Mr. Fox, late a prisoner in the city prison. Between five and six we called at Chapel-on-the-Heath, where lived a poor man, some time prisoner in the Castle of Oxford. He was not at home; but his wife came to us, to whom Mr. Kinchin spoke a few words, which so melted her heart, that she burst out into tears, and we went on rejoicing and praising God.

About eight, it being rainy and very dark, we lost our way; but before nine, came to Shipston, having rode over, I know not how, a narrow foot bridge, which lay across a deep ditch near the town. After supper I read prayers to the people of the inn, and explained the Second lesson; hope not in vain.

The next day we dined at Birmingham, and, soon after we left it, were reproved for our negligence there, (in letting those who attended us go, without either exhortation or instruction,) by a severe shower of hail. At Hedgeford, about five, we endeavoured to be more faithful; and all who heard seemed serious and affected.

In the evening we came to Stafford. The mistress of the house joined with us in family prayer. The next morning, one of the servants appeared deeply affected, as did the ostler before we went. Soon after breakfast, stepping into the stable, I spake a few words to those who were there. A stranger who heard me said, "Sir, I wish I was to travel with you." And when I went into the house, followed me, and began abruptly, "Sir, I believe you are a good man, and I come to tell you a little of my life." The tears stood in his eyes all the time he spoke; and we hoped not a word which was said to him was lost.

At Newcastle, whither we came about ten, some to whom we spoke at our inn were very attentive; but a gay young woman waited on us, quite unconcerned: however, we spoke on. When we went away, she fixed her eyes, and neither moved nor said one word, but appeared as much astonished as if she had seen one risen from the dead.

Coming to Holms chapel about three, we were surprised at being shown into a room, where a cloth and plates were laid. Soon after two men came in to dinner. Mr. Kinchin told them, if they pleased, that gentleman would ask a blessing for them. They stared, and, *as it were*, consented; but sat still while I did it, one of them with his hat on. We began to speak on turning to God, and went on, though they appeared utterly regardless. After a while their countenances changed, and one of them stole off his hat, and laying it down behind him, said, all we said was true; but he had been a grievous sinner, and not considered it as he ought; but he was resolved, with God's help, now to turn to him in earnest. We exhorted him and his companion, who now likewise drank in every word, to cry mightily to God, that he would "send them help from his holy place."

Being faint in the evening, I called at Altringham, and there lit upon a Quaker, well skilled in, and therefore (as I soon found) sufficiently fond of, controversy. After an hour spent therein, (perhaps not in vain,) I advised him to dispute as little as possible; but rather follow after holiness; and walk humbly with his God.

Late at night we reached Manchester. *Friday*, the 17th, we spent entirely with Mr. Clayton, by whom, and the rest of our friends here, we were much refreshed and strengthened. Mr. Hoole, the rector of St. Ann's church, being taken ill the next day, on *Sunday*, 19, Mr. Kinchin and I officiated at Salford chapel in the morning, by which means Mr. Clayton was at liberty to perform the service of St. Ann's; and in the afternoon I preached there on those words of St. Paul, "If any man be in Christ, he is a new creature."

Early in the morning we left Manchester, taking with us Mr. Kin

chin's brother, for whom we came, to be entered at Oxford. We were fully determined to lose no opportunity of awakening, instructing, or exhorting, any whom we might meet with in our journey. At Knutsford, where we first stopped, all we spake to thankfully received the word of exhortation. But at Talk-on-the-Hill, where we dined, she with whom we were, was so much of a gentlewoman, that for near an hour our labour seemed to be in vain. However, we spoke on. Upon a sudden, she looked as one just awaked out of a sleep. Every word sunk into her heart. Nor have I seen so entire a change both in the eyes, face, and manner of speaking, of any one in so short a time.

About five, Mr. Kinchin riding by a man and woman double-horsed, the man said, "Sir, you ought to thank God it is a fair day; for if it rained, you would be sadly dirty with your little horse." Mr. Kinchin answered, "True: and we ought to thank God for our life, and health, and food, and raiment, and all things." He then rode on, Mr. Fox following; the man said, "Sir, my mistress would be glad to have some more talk with that gentleman." We stayed, and when they came up, began to search one another's hearts. They came to us again in the evening, at our inn at Stone, where I explained both to them and many of their acquaintance who were come together, that great truth,—Godliness hath the promise both of this life, and of that which is to come.

Tues. 21.—Between nine and ten we came to Hedgeford. Just then, one was giving an account of a young woman, who had dropped down dead there the day before. This gave us a fair occasion to exhort all that were present, "so to number" their own "days," that they might apply their "hearts unto wisdom."

In the afternoon one overtook us, whom we soon found more inclined to speak than to hear. However, we spoke, and spared not. In the evening we overtook a young man, a Quaker, who afterward came to us, to our inn at Henley, whither he sent for the rest of his family, to join with us in prayer: to which I added, as usual, the exposition of the Second lesson. Our other companion went with us a mile or two in the morning; and then not only spoke less than the day before, but took in good part a serious caution against talkativeness and vanity.

An hour after, we were overtook by an elderly gentleman, who said he was going to enter his son at Oxford. We asked, "At what college?" He said he did not know: having no acquaintance there on whose recommendation he could depend. After some conversation, he expressed a deep sense of the good providence of God; and told us, he knew God had cast us in his way, in answer to his prayer. In the evening we reached Oxford, rejoicing in our having received so many fresh instances of that great truth, "In all thy ways acknowledge Him, and He shall direct thy paths."

Thur. 23.—I met Peter Böhler again, who now amazed me more and more, by the account he gave of the fruits of living faith,—the holiness and happiness which he affirmed to attend it. The next morning I began the Greek Testament again, resolving to abide by "the law and the testimony;" and being confident, that God would hereby show me, whether this doctrine was of God.

Sun. 26.—I preached at Whitam, on "the new creature," and went in the evening to a society in Oxford, where, (as my manner then was

at all societies,) after using a collect or two and the Lord's Prayer, I expounded a chapter in the New Testament, and concluded with three or four more collects and a psalm.

Mon. 27.—Mr. Kinchin went with me to the Castle, where, after reading prayers, and preaching on, "It is appointed unto men once to die," we prayed with the condemned man, first in several forms of prayer, and then in such words as were given us in that hour. He kneeled down in much heaviness and confusion, having "no rest in" his "bones, by reason of" his "sins." After a space he rose up, and eagerly said, "I am now ready to die. I know Christ has taken away my sins; and there is no more condemnation for me." The same composed cheerfulness he showed, when he was carried to execution: and in his last moments he was the same, enjoying a perfect peace, in confidence that he was "accepted in the Beloved."

Sat. April 1.—Being at Mr. Fox's society, my heart was so full that I could not confine myself to the forms of prayer which we were accustomed to use there. Neither do I purpose to be confined to them any more; but to pray indifferently, with a form or without, as I may find suitable to particular occasions.

Sun. 2.—Being Easter day, I preached in our college chapel, on, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." I preached in the afternoon, first at the Castle, and then at Carfax, on the same words. I see the promise; but it is afar off.

Believing it would be better for me to wait for the accomplishment of it in silence and retirement, on *Monday*, 3, I complied with Mr. Kinchin's desire, and went to him at Dummer, in Hampshire. But I was not suffered to stay here long; being earnestly pressed to come up to London, if it were only for a few days. Thither, therefore, I returned, on Tuesday, 18th.

Sat. 22.—I met Peter Böhler once more. I had now no objection to what he said of the nature of faith; namely, that it is (to use the words of our Church) "a sure trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God." Neither could I deny either the happiness or holiness which he described, as fruits of this living faith. "The Spirit itself beareth witness with our spirit that we are the children of God:" and, "He that believeth hath the witness in himself," fully convinced me of the former: as, "Whatsoever is born of God, doth not commit sin;" and, "Whosoever believeth is born of God," did of the latter. But I could not comprehend what he spoke of an *instantaneous work*. I could not understand how this faith should be given in a moment: how a man could *at once* be thus turned from darkness to light, from sin and misery to righteousness and joy in the Holy Ghost. I searched the Scriptures again, touching this very thing, particularly the Acts of the Apostles. But, to my utter astonishment, found scarce any instances there of other than *instantaneous* conversions; scarce any so slow as that of St. Paul, who was three days in the pangs of the new birth. I had but one retreat left; namely, "*Thus*, I grant God wrought in the *first* ages of Christianity; but the times are changed. What reason have I to believe, he works in the same manner now?"

But on *Sunday*, 23, I was beat out of this retreat too, by the concurring evidence of several living witnesses; who testified, God had thus wrought in themselves; giving them in a moment, such a faith in the blood of his Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing I could now only cry out, "Lord, help thou my unbelief!"

I asked P. Böhler again, whether I ought not to refrain from teaching others. He said, "No; do not hide in the earth the talent God hath given you." Accordingly, on *Tuesday*, 25, I spoke clearly and fully at Blendon to Mr. Delamotte's family, of the nature and fruits of faith. Mr. Broughton and my brother were there. Mr. Broughton's great objection was, he could never think that I had not faith, who had done and suffered such things. My brother was very angry, and told me, I did not know what mischief I had done by talking thus. And, indeed, it did please God then to kindle a fire, which I trust shall never be extinguished.

On *Wednesday*, 26, the day fixed for my return to Oxford, I once more waited on the Trustees for Georgia: but being straitened for time, was obliged to leave the papers for them, which I had designed to give into their own hands. One of these was the instrument whereby they had appointed me minister of Savannah; which, having no more place in those parts, I thought it not right to keep any longer.

P. Böhler walked with me a few miles, and exhorted me not to stop short of the grace of God. At Gerard's Cross I plainly declared to those whom God gave into my hands, the faith as it is in Jesus: as I did next day to a young man I overtook on the road, and in the evening to our friends at Oxford. A strange doctrine, which some, who did not care to contradict, yet knew not what to make of; but one or two, who were thoroughly bruised by sin, willingly heard, and received it gladly.

In the day or two following, I was much confirmed in the "truth that is after godliness," by hearing the experiences of Mr. Hutchins, of Pembroke College, and Mrs. Fox: two living witnesses that God *can* (at least, if he *does* not always) give that faith whereof cometh salvation in a moment, as lightning falling from heaven.

Mon. May 1.—The return of my brother's illness obliged me again to hasten to London. In the evening I found him at James Hutton's, better as to his health than I expected; but strongly averse from what he called "the new faith."

This evening our little society began, which afterward met in Fetter lane. Our fundamental rules were as follow:—

In obedience to the command of God by St. James, and by the advice of Peter Böhler, it is agreed by us,

1. That we will meet together once a week to "confess our faults one to another, and pray one for another, that we may be healed."

2. That the persons so meeting be divided into several *bands*, or little companies, none of them consisting of fewer than five, or more than ten persons.

3. That every one in order speak as freely, plainly, and concisely as he can, the real state of his heart, with his several temptations and deliverances, since the last time of meeting.

4. That all the bands have a conference at eight every Wednesday evening, begun and ended with singing and prayer.

5. That any who desire to be admitted into this society be asked, "What are your reasons for desiring this? Will you be entirely open; using no kind of reserve? Have you any objection to any of our orders?" (which may then be read.)

6. That when any new member is proposed, every one present speak clearly and freely whatever objection he has to him.

7. That those against whom no reasonable objection appears, be in order for their trial, formed into one or more distinct bands, and some person agreed on to assist them.

8. That after two months' trial, if no objection then appear, they may be admitted into the society.

9. That every fourth Saturday be observed as a day of general intercession.

10. That on the Sunday seven-night following be a general love-feast, from seven till ten in the evening.

11. That no particular member be allowed to act in any thing contrary to any order of the society: and that if any persons, after being thrice admonished, do not conform thereto, they be not any longer esteemed as members.

Wed. 3.—My brother had a long and particular conversation with Peter Böhler. And it now pleased God to open his eyes; so that he also saw clearly what was the nature of that one true living faith, whereby alone, "through grace, we are saved."

Thur. 4.—Peter Böhler left London, in order to embark for Carolina. O what a work hath God begun, since his coming into England! Such a one as shall never come to an end, till heaven and earth pass away.

Friday and *Saturday* I was at Blendon. They now "believed our report." O may "the arm of the Lord" be speedily "revealed unto them!"

Sun. 7.—I preached at St. Lawrence's in the morning; and afterward at St. Katherine Cree's church. I was enabled to speak strong words at both; and was, therefore, the less surprised at being informed, I was not to preach any more in either of those churches.

Tues. 9.—I preached at Great St. Helen's, to a very numerous congregation, on, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" My heart was now so enlarged, to declare the love of God, to all that were oppressed by the devil, that I did not wonder in the least, when I was afterward told, "Sir, you must preach here no more."

Wed 10.—Mr. Stonehouse, vicar of Islington, was convinced of "the truth as it is in Jesus." From this time till Saturday, 13, I was sorrowful and very heavy; being neither able to read, nor meditate, nor sing, nor pray, nor do any thing. Yet I was a little refreshed by Peter Böhler's letter which I insert in his own words:—

CHARISSIME ET SUAVISSIME FRATER,—*Intentissimo amore te diligo, multùm tui recordans in itinere meo, optando et precando ut quamprimùm viscera misericordiæ crucifixi Jesu Christi, tui gratiâ jam ante sex mille annos commota, menti tuæ appareant: ut gustare et tunc videre possis, quàm vehementer te Filius Dei amaverit et hucusque amet, et ut sic confidere possis in eo omni tempore, vitamque ejus in te et in carne tuâ sentire. Cave tibi a peccato incredulitatis, et si nondum vicisti illud, fac ut proximo die illud vincas, per san-*

guinem Jesu Christi. Ne differ, quæso, credere tuum in Jesum Christum, sed potius promissionum ejus quæ pertinent ad miserandos peccatores, coram facie ejus benignâ sic mentionem fac, ut non aliter possit quam præstare tibi, quod multis aliis præstitit. O quàm multus, quàm magnus, quàm ineffabilis, quàm inexhaustus, est illius amor! Ille certè jamjam paratus est ad auxilium; et nihil potest illum offendere nisi incredulitas nostra. Crede igitur. Fratrem tuum Carolum et Hall, nomine meo saluta multùm; et admonete vos invicem ad credendum, et tunc ad ambulandum coram facie Domini ακριβως, *et ad pugnandum contra diabolum et mundum* νομιμως, *et ad crucifigendum et conculcandum peccatum omne sub pedibus nostris, quantùm nobis datum est per gratiam secundi Adami, cujus vita excedit mortem prioris Adami, et cujus gratia antecellit corruptionem et damnationem prioris Adami.*

Dominus tibi benedicat. Permane in fide, amore, doctrinâ, communione sanctorum · et breviter, in omni quod habemus in Novo Fœdere. Ego sum et maneo,

Tuus indignus Frater,
PETRUS BOHLER.

In Agris Southamptonianis,
Die 8vo Maii, 1738.

[" DEAREST AND MOST COURTEOUS BROTHER,]

" I love you greatly, and think much of you in my journey, wishing and praying that the tender mercies of Jesus Christ the crucified, whose bowels were moved toward you more than six thousand years ago, may be manifested to your soul: that you may taste and then see, how exceedingly the Son of God has loved you, and loves you still; and that so you may continually trust in him, and feel his life in yourself. Beware of the sin of unbelief; and if you have not conquered it yet, see that you conquer it this very day, through the blood of Jesus Christ. Delay not, I beseech you, to believe in *your* Jesus Christ; but so put him in mind of his promises to poor sinners, that he may not be able to refrain from doing for you, what he hath done for so many others. O how great, how inexpressible, how unexhausted is his love! Surely he is now ready to help; and nothing can offend him but our unbelief. [Believe therefore. Greet heartily, in my name, your brother Charles and Hall; and exhort one another to believe, and then to walk *circumspectly* before the Lord, to fight *lawfully* against the devil and the world, and to crucify and tread all sin under our feet, as is our privilege through the grace of the Second Adam, whose life exceeds the death of the first Adam, and whose grace excels the corruption and condemnation of the first Adam."]

" The Lord bless you! Abide in faith, love, teaching, the communion of saints; and briefly, in all which we have in the New Testament.

" I am your unworthy Brother,
" PETER BÖHLER."

[*Southampton Fields, May* 8, 1738.]

Sun. 14.—I preached in the morning at St. Ann's, Aldersgate; and in the afternoon at the Savoy chapel, free salvation by faith in the blood of Christ. I was quickly apprized, that at St. Ann's, likewise, I am to preach no more.

So true did I find the words of a friend, wrote to my brother about this time:—

" I have seen upon this occasion, more than ever I could have imagined, how intolerable the doctrine of faith is to the mind of man; and how peculiarly intolerable to *religious* men. One may say the most unchristian things, even down to Deism; the most enthusiastic things, so they proceed but upon mental raptures, lights, and unions; the most severe things, even the whole rigour of ascetic mortification: and all this will be

forgiven. But if you speak of faith in such a manner as makes Christ a Saviour to the utmost, a most universal help and refuge;—in such a manner as takes away glorying, but adds happiness to wretched man;—as discovers a greater pollution in the best of us than we could before acknowledge, but brings a greater deliverance from it than we could before expect: if any one offers to talk at this rate, he shall be heard with the same abhorrence as if he was going to rob mankind of their salvation, their Mediator, or their hopes of forgiveness. I am persuaded that a *Montanist* or a *Novatian*, who from the height of his purity should look down with contempt upon poor sinners, and exclude them from all mercy, would not be thought such an overthrower of the Gospel, as he who should learn, from the Author of it, to be a friend of publicans and sinners, and to sit down upon the level with them, as soon as they begin to repent.

"But this is not to be wondered at. For all *religious* people have such a quantity of righteousness, acquired by much painful exercise, and formed at last into current habits; which is their wealth, both for this world and the next. Now all other schemes of religion are either so complaisant as to tell them they are very rich, and have enough to triumph in; or else only a little rough, but friendly in the main, by telling them their riches are not yet sufficient, but by such arts of self denial and men tal refinement they may enlarge the stock. But the doctrine of faith is a downright robber. It takes away all this wealth, and only tells us it is deposited for us with somebody else, upon whose bounty we must live like mere beggars. Indeed, they that are truly beggars, vile and filthy sinners till very lately, may stoop to live in this dependent condition: it suits them well enough. But they who have long distinguished themselves from the herd of vicious wretches, or have even gone beyond *moral* men; for them to be told that they are either not so well, or but the same needy, impotent, insignificant vessels of mercy with the others: this is more shocking to reason than transubstantiation. For reason had rather resign its pretensions to judge what is bread or flesh than have this honour wrested from it—to be the architect of virtue and righteousness.—But where am I running? My design was only to give you warning, that wherever you go, this 'foolishness of preaching' will alienate hearts from you, and open mouths against you."

Fri. 19.—My brother had a second return of his pleurisy. A few of us spent Saturday night in prayer. The next day, being Whitsunday, after hearing Dr. Heylyn preach a truly Christian sermon, (on, "They were all filled with the Holy Ghost:" "And so," said he, "may *all you* be, if it is not your own fault,") and assisting him at the holy communion, (his curate being taken ill in the church,) I received the surprising news that my brother had found rest to his soul. His bodily strength returned also from that hour. "Who is so great a God as our God?"

I preached at St. John's, Wapping, at three, and at St. Bennett's, Paul's Wharf, in the evening. At these churches, likewise, I am to preach no more. At St. Antholin's I preached on the *Thursday* following.

Monday, *Tuesday*, and *Wednesday*, I had continual sorrow and heaviness in my heart: something of which I described, in the broken manner I was able, in the following letter to a friend:—

"O why is it, that so great, so wise, so holy a God will use such an instrument as me! Lord, 'let the dead bury their dead!' But wilt thou send the dead to raise the dead? Yea, thou sendest whom thou *wilt*

send, and showest mercy by whom thou *wilt* show mercy! Amen! Be it then according to thy will! If thou speak the word, Judas shall cast out devils.

"I feel what you say, (though not enough,) for I am under the same condemnation. I see that the whole law of God is holy, just and good. I know every thought, every temper of my soul, ought to bear God's image and superscription. But how am I fallen from the glory of God! I feel that 'I am sold under sin." I know, that I too deserve nothing but wrath, being full of all abominations: and having no good thing in me, to atone for them, or to remove the wrath of God. All my works, my righteousness, my prayers, need an atonement for themselves. So that my mouth is stopped. I have nothing to plead. God is holy, I am unholy. God is a consuming fire: I am altogether a sinner, meet to be consumed.

"Yet I hear a voice (and is it not the voice of God?) saying, 'Believe and thou shalt be saved. He that believeth, is passed from death unto life. God so loved the world that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.'

"Oh let no one deceive us by vain words, as if we had already attained this faith! (that is, the proper Christian faith.) By its fruits we shall know. Do we already feel 'peace with God,' and 'joy in the Holy Ghost?' Does 'his Spirit bear witness with our spirit, that we are the children of God?' Alas, with mine, he does not. Nor, I fear, with yours. O thou Saviour of men, save us from trusting in any thing but thee! Draw us after thee! Let us be emptied of ourselves, and then fill us with all peace and joy in believing; and let nothing separate us from thy love, in time or in eternity."

What occurred on *Wednesday*, 24, I think best to relate at large, after premising what may make it the better understood. Let him that cannot receive it, ask of the Father of lights, that he would give more light to him and me.

1. I believe, till I was about ten years old I had not sinned away that "washing of the Holy Ghost" which was given me in baptism; having been strictly educated and carefully taught, that I could only be saved "by universal obedience, by keeping all the commandments of God;" in the meaning of which I was diligently instructed. And those instructions, so far as they respected outward duties and sins, I gladly received, and often thought of. But all that was said to me of inward obedience, or holiness, I neither understood nor remembered. So that I was indeed as ignorant of the true meaning of the Law, as I was of the Gospel of Christ.

2. The next six or seven years were spent at school; where, outward restraints being removed, I was much more negligent than before even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However, I still read the Scriptures, and said my prayers, morning and evening. And what I now hoped to be saved by, was, 1. Not being so bad as other people. 2. Having still a kindness for religion. And 3. Reading the Bible, going to church, and saying my prayers.

3. Being removed to the University for five years, I still said my prayers

both in public and in private, and read, with the Scriptures, several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness; nay, went on habitually and, for the most part, very contentedly, in some or other known sin: indeed, with some intermission and short struggles, especially before and after the holy communion, which I was obliged to receive thrice a year. I cannot well tell what I hoped to be saved by now, when I was continually sinning against that little light I had: unless by those transient fits of what many divines taught me to call repentance.

4. When I was about twenty-two, my father pressed me to enter into holy orders. At the same time, the providence of God directing me to Kempis's "Christian Pattern," I began to see, that true religion was seated in the heart, and that God's Law extended to all our thoughts as well as words and actions. I was, however, very angry at Kempis, for being too strict; though I read him only in Dean Stanhope's translation. Yet I had frequently much sensible comfort in reading him, such as I was an utter stranger to before: and meeting likewise with a religious friend, which I never had till now, I began to alter the whole form of my conversation, and to set in earnest upon a new life. I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and pray for, inward holiness. So that now, "doing so much, and living so good a life," I doubted not but I was a good Christian.

5. Removing soon after to another college, I executed a resolution which I was before convinced was of the utmost importance,—shaking off at once all my trifling acquaintance. I began to see more and more the value of time. I applied myself closer to study. I watched more carefully against actual sins; I advised others to be religious, according to that scheme of religion by which I modelled my own life. But meeting now with Mr. Law's "Christian Perfection" and "Serious Call," although I was much offended at many parts of both, yet they convinced me more than ever of the exceeding height and breadth and depth of the Law of God. The light flowed in so mightily upon my soul, that every thing appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying him as I had never done before. And by my continued endeavour to keep his whole Law, inward and outward, to the utmost of my power, I was persuaded that I should be accepted of him, and that I was even then in a state of salvation.

6. In 1730 I began visiting the prisons; assisting the poor and sick in town; and doing what other good I could, by my presence, or my little fortune, to the bodies and souls of all men. To this end I abridged myself of all superfluities, and many that are called necessaries of life. I soon became a by-word for so doing, and I rejoiced that my name was cast out as evil. The next spring I began observing the Wednesday and Friday fasts, commonly observed in the ancient Church; tasting no food till three in the afternoon. And now I knew not how to go any further. I diligently strove against all sin. I omitted no sort of self denial which I thought lawful: I carefully used, both in public and in private, all the means of grace at all opportunities. I omitted no occasion of doing good: I for that reason suffered evil. And all this I knew to

be nothing, unless as it was directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing his will, not my own. Yet when, after continuing some years in this course, I apprehended myself to be near death, I could not find that all this gave me any comfort, or any assurance of acceptance with God. At this I was then not a little surprised; not imagining I had been all this time building on the sand, nor considering that "other foundation can no man lay, than that which is laid" by God, "even Christ Jesus."

7. Soon after, a contemplative man convinced me still more than I was convinced before, that outward works are nothing, being alone; and in several conversations instructed me, how to pursue inward holiness, or a union of the soul with God. But even of his instructions (though I then received them as the words of God) I cannot but now observe, 1. That he spoke so incautiously against trusting in outward works, that he discouraged me from doing them at all. 2. That he recommended (as it were, to supply what was wanting in them) *mental prayer*, and the like exercises, as the most effectual means of purifying the soul, and uniting it with God. Now these were, in truth, as much my own works as visiting the sick or clothing the naked; and the union with God thus pursued, was as really my own righteousness, as any I had before pursued under another name.

8. In this refined way of trusting to my own works and my own righteousness, (so zealously inculcated by the mystic writers,) I dragged on heavily, finding no comfort or help therein, till the time of my leaving England. On shipboard, however, I was again active in outward works; where it pleased God of his free mercy to give me twenty-six of the Moravian brethren for companions, who endeavoured to show me "a more excellent way." But I understood it not at first. I was too learned and too wise. So that it seemed foolishness unto me. And I continued preaching, and following after, and trusting in, that righteousness whereby no flesh can be justified.

9. All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ, which, by a living faith in him, bringeth salvation "to every one that believeth," I sought to establish my own righteousness; and so laboured in the fire all my days. I was now properly "under the Law;" I knew that "the Law" of God was "spiritual; I consented to it, that it was good." Yea, "I delighted in it, after the inner man." Yet was I "carnal, sold under sin." Every day was I constrained to cry out, "What I do, I allow not: for what I would, I do not; but what I hate that I do. To will is" indeed "present with me; but how to perform that which is good, I find not. For the good which I would, I do not; but the evil which I would not, that I do. I find a law, that when I would do good, evil is present with me:" Even "the law in my members, warring against the law of my mind," and still "bringing me into captivity to the law of sin."

10. In this vile, abject state of bondage to sin, I was indeed fighting continually, but not conquering. Before, I had willingly served sin; now it was unwillingly; but still I served it. I fell, and rose, and fell again. Sometimes I was overcome, and in heaviness: sometimes I overcame, and was in joy. For as in the former state I had some foretastes of the terrors of the Law, so had I in this, of the comforts of

the Gospel. During this whole struggle between nature and grace, which had now continued above ten years, I had many remarkable returns to prayer; especially when I was in trouble: I had many sensible comforts; which are indeed no other than short anticipations of the life of faith. But I was still "under the Law," not "under grace:" (the state most who are called Christians are content to live and die in:) for I was only striving with, not freed from, sin: neither had I the witness of the Spirit with my spirit, and indeed could not; for I "sought it not by faith, but, as it were, by the works of the Law."

11. In my return to England, January, 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of that uneasiness was unbelief; and that the gaining a true, living faith, was the "one thing needful" for me. But still I fixed not this faith on its right object: I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith; but only thought, I had not enough of it. So that when Peter Böhler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ, (which is but one,) that it had those two fruits inseparably attending it, "Dominion over sin, and constant peace from a sense of forgiveness," I was quite amazed, and looked upon it as a new Gospel. If this was so, it was clear I had not faith. But I was not willing to be convinced of this. Therefore, I disputed with all my might, and laboured to prove that faith might be where these were not; especially where the sense of forgiveness was not: for, all the Scriptures relating to this, I had been long since taught to construe away; and to call all Presbyterians who spoke otherwise. Besides, I well saw, no one could, in the nature of things, have such a sense of forgiveness, and not *feel* it. But I felt it not. If then there was no faith without this, all my pretensions to faith dropped at once.

12. When I met Peter Böhler again, he consented to put the dispute upon the issue which I desired, namely, Scripture and experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavouring to illustrate the obscure by the plainer passages; I found they all made against me, and was forced to retreat to my last hold, "that experience would never agree with the *literal interpretation* of those scriptures. Nor could I therefore allow it to be true, till I found some living witnesses of it." He replied, he could show me such at any time; if I desired it, the next day. And accordingly, the next day he came again with three others, all of whom testified, of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present, sins. They added with one mouth, that this faith was the gift, the free gift of God; and that he would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now throughly convinced; and by the grace of God I resolved to seek it unto the end, 1. By absolutely renouncing all dependence, in whole or in part, upon *my own* works or righteousness; on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying saving faith, a full reliance on the blood of Christ shed for

me; a trust in him, as *my* Christ, as *my* sole justification, sanctification, and redemption.

13. I continued thus to seek it, (though with strange indifference, dulness, and coldness, and unusually frequent relapses into sin,) till Wednesday, May 24. I think it was about five this morning, that I opened my Testament on those words, Τα μεγιστα ημιν και τιμια επαγγελματα δεδωρηται, ινα γενησθε θειας κοινωνοι φυσεως: "There are given unto us exceeding great and precious promises, even that ye should be partakers of the Divine nature," 2 Pet. i, 4. Just as I went out, I opened it again on those words, "Thou art not far from the kingdom of God." In the afternoon I was asked to go to St. Paul's. The anthem was "Out of the deep have I called unto thee, O Lord: Lord, hear my voice O let thine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with thee; therefore shalt thou be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins."

14. In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

15. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there, what I now first felt in my heart. But it was not long before the enemy suggested, "this cannot be faith; for where is thy joy?" Then was I taught, that peace and victory over sin are essential to faith in the Captain of our salvation: but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

16. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He "sent me help from his holy place." And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the Law, as well as under grace. But then I was sometimes, if not often, conquered; now, I was always conqueror.

17. *Thur.* 25.—The moment I awaked, "Jesus, Master," was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon him, and my soul waiting on him continually. Being again at St. Paul's in the afternoon, I could taste the good word of God in the anthem, which began, "My song shall be always of the loving kindness of the Lord: with my mouth will I ever be showing forth thy truth from one generation to another." Yet the enemy injected a fear, "If thou dost believe, why is there not a more sensible change?" I answered, (yet not I,) "That I know not. But this I know, I have 'now peace with God.' And I sin not to-day, and Jesus my Master has forbid me to take thought for the morrow."

18. "But is not any sort of fear," continued the tempter, "a proof that thou dost not believe?" I desired my Master to answer for me; and opened his Book upon those words of St. Paul, "Without were fightings, within were fears." Then, inferred I, well may fears be within me; but I must go on, and tread them under my feet.

Fri. 26.—My soul continued in peace, but yet in heaviness because of manifold temptations. I asked Mr. Telchig, the Moravian, what to do. He said, "You must not fight with them, as you did before, but flee from them the moment they appear, and take shelter in the wounds of Jesus." The same I learned also from the afternoon anthem, which was, "My soul truly waiteth still upon God: for of him cometh my salvation; he verily is my strength and my salvation, he is my defence, so that I shall not greatly fall. O put your trust in him always, ye people; pour out your hearts before him; for God is our hope."

Sat. 27.—Believing one reason of my want of joy was want of time for prayer, I resolved to do no business till I went to church in the morning, but to continue pouring out my heart before him. And this day my spirit was enlarged; so that though I was now also assaulted by many temptations, I was more than conqueror, gaining more power thereby to trust and to rejoice in God my Saviour.

Sun. 28.—I waked in peace, but not in joy. In the same even, quiet state I was till the evening, when I was roughly attacked in a large company as an enthusiast, a seducer, and a setter-forth of new doctrines. By the blessing of God, I was not moved to anger, but after a calm and short reply went away; though not with so tender a concern as was due to those who were seeking death in the error of their life.

This day I preached in the morning at St. George's, Bloomsbury, on, "This is the victory that overcometh the world, even our faith;" and in the afternoon at the chapel in Long Acre, on God's justifying the ungodly;—the last time (I understand) I am to preach at either. "Not as I will, but as thou wilt."

Mon. 29.—I set out for Dummer with Mr. Wolf, one of the first fruits of Peter Böhler's ministry in England. I was much strengthened by the grace of God in him: yet was his state so far above mine, that I was often tempted to doubt whether we had one faith. But, without much reasoning about it, I held here: "Though his be *strong* and mine *weak*, yet that God hath given some *degree* of faith even to me, I know by its fruits. For I have *constant peace*;—not one uneasy thought. And I have *freedom from sin*;—not one unholy desire."

Yet on *Wednesday* did I grieve the Spirit of God, not only by not *watching unto prayer*, but likewise by speaking with sharpness instead of tender love, of one that was not sound in the faith. Immediately God hid his face, and I was troubled; and in this heaviness I continued till the next morning, June 1: when it pleased God, while I was exhorting another, to give comfort to my soul, and (after I had spent some time in prayer) to direct me to those gracious words, "Having therefore boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith. Let us hold fast the profession of our faith without wavering; (for He is faithful

that promised ;) and let us consider one another to provoke unto love and to good works."

Sat. June 3.—I was so strongly assaulted by one of my old enemies, that I had scarce strength to open my lips, or even to look up for help. But after I had prayed, faintly, as I could, the temptation vanished away.

Sun. 4.—Was indeed a feast day. For from the time of my rising till past one in the afternoon, I was praying, reading the Scriptures, singing praise, or calling sinners to repentance. All these days I scarce remember to have opened the Testament, but upon some great and precious promise. And I saw more than ever, that the Gospel is in truth but one great promise, from the beginning of it to the end.

Tues. 6.—I had still more comfort, and peace, and joy ; on which I fear I began to presume : for in the evening I received a letter from Oxford which threw me into much perplexity. It was asserted therein, "That no doubting could consist with the least degree of true faith : that whoever at any time felt any doubt or fear, was not *weak in faith*, but had *no faith* at all : and that none hath any faith, till the law of the Spirit of life has made him *wholly* free from the law of sin and death."

Begging of God to direct me, I opened my Testament on 1 Cor. iii, 1, &c, where St. Paul speaks of those whom he terms "babes in Christ," who were "not able to bear strong meat," nay (in a sense) "carnal ;" to whom nevertheless he says, "Ye are God's building, ye are the temple of God." Surely then these men had *some degree* of faith ; though, it is plain, their faith was but *weak*.

After some hours spent in the Scripture and prayer, I was much comforted. Yet I felt a kind of soreness in my heart, so that I found my wound was not fully healed. O God, save thou me, and all that are "weak in the faith," from "doubtful disputations !"

Wed. 7.—I determined, if God should permit, to retire for a short time into Germany. I had fully proposed, before I left Georgia, so to do, if it should please God to bring me back to Europe. And I now clearly saw the time was come. My weak mind could not bear to be thus sawn asunder. And I hoped the conversing with those holy men who were themselves living witnesses of the full power of faith, and yet able to bear with those that are weak, would be a means, under God, of so establishing my soul, that I might go on from faith to faith, and "from strength to strength."

Thur. 8.—I went to Salisbury to take leave of my mother. The next day I left Sarum, and on *Saturday* came to Stanton Harcourt. Having preached faith in Christ there on *Sunday*, 11, I went on to Oxford ; and thence on *Monday* to London, where I found Mr. Ingham just setting out. We went on board the next day, *Tuesday*, 13, and fell down to Gravesend that night. About four in the afternoon on *Wednesday*, we lost sight of England. We reached the Mease at eight on *Thursday* morning, and in an hour and a half landed at Rotterdam.

We were eight in all ; five English and three Germans. Dr. Koker, a physician of Rotterdam, was so kind, when we set forward in the afternoon, as to walk an hour with us on our way. I never before saw any such road as this. For many miles together, it is raised for some yards

above the level, and paved with a small sort of brick, as smooth and clean as the Mall in St. James's. The walnut trees stand in even rows on either side; so that no walk in a gentleman's garden is pleasanter. About seven we came to Goudart, where we were a little surprised at meeting with a treatment which is not heard of in England. Several inns utterly refused to entertain us; so that it was with difficulty we at last found one, where they did us the favour to take our money for some meat and drink, and the use of two or three bad beds. They pressed us much in the morning to see their church, but were displeased at our pulling off our hats when we went in; telling us, we must not do so; it was not the custom there. It is a large old building, of the Gothic kind, resembling some of our English cathedrals. There is much history painting in the windows, which, they told us, is greatly admired. About eight we left Goudart, and in a little more than six hours reached Ysselstein.

Here we were at Baron Wattevil's, as at home. We found with him a few German brethren and sisters, and seven or eight of our English acquaintance, who had settled here some time before. They lodged just without the town, in three or four little houses, till one should be built that would contain them all. *Saturday*, 17, was their Intercession day. In the morning, some of our English brethren desired me to administer the Lord's Supper: the rest of the day we spent with all the brethren and sisters, in hearing the wonderful work which God is beginning to work over all the earth; and in making our requests known unto him, and giving him thanks for the mightiness of his kingdom.

At six in the morning we took boat. The beautiful gardens lie on both sides the river, for great part of the way to Amsterdam, whither we came about five in the evening. The exact neatness of all the buildings here, the nice cleanness of the streets, (which, we were informed, were all washed twice a week,) and the canals which run through all the main streets, with rows of trees on either side, make this the pleasantest city which I have ever seen. Here we were entertained, with truly Christian hospitality, by Mr. Decknatel, a minister of the Mennonists, who suffered us to want nothing while we stayed here, which was till the *Thursday* following. Dr. Barkhausen, (a physician, a Muscovite by nation,) who had been with Mr. Decknatel for some time, showed us likewise all possible kindness. Remember them, O Lord, for good!

Mon. 19.—I was at one of the societies, which lasted an hour and a half. About sixty persons were present. The singing was in Low Dutch; (Mr. Decknatel having translated into Low Dutch, part of the Hernhuth Hymn-book;) but the words were so very near the German, that any who understood the original, might understand the translation. The expounding was in High Dutch. I was at another of the societies on *Tuesday*, where were present about the same number. On *Wednesday*, one of our company found a sheep that had been lost: his sister, who had lived here for some time with one whom she loved too well, as he did her. But they were now both resolved, by the grace of God, (which they accordingly executed without delay,) "to pluck out the right eye, and cast it from them."

Thur. 22.—We took boat at eight in the evening, and, landing at four in the morning, walked on to Uutfass, which we left about two, having now another boy added to our number. A little before eight we came to Beurn, a small ill built city, belonging to the prince of Orange. Setting out early in the morning, we came to Nimwegen, the last town in Holland, about two in the afternoon; and, leaving it at four, came before eight to an inn, two hours short of Cleve.

Sun. 25.—After spending an hour in singing and prayer, we walked till near noon, before we could meet with any refreshment. The road would have appeared exceeding pleasant, being broad and straight, with tall trees on either side, had not weariness and rain prevented. We hoped to reach Reinberg in the evening, but could not; being obliged to stop two hours short of it, at a little house where many good Lutherans were concluding the Lord's day (as is usual among them) with fiddling and dancing!

Mon. 26.—We breakfasted at Reinberg; left it at half an hour past ten, and at four came to Urding. Being much tired, we rested here, so that it was near ten at night before we came to Neus. Having but a few hours' walk from hence to Cölen, we went thither easily, and came at five the next evening, into the ugliest, dirtiest city, I ever yet saw with my eyes.

Wed. 28.—We went to the cathedral, which is mere heaps upon heaps; a huge misshapen thing, which has no more of symmetry than of neatness belonging to it. I was a little surprised to observe, that neither in this, nor in any other of the Romish churches where I have been, is there, properly speaking, any such thing as joint worship; but one prays at one shrine or altar, and another at another, without any regard to, or communication with, one another. As we came out of the church, a procession began on the other side of the church-yard. One of our company scrupling to pull off his hat, a zealous Catholic presently cried out, "Knock down the Lutheran dog." But we prevented any contest, by retiring into the church.

Walking on the side of the Rhine in the afternoon, I saw, to my great surprise, (for I always thought before, no Romanist of any fashion believed any thing of the story,) a fresh painting, done last year at the public expense, on the outside of the city wall, "in memory of the bringing in the heads of the three kings," says the Latin inscription, "through the gate adjoining;" which, indeed, in reverence, it seems, to them, has been stopped up ever since.

At four we took boat, when I could not but observe the decency of the Papists above us who are called Reformed. As soon as ever we were seated, (and so every morning after,) they all pulled off their hats, and each used by himself a short prayer for our prosperous journey. And this justice I must do to the very boatmen: (who upon the Rhine are generally wicked even to a proverb:) I never heard one of them take the name of God in vain, or saw any one laugh when any thing of religion was mentioned. So that I believe the glory of sporting with sacred things is peculiar to the English nation!

We were four nights on the water, by reason of the swiftness of the stream, up which the boat was drawn by horses. The high mountains on each side the river, rising almost perpendicular, and yet covered

with vines to the very top, gave us many agreeable prospects; a religious house, or old castle, every now and then appearing on the brow of one of them. On *Sunday* evening, July 2, we came to Mentz; and *Monday*, the 3d, at half an hour past ten, to Frankfort.

Faint and weary as we were, we could have no admittance here, having brought no passes with us; which indeed we never imagined would have been required in a time of settled general peace. After waiting an hour at the gates, we procured a messenger, whom we sent to Mr. Böhler; (Peter Böhler's father;) who immediately came, procured us entrance into the city, and entertained us in the most friendly manner. We set out early in the morning on *Tuesday*, the fourth, and about one came to Marienborn. But I was so ill, that, after talking a little with Count Zinzendorf, I was forced to lie down the rest of the day.

The family at Marienborn consists of about ninety persons, gathered out of many nations. They live for the present in a large house hired by the Count, which is capable of receiving a far greater number; but are building one, about three English miles off, on the top of a fruitful hill. "O how pleasant a thing it is for brethren to dwell together in unity!"

Thur. 6.—The Count carried me with him to the Count of Solmes, where I observed with pleasure the German frugality. Three of the young Countesses, (though grown up) were dressed in linen; the Count and his son in plain cloth. At dinner, the next day, a glass of wine and a glass of water were set by every one, and if either were emptied, a second. They all conversed freely and unaffectedly. At ten at night we took coach again, and in the morning reached Marienborn.

I lodged with one of the brethren at Eckershausen, an English mile from Marienborn, where I usually spent the day, chiefly in conversing with those who could speak either Latin or English; not being able, for want of more practice, to speak German readily. And here I continually met with what I sought for, viz. living proofs of the power of faith: persons saved from inward as well as outward sin, by "the love of God shed abroad in their hearts;" and from all doubt and fear, by the abiding witness of "the Holy Ghost given unto them."

Sun. 9.—The Count preached in the old castle at Runneberg, (about three English miles from Marienborn,) where is also a small company of those who seek the Lord Jesus in sincerity. *Wednesday*, 12, was one of the conferences for strangers; where one of Frankfort proposing the question,—Can a man be justified and not know it? the Count spoke largely and scripturally upon it, to this effect:—

1. Justification is the forgiveness of sins.
2. The moment a man flies to Christ he is justified;
3. And has peace with God; but not always joy:
4. Nor perhaps may he know he is justified, till long after.
5. For the assurance of it is distinct from justification itself.
6. But others may know he is justified by his power over sin, by his seriousness, his love of the brethren, and his "hunger and thirst after righteousness," which alone prove the spiritual life to be begun.
7. To be justified is the same thing as to be born of God. (Not so.)
8. When a man is awakened, he is begotten of God, and his fear

and sorrow, and sense of the wrath of God, are the pangs of the new birth.

I then recollected what Peter Böhler had often said upon this head, which was to this effect :—

1. When a man has living faith in Christ, then is he justified :
2. This is always given in a moment ;
3. And in that moment he has peace with God ;
4. Which he cannot have without knowing that he has it :
5. And being born of God, he sinneth not :
6. Which deliverance from sin he cannot have without knowing that he has it.

Sat. 15.—Was the Intercession day, when many strangers were present from different parts. On *Monday*, 17, having stayed here ten days longer than I intended, (my first design being only to rest one or two days,) I proposed setting out for Hernhuth ; but Mr. Ingham desiring me to stay a little longer, I stayed till *Wednesday*, 19, when Mr. Hauptman, (a native of Dresden,) Mr. Brown, and I set out together.

We breakfasted at Gehlenhausen, an old, unhandsome town, dined at Offenau, (where is a strange instance of moderation,—a church used every Sunday both by the Papists and the Lutherans alternately,) and, notwithstanding some sharp showers of rain, in the evening reached Steinau. *Thursday*, 20, we dined at Braunsal, and passing through Fulda in the afternoon, (where the duke has a pleasant palace,) travelled through a delightful country of hills and vales ; and in the evening came to Rickhersch. The next night, (after having had the most beautiful prospect which I think I ever saw, from the top of a high hill, commanding a vast extent of various land on every side,) we, with some difficulty, and many words, procured a poor accommodation at an inn in Markful. *Saturday*, 22, having passed through Eisenach in the morning, we came through a more level open country, to Saxe-Gotha in the afternoon, a neat and pleasant city, in which the Prince's palace is indeed a fine building. We stopped an hour here with a friendly man, and in the evening came to Ditleben ; and thence in the morning to Erfurt, where we were kindly entertained by Mr. Reinhart, to whom we were directed by some of the brethren at Marienborn. In the afternoon we came to Weymar, where we had more difficulty to get through the city than is usual, even in Germany : being not only detained a considerable time at the gate, but also carried before I know not what great man (I believe the duke) in the Square ; who, after many other questions, asked, what we were going so far as Hernhuth for : I answered, "to see the place where the Christians live." He looked hard, and let us go.

Mon. 24.—We came early to Jena, which lies at the bottom of several high, steep, barren hills. The students here are distinguished from the townsmen by their swords. They do not live together in colleges, (nor indeed in any of the German universities,) as we do in Oxford and Cambridge ; but are scattered up and down the town, in lodging or boarding houses. Those of them to whom we were recommended, behaved as brethren indeed. O may brotherly kindness, and every good word and work, abound in them more and more !

At Jena, the stone pillars begin ; set up by the elector of Saxony

and marking out every quarter of a German mile, to the end of his electorate. Every mile is a large pillar, with the names of the neighbouring towns, and their distances inscribed. It were much to be wished that the same care were taken in England, and indeed in all countries.

We left Jena early on *Tuesday*, reached Weisenfeltz in the evening, and Merseberg on *Wednesday* morning. Having a desire to see Halle, (two German miles off,) we set out after breakfast, and came thither at two in the afternoon. But we could not be admitted into the town, when we came. The king of Prussia's tall men, who kept the gates, sent us backward and forward, from one gate to another, for near two hours. I then thought of sending in a note to Professor Francke, the son of that August Herman Francke whose name is indeed as precious ointment. O may I follow him, as he did Christ! And "by manifestation of the truth commend myself to every man's conscience in the sight of God!"

He was not in town. However, we were at length admitted into the Orphan house; that amazing proof, that "all things are" still "possible to him that believeth." There is now a large yearly revenue for its support, beside what is continually brought in by the printing office, the books sold there, and the apothecary's shop, which is furnished with all sorts of medicines. The building reaches backward from the front in two wings, for, I believe, a hundred and fifty yards. The lodging chambers for the children, their dining room, their chapel, and all the adjoining apartments, are so conveniently contrived, and so exactly clean, as I have never seen any before. Six hundred and fifty children, we were informed, are wholly maintained there; and three thousand, if I mistake not, taught. Surely, such a thing neither we nor our fathers have known, as this great thing which God has done here!

Thur. 27.—We returned to Merseberg, and at five in the evening came to the gates of Leipsig. After we had sent in our pass, and waited an hour and a half, we were suffered to go to a bad inn in the town.

Fri. 28.—We found out Mr. Merschall, and the other gentlemen of the university, to whom we were directed. They were not wanting in any good office while we stayed, and in the afternoon went with us an hour forward in our journey.

After a pleasant walk on *Saturday*, on *Sunday*, 30, about seven in the morning, we came to Meissen. In Meissen castle, the German chinaware is made, which is full as dear as that imported from the Indies; and as finely shaped and beautifully coloured, as any I have ever seen. After breakfast we went to church. I was greatly surprised at all I saw there: at the costliness of apparel in many, and the gaudiness of it, in more; at the huge fur caps worn by the women, of the same shape with a Turkish turban; which generally had one or more ribands hanging down a great length behind. The minister's habit was adorned with gold and scarlet, and a vast cross both behind and before. Most of the congregation sat, (the men generally with their hats on, at the prayers as well as sermon,) and all of them stayed during the holy communion, though but very few received. Alas, alas! what a *Reformed* country is this!

At two in the afternoon we came to Dresden, the chief city of Saxony. Here also we were carried for above two hours from one magistrate or

officer to another, with the usual impertinent solemnity, before we were suffered to go to our inn. I greatly wonder that common sense and common humanity (for these, doubtless, subsist in Germany as well as England) do not put an end to this senseless, inhuman usage of strangers, which we met with at almost every German city, though more particularly at Frankfort, Weimar, Halle, Leipsig and Dresden. I know nothing that can reasonably be said in its defence, in a time of full peace, being a breach of all the common, even Heathen laws of hospitality. If it be a custom, so much the worse; the more is the pity and the shame.

In the evening we saw the palace the late elector was building when God called him away. The stone work he had very near finished, and some of the apartments within. It is a beautiful and magnificent design; but all is now swiftly running to ruin. The new church on the outside resembles a theatre. It is eight square, built of fine free-stone. We were desired also to take notice of the great bridge which joins the new with the old town; of the large, brass crucifix upon it, generally admired for the workmanship; and of the late King Augustus's statue on horseback, which is at a small distance from it. Alas! where will all these things appear, when the earth and the works thereof shall be burned up?

Between five and six the next evening, (having left Mr. Hauptman with his relations in Dresden,) we came to Neustadt; but could not procure any lodging in the city. After walking half an hour, we came to another little town, and found a sort of an inn there: but they told us plainly, we should have no lodging with them; for they did not like our looks.

About eight we were received at a little house in another village, where God gave us sweet rest.

Tues. Aug. 1.—At three in the afternoon I came to Hernhuth, about thirty English miles from Dresden. It lies in Upper Lusatia, on the border of Bohemia, and contains about a hundred houses, built on a rising ground, with evergreen woods on two sides, gardens and corn-fields on the others, and high hills at a small distance. It has one long street, through which the great road from Zittau to Löbau goes. Fronting the middle of this street is the Orphan house; in the lower part of which is the apothecary's shop, in the upper, the chapel, capable of containing six or seven hundred people. Another row of houses runs at a small distance from either end of the Orphan house, which accordingly divides the rest of the town (besides the long street) into two squares. At the east end of it is the count's house; a small, plain building like the rest: having a large garden behind it, well laid out, not for show but for the use of the community.

We had a convenient lodging assigned us in the house appointed for strangers: and I had now abundant opportunity of observing whether what I had heard was enlarged by the relators, or was neither more nor less than the naked truth.

I rejoiced to find Mr. Hermsdorf here, whom I had so often conversed with in Georgia. And there was nothing in his power which he did not do, to make our stay here useful and agreeable. About eight we went to the public service, at which they frequently use other instru-

ments with their organ. They began (as usual) with singing. Then followed the expounding, closed by a second hymn: prayer followed this; and then a few verses of a third hymn; which concluded the service.

Wed. 2.—At four in the afternoon was a love-feast of the married men, taking their food with gladness and singleness of heart, and with the voice of praise and thanksgiving.

Thur. 3, (and so every day at eleven,) I was at the Bible Conference, wherein Mr. Müller, (late master of a great school in Zittau, til he left all to follow Christ,) and several others, read together, as usual, a portion of Scripture in the original. At five was the conference for strangers, when several questions concerning justification were resolved. This evening Christian David came hither. O may God make him a messenger of glad tidings!

On *Friday* and *Saturday* (and so every day in the following week) I had much conversation with the most experienced of the brethren, concerning the great work which God had wrought in their souls, purifying them by faith: and with Martin Döber, and the other teachers and elders of the church, concerning the discipline used therein.

Sun. 6.—We went to church at Bertholdsdorf, a Lutheran village about an English mile from Hernhuth. Two large candles stood lighted upon the altar: the Last Supper was painted behind it; the pulpit was placed over it; and over that a brass image of Christ on the cross.

The minister had on a sort of pudding sleeve gown, which covered him all round. At nine began a long voluntary on the organ, closed with a hymn, which was sung by all the people sitting; in which posture, as is the German custom, they sung all that followed. Then the minister walked up to the altar, bowed, sung these Latin words, "*Gloria in excelsis Deo;*" bowed again, and went away. This was followed by another hymn, sung, as before, to the organ, by all the people. Then the minister went to the altar again, bowed, sung a prayer, read the epistle, and went away. After a third hymn was sung, he went a third time to the altar, sung a versicle, (to which all the people sung a response,) read the third chapter to the Romans, and went away. The people having then sung the creed in rhyme, he came and read the Gospel, all standing. Another hymn followed, which being ended, the minister in the pulpit used a long extemporary prayer, and afterward preached an hour and a quarter on a verse of the Gospel. Then he read a long intercession and general thanksgiving, which before twelve concluded the service.

After the Evening service at Hernhuth was ended, all the unmarried men (as is their custom) walked quite round the town, singing praise with instruments of music; and then on a small hill, at a little distance from it, casting themselves into a ring, joined in prayer. Thence they returned into the great Square, and a little after eleven, commended each other to God.

Tues. 8.—A child was buried. The burying ground (called by them Gottes Acker, that is, God's ground) lies a few hundred yards out of the town, under the side of a little wood. There are distinct squares in it for married men and unmarried; for married and unmarried women; for male and female children, and for widows. The corpse

was carried from the chapel, the children walking first; next the orphan father, (so they call him who has the chief care of the Orphan house,) with the minister of Bertholdsdorf; then four children bearing the corpse; and after them, Martin Döber and the father of the child. Then followed the men; and last of all, the women and girls. They all sung as they went. Being come into the square where the male children are buried, the men stood on two sides of it, the boys on the third, and the women and girls on the fourth. There they sung again: after which the minister used (I think read) a short prayer, and concluded with that blessing, "Unto God's gracious mercy and protection I commit you."

Seeing the father (a plain man, a tailor by trade) looking at the grave, I asked, "How do you find yourself?" He said, "Praised be the Lord, never better. He has taken the soul of my child to himself. I have seen, according to my desire, his body committed to holy ground. And I know that when it is raised again, both he and I shall be ever with the Lord."

Several evenings this week I was with one or other of the private bands. On *Wednesday* and *Thursday* I had an opportunity of talking with Michael Linner, the eldest of the Church, and largely with Christian David, who, under God, was the first planter of it.

Four times also I enjoyed the blessing of hearing him preach, during the few days I spent here; and every time he chose the very subject which I should have desired, had I spoken to him before. Thrice he described the state of those who are "weak in faith," who are justified, but have not yet a new, clean heart; who have received forgiveness through the blood of Christ, but have not received the constant indwelling of the Holy Ghost. This state he explained once from, "Blessed are the poor in spirit; for theirs is the kingdom of heaven;" when he showed at large, from various Scriptures, that many are children of God and heirs of the promises, long before their hearts are softened by holy "mourning;" before they are comforted by the abiding witness of the Spirit, melting their souls into all gentleness and "meekness;" and much more, before they are renewed in all that "righteousness," which they "hungered and thirsted after;" before they are "pure in heart," from all self will and sin; and "merciful," as their "Father which is in heaven is merciful."

A second time he pointed out this state from those words, "Who shall deliver me from the body of this death? I thank God, Jesus Christ our Lord. There is therefore no condemnation to them which are in Christ Jesus." Hence also he at large both proved the existence, and showed the nature, of that intermediate state, which most experience between that bondage which is described in the seventh chapter of the Epistle to the Romans, and the full glorious liberty of the children of God, described in the eighth, and in many other parts of Scripture.

This he yet again explained from the Scriptures which describe the state the Apostles were in, from our Lord's death (and indeed for some time before) till the descent of the Holy Ghost at the day of Pentecost. They were then "clean," as Christ himself had borne them witness, "by the word which he had spoken unto them." They then had faith, otherwise He could not have prayed for them, that their "faith" might

not "fail." Yet they had not, in the full sense, "new hearts;" neither had they received "the gift of the Holy Ghost."

The fourth sermon which he preached, concerning the ground of faith, made such an impression upon me, that when I went home, I could not but write down the substance of it, which was as follows:—

"The word of reconciliation which the Apostles preached, as the foundation of all they taught, was, that we are reconciled to God, not by our own works, nor by our own righteousness, but wholly and solely by the blood of Christ.

"But you will say, 'Must I not grieve and mourn for my sins? Must I not humble myself before God? Is not this just and right? And must I not first do this, before I can expect God to be reconciled to me?' I answer, It is just and right. You must be humbled before God. You must have a broken and contrite heart. But then observe, this is not your own work. Do you grieve that you are a sinner? This is the work of the Holy Ghost. Are you contrite? Are you humbled before God? Do you indeed mourn, and is your heart broken within you? All this worketh the self-same Spirit.

"Observe again, this is not the foundation. It is not this by which you are justified. This is not the righteousness, this is no part of the righteousness, by which you are reconciled unto God. You grieve for your sins. You are deeply humble. Your heart is broken. Well; but all this is nothing to your justification. The remission of your sins is not owing to this cause, either in whole or in part. Your humiliation and contrition have no influence on that. Nay, observe further, that it may hinder your justification; that is, if you build any thing upon it; if you think, 'I must be *so or so* contrite. I must grieve *more*, before I can be justified.' Understand this well. To think you must be *more* contrite, *more* humble, *more* grieved, *more* sensible of the weight of sin, before you can be justified, is to lay your contrition, your grief, your humiliation, for the foundation of your being justified; at least, for a part of the found ation. Therefore it hinders your justification; and a hinderance it is which must be removed before you can lay the right foundation. The right foundation is, not *your* contrition, (though that is not your *own*,) not *your* righteousness, nothing of *your own;* nothing that is wrought *in you* by the Holy Ghost; but it is something *without you*, viz. the righteousness and the blood of Christ.

"For this is the word, 'To him that believeth on God that justifieth the ungodly, his faith is counted for righteousness.' See ye not, that the foundation is nothing in us? There is no connection between God and the ungodly. There is no tie to unite them. They are altogether separate from each other. They have nothing in common. There is nothing less or more in the ungodly, to join them to God. Works, righteousness, contrition? No; ungodliness only. This then do, if you will lay a right foundation. Go straight to Christ with all your ungodliness. Tell him, 'Thou, whose eyes are as a flame of fire searching my heart, seest that I am ungodly. I plead nothing else. I do not say, I am humble or contrite; but I am ungodly. Therefore bring me to him that justifieth the ungodly. Let thy blood be the propitiation for me. For there is nothing in me but ungodliness.'

"Here is a mystery. Here the wise men of the world are lost, are taken in their own craftiness. This the learned of the world cannot comprehend. It is foolishness unto them: sin is the only thing which divides men from God. Sin (let him that heareth understand) is the only thing which unites them to God; that is, the only thing which moves the Lamb of God to have compassion upon, and, by his blood, to give them access to the Father.

"This is the 'word of reconciliation' which we preach. This is the foundation which never can be moved. By faith we are built upon this foundation; and this faith also is the gift of God. It is his free gift, which he now and ever giveth to every one that is willing to receive it. And when they have received this gift of God, then their hearts will melt for sorrow that they have offended him. But this gift of God lives in the heart, not in the head. The faith of the head, learned from men or books, is nothing worth. It brings neither remission of sins, nor peace with God. Labour then to believe with your whole heart. So shall you have redemption through the blood of Christ. So shall you be cleansed from all sin. So shall ye go on from strength to strength, being renewed day by day in righteousness and all true holiness."

Sat. 12.—Was the Intercession day, when many strangers were present, some of whom came twenty or thirty miles. I would gladly have spent my life here; but my Master calling me to labour in another part of his vineyard, on *Monday*, 14, I was constrained to take my leave of this happy place; Martin Döber, and a few others of the brethren, walking with us about an hour. O when shall THIS Christianity cover the earth, as the "waters cover the sea?"

To hear in what manner God "out of darkness commanded this light to shine," must be agreeable to all those in every nation, who can testify from their own experience, "The gracious Lord hath so done his marvellous acts, that they ought to be had in remembrance." I shall therefore here subjoin the substance of several conversations, which I had at Hernhuth, chiefly on this subject. And may many be incited hereby to give praise "unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"

It was on August 10, (old style,) that I had an opportunity of spending some hours with CHRISTIAN DAVID. He is a carpenter by trade, more than middle aged, though I believe not fifty yet. Most of his words I understood well; if at any time I did not, one of the brethren who went with me, explained them in Latin. The substance of what he spoke, I immediately after wrote down; which was as follows:—

"When I was young, I was much troubled at hearing some affirm that the Pope was Antichrist. I read the Lutheran books writ against the Papists, and the Popish books writ against the Lutherans. I easily saw that the Papists were in the wrong; but not that the Lutherans were in the right. I could not understand what they meant by being justified by faith, by faith alone, by faith without works. Neither did I like their talking so much of Christ. Then I began to think, How can Christ be the Son of God? But the more I reasoned with myself upon it, the more confused I was, till at last I loathed the very name of Christ. I could not bear to mention it. I hated the sound of it; and would never willingly have either read or heard it. In this temper I left Moravia, and wandered through many countries, seeking rest, but finding none.

"In these wanderings I fell among some Jews. Their objections against the New Testament threw me into fresh doubts. At last I set myself to read over the Old Testament, and see if the prophecies therein contained were fulfilled. I was soon convinced they were. And thus much I gained,— a fixed belief that Jesus was the Christ.

"But soon after this a new doubt arose, Are the New Testament prophecies fulfilled? This I next set myself to examine. I read them carefully over, and could not but see every event answered the prediction; so that the more I compared the one with the other, the more fully I was convinced that 'all Scripture was given by inspiration of God.'

"Yet still my soul was not in peace; nor indeed did I expect it, till I should have openly renounced the errors of Popery; which accordingly I did at Berlin. I now also led a very strict life. I read much, and prayed much. I did all I could to conquer sin; yet it profited not: I was still conquered by it. Neither found I any more rest among the Lutherans, than I did before among the Papists.

"At length, not knowing what to do, I listed myself a soldier. Now I thought I should have more time to pray and read, having with me a New Testament and a hymnbook. But in one day both my books were stole. This almost broke my heart. Finding also in this way of life all the inconveniences which I thought to avoid by it, after six months I returned to my trade, and followed it two years. Removing then to Görlitz, in Saxony, I fell into a dangerous illness. I could not stir hand or foot for twenty weeks. Pastor Sleder came to me every day. And from him it was that the Gospel of Christ came first with power to my soul.

'Here I found the peace I had long sought in vain; for I was assured *my* sins were forgiven. Not indeed all at once, but by degrees; not in one moment, nor in one hour. For I could not immediately believe that I *was* forgiven, because of the mistake I was then in concerning forgiveness. I saw not then, that the first promise to the children of God is, 'Sin shall no more reign over you;' but thought I was to feel it in me no more, from the time it was forgiven. Therefore, although I had the mastery over it, yet I often feared it was not forgiven, because it still stirred in me, and at some times thrust sore at me that I might fall: because, though it did not reign, it did remain in me; and I was continually tempted, though not overcome. This at that time threw me into many doubts; not understanding that the devil tempts, properly speaking, only those whom he perceives to be escaping from him. He need not tempt his own; for they 'lie in the wicked one,' (as St. John observes,) and do his will with greediness. But those whom Christ is setting free, he tempts day and night, to see if he can recover them to his kingdom. Neither saw I then, that the being justified, is widely different from the having the full assurance of faith. I remembered not, that our Lord told his Apostles before his death, 'Ye are clean;' whereas it was not till many days after it, that they were fully assured, by the Holy Ghost then received, of their reconciliation to God through his blood. The difference between these fruits of the Spirit was as yet hid from me; so that I was hardly and slowly convinced I had the one, because I had not the other.

"When I was recovered from my illness, I resolved to return into Moravia, and preach Christ to my relations there. Thence I came back to Görlitz, where I continued five years; and there was a great awakening both in the town and country round about. In this space I made two more journeys into Moravia, where more and more came to hear me, many of whom promised to come to me, wherever I was, when a door should be opened for them.

"After my return from my third journey, Count Zinzendorf sent to Görlitz, the minister of Bertholdsdorf being dead, for Mr. Rothe, who was in a gentleman's family there, to be minister of that place. Mr. Rothe told him of me; and he writ to me to come to him; and when I came, said, 'Let as many as will of your friends come hither; I will give them land to build on, and Christ will give them the rest.' I went immediately into Moravia, and told them God had now found out a place for us. Ten of them followed me then; ten more the next year; one more in my following journey. The Papists were now alarmed, set a price upon my head, and levelled the house I had lodged in even with the ground. I made, however, eleven journeys thither in all, and conducted as many as desired it to this place; the way to which was now so well known, that many more came of themselves.

"Eighteen years ago we built the first house. We chose to be near the great road rather than at Bertholdsdorf, (for the Count gave us our choice,) hoping we might thereby find opportunities of instructing some that travelled by us. In two years we were increased to a hundred and fifty; when I contracted an intimate acquaintance with a Calvinist, who after some time brought me over to his opinion touching election and reprobation: and by me were most of our brethren likewise brought over to the same opinions. About this time we were in great straits, wherewith many were much dejected. I endeavoured to comfort them with the sense of God's love toward them. But they answered, 'Nay, it may be he hath no love toward us; it may be we are not of the election: but God hated us from eternity, and, therefore, he has suffered all these things to come upon us.'

"The Count observing this, desired me to go to a neighbouring minister, Pastor Steinmetz, and talk with him fully on that head, 'Whether Christ died for all?' I did so, and by him God fully convinced me of that important truth. And not long after, the Count desired we might all meet together, and consider these things throughly. We met, accordingly, at his house, and parted not for three days. We opened the Scriptures, and considered the account which is given therein of the whole economy of God with man, from the creation to the consummation of all things; and by the blessing of God we came all to one mind; particularly in that fundamental point, that 'he willeth all men to be saved, and to come to the knowledge of the truth.'

"Some time after the Jesuits told the Emperor, that the Count was gathering together all the Moravians and Bohemians, forming them into one body, and making a new religion. Commissioners were immediately sent to Hernhuth, to examine the truth of this. The substance of the final answer returned through them to the Emperor was as follows:—

"'*An extract of the public instrument signed at Hernhuth, in August*, 1729.

"'1. We believe the Church of the Bohemian and Moravian brethren, from whom we are descended, to have been a holy and undefiled Church, as is owned by Luther and all other Protestant divines; who own also that our doctrine agrees with theirs. But our discipline they have not.

"'2. But we do not rest upon the holiness of our ancestors; it being our continual care to show that we are passed from death unto life, by worshipping God in spirit and in truth. Nor do we account any man a brother, unless he has either preserved inviolate the covenant he made with God in baptism, or, if he has broken it, been born again of God.

"'3. On the other side, whosoever they are, who, being sprinkled by the blood of Christ, are sanctified through faith, we receive them as brethren, although in some points they may differ from us. Not that we can renounce or give up any doctrine of God, contained in Holy Writ; the least part of which is dearer unto us than thousands of gold and silver.

"'4. Discipline we judge to be necessary in the highest degree, for all those who have any knowledge of divine truth: and we can, therefore, in no wise forsake that, which we have received from our forefathers. Yet if it should ever be (which God forbid) that any of us should speak or act perverse things, we could only say, with St. John, *They went forth from us, but were not of us: for if they had been of us, they would have continued with us.*

"'5. The public worship of God at Bertholdsdorf, which we have hitherto frequented, we are the less able now to forsake, because we have there an assembly of true believers, a doctrine free from error, and a pastor who, *having laboured much in the word, is worthy of double honour.* Therefore, we have no cause to form any congregation, separate from this;

especially seeing we both use that liberty which Christ hath purchased for us; and so often experience the power of the doctrine which is taught there, and agree with the Evangelical Protestants. (that is, Lutherans,) in all truths of importance. As for the controverted points, which require a subtle wit, we either are ignorant of them or despise them.

"'6. The name of brethren and sisters we do not reject, as being agreeable both to Scripture and to Christian simplicity. But we do not approve of being called by the name of any man; as knowing *we have one Father, even him which is in heaven.*

"In 1732, we were again required to give an account of ourselves This was then done in the manner following:—

"'*An extract of a letter wrote by the Church of Hernhuth, to the President of Upper Lusatia, Jan.* 24, 1732.

"'1. None can be ignorant of the religion of our ancestors, who have read the history of John Huss. Some of his followers endeavoured to repel force by force. The rest, having better learned Christ, obtained leave of George Podibrad, king of Bohemia, to retire and live apart. Retiring, accordingly, in the year 1453, to a place on the borders of Silesia and Moravia, they lived in peace, till the time of Luther and Calvin, with both of whom, as with their followers, they maintained a friendly intercourse; especially when, by the providence of God, they were placed among those of either opinion.

"'2. In the year 1699, David Ernest Jablonsky, grandson to Amos Comenius, the last bishop of the Moravians, was consecrated bishop of the United Brethren in Moravia, Bohemia, and Poland, in a synod regularly assembled. To him Count Zinzendorf signified, that several of the Moravian brethren, having escaped from the tyranny of the Papists, were so joined to the Lutherans, whose doctrine they approved, as nevertheless to retain their ancient discipline. His entire approbation of this, Bishop Jablonsky testified to the Count in several letters.

"'3. It must be acknowledged that many of our ancestors, about the beginning of the Reformation, from fear of man, did not openly confess the truth: and hence it was that the Romish pastors bore with them; being little concerned what their private opinions were. But hence it also was, that continually using dissimulation, and not walking in simplicity, they were no longer fervent in spirit, as of old time, neither could they find any peace to their souls.

"'4. It was in the year 1715 that a soldier of the emperor's, lately discharged, came to Sehl, a village of which the Jesuits are lords, and began to talk with Augustin Neusser and his brother. He sharply reproved their hypocrisy, in pretending to be Romanists, and dissembling the true faith. Yet they *conferred with flesh and blood*, till the year 1722, when at length they forsook all and retired into Upper Lusatia. They left three brothers behind them, who were soon after cast into prison, and grievously persecuted by the Papists; so that as soon as ever a door was opened, they also left all, and followed their brothers into Lusatia. The same did many others soon after, as finding no safety either for body or soul in their own country; whence, about the same time, Michael and Martin Linner, and the Haberlands, were driven out, with their families, after having suffered the loss of all things, for not conforming to the Romish worship, and for receiving those they called heretics into their houses.

"'5. But the brethren at Kuhnewald were treated with still greater severity. All their books were taken away; they were compelled, by the most exquisite torments, to conform to the Popish superstitions and idolatries; and, in the end, cast into, and kept in, the most loathsome prisons, whereby David Schneider, the Nitschmans, and many others, were constrained also to leave their country, and all that they had. These

are the plain reasons of our leaving Moravia, of which your excellency desired an account from us.'

"In the mean time we found a great remissness of behaviour had crept in among us. And indeed the same was to be found in most of those round about us, whether Lutherans or Calvinists; so insisting on faith, as to forget, at least in practice, both holiness and good works.

"Observing this terrible abuse of preaching Christ *given for us*, we began to insist more than ever on Christ *living in us*. All our exhortations and preaching turned on this: we spoke, we writ, of nothing else. Our constant inquiries were,—'Is Christ formed *in you?* Have you a new heart? Is your soul renewed in the image of God? Is the whole body of sin destroyed in you? Are you fully assured, beyond all doubt or fear, that you are a child of God? In what manner, and at what moment did you receive that full assurance?' If a man could not answer all these questions, we judged he had no true faith. Nor would we permit any to receive the Lord's Supper among us till he could.

"In this persuasion we were, when I went to Greenland, five years ago. There I had a correspondence by letter with a Danish minister on the head of justification. And it pleased God to show me by him, (though he was by no means a holy man, but openly guilty of gross sins,) that we had now leaned too much to this hand, and were run into another extreme: that Christ *in us* and Christ *for us*, ought, indeed, to be both insisted on; but first and principally *Christ for us*, as being the ground of all. I now clearly saw, we ought not to insist on any thing we *feel* any more than any thing we do, as if it were necessary previous to justification, or the remission of sins. I saw that least of all ought we so to insist on the full assurance of faith, or the destruction of the body of sin, and the extinction of all its motions, as to exclude those who had not attained this from the Lord's table, or to deny that they had any faith at all. I plainly perceived, this full assurance was a distinct gift from justifying faith, and often not given till long after it; and that justification does not imply that sin should not *stir* in us, but only that it should not *conquer*.

"And now first it was that I had that full assurance of my own reconciliation to God, through Christ. For many years I had had the forgiveness of my sins, and a measure of the peace of God; but I had not till now that witness of his Spirit, which shuts out all doubt and fear. In all my trials I had always a confidence in Christ, who had done so great things for me. But it was a confidence mixed with fear: I was afraid I had not done enough. There was always something dark in my soul till now. But now the clear light shined; and I saw that what I had hitherto so constantly insisted on,—the *doing* so much and *feeling* so much, the long repentance and preparation for believing, the bitter sorrow for sin, and that deep contrition of heart which is found in some,—were by no means essential to justification. Yea, that wherever the free grace of God is rightly preached, a sinner in the full career of his sins will probably receive it, and be justified by it, before one who insists on such previous preparation.

"At my return to Hernhuth I found it difficult at first to make my brethren sensible of this, or to persuade them not to insist on the assurance of faith, as a necessary qualification for receiving the Lord's Supper. But from the time they were convinced, which is now three years since, we have all chiefly insisted on *Christ given for us:* (I dare not say this is right:) this we urge as the principal thing, which if we rightly believe, Christ will surely be *formed in us*. And this preaching we have always found to be accompanied with power, and to have the blessing of God following it. By this, believers receive a steady purpose of heart, and a more unshaken resolution, to endure with a free and cheerful spirit whatsoever our Lord is pleased to lay upon them."

The same day I was with MICHAEL LINNER, the eldest of the Church; the sum of whose conversation was this:—

"The Church of Moravia was once a glorious Church. But it is now covered with thick darkness. It is about sixteen years ago that I began to seek for light. I had a New Testament which I constantly read; upon which I often said to myself, 'This says, I ought to be humble, and meek, and pure in heart. How comes it that I am not so?' I went to the best men I knew, and asked, 'Is not this the word of God? And if so, ought I not to be such as this requires, both in heart and life?' They answered, 'The first Christians were such; but it was impossible for *us* to be so perfect.' This answer gave me no satisfaction. I knew God could not mock his creatures, by requiring of them what he saw it was impossible for them to perform. I asked others, but had still the same answer, which troubled me more and more.

"About fourteen years ago, I was more than ever convinced that I was wholly different from what God required me to be. I consulted his word again and again; but it spoke nothing but condemnation; till at last I could not read, nor indeed do any thing else, having no hope and no spirit left in me. I had been in this state for several days, when, being musing by myself, these words came strongly into my mind, 'God so loved the world, that he gave his only-begotten Son, to the end that all who believe in him should not perish but have everlasting life.' I thought, '*All?* Then I am one. Then he is given for *me*. But I am a sinner. And he came to save sinners.' Immediately my burden dropped off, and my heart was at rest.

"But the full assurance of faith I had not yet; nor for the two years I continued in Moravia. When I was driven out thence by the Jesuits, I retired hither, and was soon after received into the Church. And here after some time it pleased our Lord to manifest himself more clearly to my soul, and give me that full sense of acceptance in him, which excludes all doubt and fear.

"Indeed the leading of the Spirit is different in different souls. His more usual method, I believe, is, to give, in one and the same moment, the forgiveness of sins, and a full assurance of that forgiveness. Yet in many he works as he did in me: giving first the remission of sins, and, after some weeks or months or years, the full assurance of it."

This great truth was further confirmed to me the next day by the conversation I had with DAVID NITSCHMAN, one of the teachers or pastors of the church; who expressed himself to this effect:—

"In my childhood I was very serious; but as I grew up, was so careless, that at eighteen years old I had even forgot to read. When I found this, I was startled. I soon learned again, and then spent much time in reading and prayer. But I knew nothing of my heart, till about the age of twenty-six, I bought a Bible, and began to read the New Testament. The further I read the more I was condemned. I found a law which I did not, could not keep. I had a will to avoid all sin; but the power I had not. I continually strove; but was continually conquered. The thing which I would, I did not; but what I would not have done, that I did. In this bondage I was, when I fell into a fit of sickness; during my recovery from which, I felt a stronger desire than ever to avoid all sin. At the same time I felt the power. And sin no longer reigned over me.

"But soon after I fell into grievous temptations, which made me very uneasy. For though I yielded not to them, yet they returned again, and again, as fast as they were conquered. Then it came into my mind, 'I take all this pains to serve God. What, if there be no God? How do I know there is?' And on this I mused more and more, till I said in my heart, 'There is no God!'

"In this state I was when I came to Hernhuth, about fourteen years ago. And every day for a full year, from morning to night, I groaned under this unbelief. Yet I prayed continually, unbelieving as I was; particularly one Sunday, when being in the church of Bertholdsdorf, and quite weary of hearing so much of Him whose very being I did not believe, I vehemently said, 'O God, if thou be a God, thou must manifest thyself, or I cannot believe it.' In walking home I thought of an expression of Pastor Rothe's, 'Only *suppose* these things are so: *suppose* there be a God.' I said to myself, 'Well, I will, I *do* suppose it.' Immediately I felt a strange sweetness in my soul, which increased every moment till the next morning: and from that time, if all the men upon earth, and all the devils in hell, had joined in denying it, I could not have doubted the being of God, no, not for one moment. This first sweetness lasted for six weeks, without any intermission.

"I then fell into doubts of another kind. I believed in God; but not in Christ. I opened my heart to Martin Döber, who used many arguments with me, but in vain. For above four years I found no rest, by reason of this unbelief; till one day, as I was sitting in my house, despairing of any relief, those words shot into me, 'God was in Christ, reconciling the world to himself.' I thought, 'Then God and Christ are one.' Immediately my heart was filled with joy; and much more at the remembrance of these words which I now felt I *did believe:* 'The Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us.'

"Yet in a few days I was troubled again. I believed Christ was the Saviour of the world: but I could not call him *my* Saviour; neither did I believe he would save *me*. And one day as I was walking across the Square, that text came strongly into my mind, "The unbelieving shall have their part in the lake which burneth with fire and brimstone.' I returned home, terrified beyond expression; and instantly began crying out to our Saviour, telling him I deserved no less than hell; and gave myself up, if it were his will, to suffer what I had deserved. In a moment I found a gleam of hope, that he would have mercy even on me.

"But this in a short time vanished away, and my uneasiness returned again. Many endeavoured to persuade me that I had, but I knew I had not, a right faith in Christ. For I had no confidence in him; nor could I lay hold upon him as *my* Saviour. Indeed reading one day in Arndt's 'True Christianity,' that 'if all the sins of all the men upon earth were joined in one man, the blood of Christ was sufficient to cleanse that man from all sin;' I felt for a time comfort and peace: but it was but for a time, and then I was overwhelmed as before with sadness and unbelief. And I was oppressed almost beyond my strength, when* a year ago I went into this little wood. At first I was tempted to break out into impatience; but then I thought, our Saviour knows best; nor would he suffer this trouble to continue so long, if he did not see it was good for me. I delivered myself wholly into his hands, to dispose of me according to his good pleasure. In that hour I saw, that all who believe in him are reconciled to God through his blood; and was assured, that I was thereby reconciled, and numbered among the children of God. And from that hour, I have had no doubt or fear, but all peace and joy in believing."

Some of the circumstances of this uncommon relation were made

* N. B. That is, in the year 1737. Several years before which, he was elected one of the four public teachers of the Church; which office he retains to this day. Now which of the two consequences will you choose, (for one or the other is unavoidable,) either that a man may preach the Gospel (yea, and with the demonstration of the Spirit) who has no faith: or that a man who has a degree of true faith, may yet have doubts and fears?

more clear to me by the account I received in the afternoon from a student at Hernhuth, ALBINUS THEODORUS FEDER:—

"I," said he, "for three years fought against sin with all my might, by fasting and prayer, and all the other means of grace. But notwithstanding all my endeavours, I gained no ground; sin still prevailed over me; till at last, not knowing what to do further, I was on the very brink of despair. Then it was, that, having no other refuge left, I fled to my Saviour as one lost and undone, and that had no hope but in his power and free mercy. In that moment I found my heart at rest, in good hope that my sins were forgiven; of which I had a stronger assurance six weeks after, when I received the Lord's Supper here. But I dare not affirm, I am a child of God; neither have I the seal of the Spirit. Yet I go on quietly doing my Saviour's will, taking shelter in his wounds, from all trouble and sin, and knowing he will perfect his work in his own time.

"Martin Döber, when I described my state to him, said he had known very many believers, who, if he asked the question, would not have dared to affirm, that they were the children of God. And he added, 'It is very common for persons to receive remission of sins, or justification through faith in the blood of Christ, before they receive the full assurance of faith; which God many times withholds, till he has tried whether they will work together with him in the use of the first gift. Nor is there any need (continued he, Döber) to incite any one to seek that assurance by telling him, the faith he has is nothing. This will be more likely to drive him to despair, than to encourage him to press forward. His single business, who has received the first gift, is, *credendo credere et in credendo perseverare:* (to believe on, and to hold fast that whereunto he hath attained:) to go on doing his Lord's will, according to the ability God hath already given; cheerfully and faithfully to use what he has received, without solicitude for the rest.'"

In the conversation I afterward had with Augustine Neusser, a knife smith, (another of the pastors or teachers of the Church, about sixty years of age,) as also with his brothers, Wensel, and Hantz Neusser, the nature of true faith and salvation was yet further explained to me.

AUGUSTINE NEUSSER spoke to this effect:—"By experience I know, that we cannot be justified through the blood of Christ, till we feel that all our righteousness and good works avail nothing toward our justification. Therefore, what men call *a good life*, is frequently the greatest of all hinderances to their coming to Christ. For it will not let them see that they are lost, undone sinners; and if they see not this, they cannot come unto him.

"Thus it was with me. I led a good life from a child: and this was the great hinderance to my coming to Christ. For, abounding in good works, and diligently using all the means of grace, I persuaded myself for thirteen or fourteen years, that all was well, and I could not fail of salvation. And yet, I cannot say my soul was at rest, even till the time when God showed me clearly, that my heart was as corrupt, notwithstanding all my good works, as that of an adulterer or murderer. Then my self dependence withered away. I wanted a Saviour and fled naked to him. And in him I found true rest to my soul; being fully assured that all my sins were forgiven. Yet I cannot tell the hour or day when I first received that full assurance. For it was not given me at first, neither at once; but grew up in me by degrees. But from the time it was confirmed in me, I never lost it; having never since doubted, no, not for a moment."

What WENSEL NEUSSER said was as follows:—"From a child I had many fits of seriousness, and was often uneasy at my sins: this uneasiness was much increased about fifteen years since by the preaching of

Christian David. I thought the way to get ease, was, to go and live among the Lutherans, whom I supposed to be all good Christians. But I soon found they, as well as the Papists, were carnal, worldly-minded men. About thirteen years ago I came from among them to Hernhuth; but was still as uneasy as before: which I do not wonder at now; (though I did then;) for all this time, though I saw clearly I could not be saved but by the death of Christ, yet I did not trust in that *only* for salvation; but depended on my own righteousness *also*, as the joint condition of my acceptance.

"After I was settled here, seeing the great diversity of sects wherewith we were surrounded, I began to doubt whether any religion was true. For half a year these doubts perplexed me greatly; and I was often just on the point of casting off all religion, and returning to the world. The fear of doing this threw me into a deeper concern than ever I had been in before. Nor could I find how to escape; for the more I struggled, the more I was entangled. I often reflected on my former course of life, as more desirable than this: and one day, in the bitterness of my soul, besought our blessed Saviour at least to restore me to that state which I was in before I left Moravia. In that moment he manifested himself to me, so that I could lay hold on him as *my* Saviour, and showed me, it is *only* the blood of Christ which cleanseth us from all sin. This was ten years since; and from that hour I have not had one doubt of my acceptance. Yet I have not any transports of joy: nor had I when he thus revealed himself unto me: only I well remember, that manifestation of himself was like a cool, refreshing wind, to one that is fainting away with sultry heat. And ever since my soul has been sweetly at rest, desiring no other portion in earth or heaven."

"I was awakened," said HANTZ NEUSSER, "by my grandfather, when a child, and by him carefully instructed in the New Testament. I married young; and being from that time weak and sickly, was the more earnest to work out my salvation; and nineteen or twenty years ago, I had a strong confidence in our Saviour, and was continually warning others against trusting in themselves, in their own righteousness or good works. Yet I was not free from it myself. I did not trust in him *only* for acceptance with God. And hence it was, that not building on the right foundation, the blood and righteousness of Christ alone, I could not gain a full victory over my sins, but sometimes conquered them, and sometimes was conquered by them. And therefore I had not a full or constant peace, though I was commonly easy, and hoping for mercy. Sixteen years ago (on Saturday next) I came to my brother Augustine at Hernhuth. There was then only one little house here. Here I continued eight years in much the same state, thinking I trusted in Christ alone; but indeed trusting partly in his, and partly in my own righteousness. I was walking one day in this little wood, when God discovered my heart to me. I saw I had till that hour trusted in my own righteousness, and, at the same time, that I had no righteousness at all; being altogether corrupt and abominable, and fit only for the fire of hell. At this sight I fell into bitter grief, and a horrible dread overwhelmed me; expecting nothing (as I saw I deserved nothing else) but to be swallowed up in a moment. In that moment I beheld the Lamb of God, taking away my sins. And from that time I have had redemption through his blood, and full assurance of it. I have that peace in him which never fails, and which admits of no doubt or fear. Indeed I am but a little one in Christ; therefore I can receive as yet but little of him. But from his fulness I have enough; and I praise him, and am satisfied."

In the three or four following days, I had an opportunity of talking with Zacharias Neusser, (cousin to Hantz,) David Schneider, Chris-

toph. Demuth, Arvid Gradin, (now at Constantinople,) and several others of the most experienced brethren. I believe no preface is needful to the account they gave of God's dealings with their souls; which, I doubt not, will stir up many, through his grace, to "glorify their Father which is in heaven."

"I was born," said ZACHARIAS NEUSSER, "on the borders of Moravia; and was first awakened by my cousin Wensel, who soon after carried me to hear Mr. Steinmetz, a Lutheran minister, about thirty English miles off. I was utterly astonished. The next week I went again: after which, going to him in private, I opened my heart, and told him all my doubts; those especially concerning Popery. He offered to receive me into communion with him, which I gladly accepted of; and in a short time after, I received the Lord's Supper from his hands. While I was receiving, I felt Christ had died for *me*. I knew I was reconciled to God. And all the day I was overwhelmed with joy; having those words continually on my mind, 'This day is salvation come to my house: I also am a son of Abraham.' This joy I had continually for a year and a half, and my heart was full of love to Christ.

"After this I had thoughts of leaving Moravia. I was convinced it would be better for my soul. Yet I would not do it, because I got more money here than I could elsewhere. When I reflected on this, I said to myself, 'This is mere covetousness. But if I am covetous, I am not a child of God.' Hence I fell into deep perplexity, nor could I find any way to escape out of it. In this slavery and misery I was for five years; at the end of which I fell sick. In my sickness my heart was set at liberty, and peace returned to my soul. I now prayed earnestly to God to restore my health, that I might leave Moravia. He did restore it, and I immediately removed to Hernhuth. After I had been here a quarter of a year, the Count preached one day, upon the nature of sanctification. I found I had not experienced what he described, and was greatly terrified. I went to my cousin Wensel, who advised me to read over the third, fourth, and fifth chapters of the Epistle to the Romans. I did so. I had read them a hundred times before, yet now they appeared quite new, and gave me such a sight of God's justifying the ungodly, as I never had before. On Sunday I went to church at Bertholdsdorf; and while we were singing those words, *Wir glauben auch in Jesum Christ*,—'We believe also in Jesus Christ,'—I clearly saw him as my Saviour. I wanted immediately to be alone, and to pour out my heart before him. My soul was filled with thankfulness; and with a still, soft, quiet joy, such as it is impossible to express. I had full assurance that 'my Beloved' was 'mine, and I' was 'his;' which has never ceased to this day. I see by a clear light what is pleasing to him, and I do it continually in love. I receive daily from him peace and joy; and I have nothing to do but to praise him."

The most material part of DAVID SCHNEIDER's account was this:—

"Both my father and mother feared God, and carefully instructed me in the Holy Scriptures. I was, from a child, earnestly desirous to follow their instructions, and more so after my father's death. Yet as I grew up, many sins got the dominion over me; of which God began to give me a sense, by the preaching of Pastor Steinmetz; who, speaking one day of drunkenness, to which I was then addicted, I was so grieved and ashamed, that for several days I could not bear to look any one in the face. It pleased God afterward to give me, though not all at once, a sense of my other both outward and inward sins. And before the time of my coming out of Moravia, I knew that my sins were forgiven. Yet I cannot fix on any particular time when I knew this first. For I did not clearly know it at once: God having always done every thing in my soul by degrees.

"When I was about twenty-six, I was pressed in spirit to exhort and instruct my brethren. Accordingly, many of them met at my house, to read, pray, and sing psalms. They usually came about ten or eleven, and stayed till one or two in the morning. When Christian David came to us, we were much quickened and comforted, and our number greatly increased. We were undisturbed for two years. But then the Papists were informed of our meeting. Immediately search was made. All our books were seized, and we were ordered to appear before the consistory. I was examined many times; was imprisoned, released, and imprisoned again, five times in one year. At last I was adjudged to pay fifty rix-dollars, and suffer a year's imprisonment. But upon a re-hearing, the sentence was changed, and I was ordered to be sent to the galleys. Before this sentence was executed, I escaped out of prison, and came to Sorau in Silesia. Many of our brethren followed me; and here for near ten years I taught the children in the Orphan house. I soon sent for my wife and children. But the magistrates had just then ordered, that the wives and children of all those who had fled should be taken into safe custody. The night before this order was to be executed, she escaped, and came to Sorau.

"Soon after, some of my brethren who had been there pressed me much to remove to Hernhuth: Christian David, in particular, by whose continued importunity I was at length brought to resolve upon it. But all my brethren at Sorau were still as strongly against it as I myself had formerly been. For a whole year I was struggling to break from them, or to persuade them to go too. And it cost me more pains to get from Sorau, than it had done to leave Moravia.

"At length I broke loose, and came to Hernhuth, which was about three years ago. Finding I could scarce subsist my family here by hard labour, whereas at Sorau all things were provided for me, I grew very uneasy. The more uneasy I was, the more my brethren refrained from my company;" (this was cruel and unchristian;) "so that in a short time I was left quite alone. Then I was in deep distress indeed. Sin revived and almost got the mastery over me. I tried all ways, but found no help. In this miserable state I was about a year ago, when the brethren cast lots concerning me, and were thereby directed to admit me to the Lord's table. And from that hour my soul received comfort, and I was more and more assured that I had an Advocate with the Father, and that I was fully reconciled to God by his blood."

CHRISTOPH. DEMUTH spoke to this effect:—"My father was a pious man from his youth. He carefully instructed all his children. I was about fifteen when he died. A little before he died, having been all his life-time under the law, he received at once remission of sins, and the full witness of the Spirit. He called us to him, and said, 'My dear children, let your whole trust be in the blood of Christ. Seek salvation in this, and in this alone, and he will show you the same mercy he has to me. Yea, and he will show it to many of your relations and acquaintance, when his time is come.'

"From this time till I was twenty-seven years old, I was more and more zealous in seeking Christ. I then removed into Silesia, and married. A year after I was much pressed in spirit to return and visit my brethren in Moravia. I did so. We had the New Testament, our Moravian Hymns, and two or three Lutheran books. We read, and sung, and prayed together, and were much strengthened. One day as we were together at my house, one knocked at the door. I opened it, and it was a Jesuit. He said, 'My dear Demuth, I know you are a good man, and one that instructs and exhorts your friends. I must see what books you have.' And going into the inner room, he found the Testament, and the rest together. He took them all away; nor did we dare to hinder him. The ext day we were summoned before the consistory, and, after a long

examination, ordered to appear in the church before the congregation on the following Sunday. There they read a long Confession of Faith, and afterward bid us say, 'In the name of the Father, and of the Son, and of the Holy Ghost.' We did so, though not knowing what they meant. They then told us, we had abjured the Lutheran errors, and called the blessed Trinity to witness, that we assented to that Confession of Faith. My heart sunk within me when I heard it. I went home, but could find no rest. I thought I had now denied my Saviour, and could expect no more mercy from him. I could not bear to stay in Moravia any longer, but immediately returned into Silesia. There I continued six years; but there too I was perpetually terrified with the thoughts of what I had done. I often inquired after my brethren whom I had left in Moravia. Some of them I heard were thrown into prison, and others escaped to a little village in Lusatia called Hernhuth. I wished I could go to that place myself; and at last meeting with one who had the same desire, we agreed to go together. But our design being discovered, he was apprehended and thrown into prison. Expecting the same treatment, I earnestly prayed, that God would show me a token for good. Immediately my soul was filled with joy, and I was ready to go to prison or to death.

"Two days passed, and no man asked me any question; when, doubting what I ought to do, I went into a neighbouring wood, and, going into a little cave, fell on my face and prayed, 'Lord, thou seest I am ready to do what thou wilt. If it be thy will I should be cast into prison, thy will be done. If it be thy will, that I should leave my wife and children, I am ready. Only show me thy will.' Immediately I heard a loud voice saying, *Fort, fort, fort,* 'Go on, go on.' I rose joyful and satisfied; went home and told my wife, it was God's will I should now leave her; but that I hoped to return in a short time, and take her and my children with me. I went out of the door; and in that moment was filled with peace, and joy, and comfort.

"We had above two hundred miles to go, (thirty-five German,) and neither I, nor my friend who went with me, had one kreutzer.* But God provided things convenient for us, so that in all the way we wanted nothing.

"In this journey God gave me the full assurance that my sins were forgiven. This was twelve years ago; and ever since it has been confirmed more and more, by my receiving from him every day fresh supplies of strength and comfort.

"By comparing my experience with that of others, you may perceive how different ways God leads different souls. But though a man should be led in a way different from that of all other men; yet, if his eye be at all times fixed on his Saviour; if his constant aim be to do his will; if all his desires tend to him; if in all trials he can draw strength from him; if he fly to him in all troubles, and in all temptations find salvation in his blood; in this there can be no delusion: and whosoever is thus minded, however or whenever it began, is surely reconciled to God through his Son."

Arvid Gradin, a Swede, born in Dalecarlia, spoke to this purpose:—"Before I was ten years old, I had a serious sense of religion, and great fervour in prayer. This was increased by my reading much in the New Testament; but the more I read, the more earnestly I cried out, 'Either these things are not true, or we are not Christians.' About sixteen my sense of religion began to decline, by my too great fondness for learning especially the oriental tongues, wherein I was instructed by a private preceptor, who likewise did all that in him lay to instruct me in true divinity.

"At seventeen I went to the University of Upsal, and a year or two

* A small coin of about a half-penny [nearly one cent] value.

after was licensed to preach. But at twenty-two, meeting with Arndt's 'True Christianity,' I found I myself was not a Christian. Immediately I left off preaching, and betook myself wholly to philosophy. This stifled all my convictions for some years; but when I was about twenty-seven, they revived, and continued the year after, when I was desired to be domestic tutor to the children of the secretary of state. I now felt I was 'carnal, sold under sin,' and continually struggled to burst the bonds, till (being about thirty-one years old) I was unawares entangled in much worldly business. This cooled me in my pursuit of holiness; yet for a year and a half my heart was never at peace. Being then in a bookseller's shop, I saw the account of the Church at Hernhuth. I did not think there could be any such place, and asked the bookseller if that was a real account. His answer, 'that it was no more than the plain truth,' threw me into deep thought and fervent prayer, that God would bring me to that place. I went to the secretary and told him I did not design to stay at Upsal, having a desire to travel. He said, he had a desire his son should travel; and was glad of an opportunity to send him with me. I was grieved, but knew not how to refuse any thing to my patron and benefactor. Accordingly we left Upsal together, and, after a year spent in several parts of Germany, went through Holland into France, and so to Paris, where we spent another year. But I was more and more uneasy, till I could be disengaged from my charge, that I might retire to Hernhuth. In our return from France, my pupil's elder brother returning from Italy met us at Leipsig. I immediately writ to his father, and having obtained his consent, delivered him into his hands.

"April 23, 1738, (N. S.) I came hither. Here I was in another world. I desired nothing but to be cleansed inwardly and outwardly from sin, by the blood of Jesus Christ. I found all here laying the same foundation. Therefore, though I did not think with them in all points of doctrine, I waived these, and singly pursued reconciliation with God through Christ.

"On the 22d of May last, I could think of nothing but, 'He that believeth hath everlasting life.' But I was afraid of deceiving myself, and continually prayed I might not build without a foundation. Yet I had a sweet, settled peace, and for five days this Scripture was always in my thoughts. On the 28th those words of our Lord were strongly impressed upon me, 'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Ghost to them that ask him?' At the same time I was incessantly carried out to ask, that he would give me the witness of his Spirit. On the 29th I had what I asked of him, namely, the πληροφορια πιστεως which is,

"*Requies in sanguine Christi. Firma fiducia in Deum, et persuasio de gratia divina; tranquillitas mentis summa, atque serenitas et pax; cum absentia omnis desiderii carnalis, et cessatione peccatorum etiam internorum. Verbo, cor quod antea instar maris turbulenti agitabatur, in summa fuit requie, instar maris sereni et tranquilli.*

"'Repose in the blood of Christ. A firm confidence in God, and persuasion of his favour; serene peace and steadfast tranquillity of mind, with a deliverance from every fleshly desire, and from every outward and inward sin. In a word, my heart, which before was tossed like a troubled sea, was still and quiet, and in a sweet calm.'"

In the present discipline of the Church of Hernhuth, all which is alterable at the discretion of the superiors, may be observed,

I. The officers of it.

II. The division of the people.

III. The conferences, lectures, and government of the children.

IV. The order of divine service.

I. The officers are, 1. The eldest of the whole Church; beside whom, there is an eldest of every particular branch of it. There is also a distinct eldest over the young men, and another over the boys; a female eldest over the women in general, and another over the unmarried, and another over the girls. 2. The teachers, who are four. 3. The helpers: (or deacons.) 4. The overseers, (or censors,) eleven in number at Hernhuth. 5. The monitors, who are eleven likewise. 6. The almoners, eleven also. 7. The attenders on the sick, seven in number. Lastly, the servants, or deacons of the lowest order.

II. The people of Hernhuth are divided, 1. Into five male classes, viz. the little children, the middle children, the big children, the young men, and the married. The females are divided in the same manner. 2. Into eleven classes, according to the houses where they live: and in each class is a helper, an overseer, a monitor, an almoner, and a servant. 3. Into about ninety bands, each of which meets twice at least, but most of them three times a week, to 'confess their faults one to another, and pray for one another, that they may be healed.'

III. The rulers of the Church, that is, the elders, teachers, helpers have a conference every week, purely concerning the state of souls, and another concerning the institution of youth. Beside which, they have one every day, concerning outward things relating to the Church.

The overseers, the monitors, the almoners, the attenders on the sick, the servants, the schoolmasters, the young men, and the children, have likewise each a conference once a week, relating to their several offices and duties.

Once a week also is a conference for strangers; at which any person may be present, and propose any question or doubt which he desires to have resolved.

In Hernhuth is taught reading, writing, arithmetic, Latin, Greek, Hebrew, French, English, history, and geography.

There is a Latin, French, and an English lecture every day, as well as an historical and geographical one. On Monday, Wednesday, Friday, and Saturday, is the Hebrew lecture; the Greek on Tuesday and Thursday.

In the Orphan house, the larger children rise at five. (The smaller, between five and six.) After a little private prayer they work till seven. Then they are at school till eight, the hour of prayer; at nine, those who are capable of it learn Latin; at ten, French; at eleven, they all walk; at twelve, they dine all together, and walk till one; at one, they work or learn writing; at three, arithmetic; at four, history; at five, they work; at six, sup and work; at seven, after a time spent in prayer, walk; at eight the smaller children go to bed, the larger to the public service. When this is ended, they work again till at ten they go to bed.

IV. Every morning, at eight, is singing and exposition of Scripture; and commonly short prayer.

At eight in the evening, there is commonly only mental prayer,* joined with the singing and expounding.

The faithful afterward spend a quarter of an hour in prayer, and conclude with the kiss of peace.

* This is unscriptural.

On Sunday morning the service begins at six; at nine, the public service at Bertholdsdorf; at one, the eldest gives separate exhortations to all the members of the Church, divided into fourteen little classes for that purpose, spending about a quarter of an hour with each class; at four begins the Evening service at Bertholdsdorf, closed by a conference in the church; at eight, is the usual service; after which the young men, singing praises round the town, conclude the day.

On the first Saturday in the month, the Lord's Supper is administered. From ten in the morning till two, the eldest speaks with each communicant in private, concerning the state of his soul; at two, they dine, then wash one another's feet; after which they sing and pray; about ten, they receive in silence without any ceremony, and continue in silence till they part at twelve.

On the second Saturday is the solemn prayer day for the children: the third is the day of general intercession and thanksgiving; and on the fourth is the great monthly conference of all the superiors of the Church.

For the satisfaction of those who desire a more full account I have added

An Extract of the Constitution of the Church of the Moravian Brethren at Hernhuth, laid before the Theological Order at Wirtemberg, in the Year 1733.

"1. They have a senior, or eldest, who is to assist the Church by his counsel and prayers, and to determine what shall be done in matters of importance. Of him is required, that he be well experienced in the things of God, and witnessed to by all for holiness of conversation.

"2. They have deacons, or helpers, who are in the private assemblies, to instruct; to take care that outward things be done decently and in order; and to see that every member of the Church grows in grace, and walks suitable to his holy calling.

"3. The pastor, or teacher, is to be an overseer of the whole flock, and every person therein; to baptize the children; diligently to form their minds, and bring them up 'in the nurture and admonition of the Lord;' when he finds in them a sincere love of the cross, then to receive them into the Church; to administer the Supper of the Lord; to join in marriage those who are already married to Christ; to reprove, admonish, quicken, comfort, as need requires; to declare the whole counsel of God; taking heed, at all times, to speak as the oracles of God, and agreeably to the analogy of faith; to bury those who have died in the Lord, and to keep that safe which is committed to his charge, even the pure doctrine and apostolical discipline which we have received from our forefathers.

"4. We have also another sort of deacons, who, take care that nothing be wanting to the Orphan house, the poor, the sick, and the strangers. Others again there are, who are peculiarly to take care of the sick; and others of the poor. And two of these are entrusted with the public stock, and keep accounts of all that is received or expended.

"5. There are women who perform each of the above-mentioned offices, among those of their own sex; for none of the men converse with them, beside the eldest, the teacher, and one, or sometimes two, of the deacons.

"6. Toward magistrates, whether of a superior or inferior rank, we bear the greatest reverence. We cheerfully submit to their laws; and even when many of us have been spoiled of their goods, driven out of their houses, and every way oppressed by them, yet they resisted them not, neither opening their mouths, nor lifting up their hands, against them. In all things which do not immediately concern the inward, spiritual king-

dom of Christ, we simply, and without contradicting, obey the higher powers. But with regard to conscience, the liberty of this we cannot suffer to be any way limited or infringed. And to this head we refer whatever directly or in itself tends to hinder the salvation of souls; or, whatsoever things Christ and his holy Apostles (who, we know, meddled not with outward wordly things) took charge of, and performed, as necessary for the constituting and well ordering of his church. In these things we acknowledge no head but Christ; and are determined, God being our helper, to give up, not only our goods, (as we did before,) but life itself, rather than this liberty which God hath given us.

"7. As it behoves all Christians not to be slothful in business, but diligently to attend the works of their calling; there are persons chosen by the Church to superintend all those who are employed in outward business. And by this means also, many things are prevented which might otherwise be an occasion of offence.

"8. We have also censors and monitors. In those, experience and perspicacity; in these, wisdom and modesty are chiefly required. The censors signify what they observe (and they observe the smallest things) either to the deacons or monitors. Some monitors there are whom all know to be such; others who are secretly appointed; and who, if need require, may freely admonish, in the love of Christ, even the rulers of the Church.

"9. The Church is so divided, that first the husbands, then the wives, then the widows, then the maids, then the young men, then the boys, then the girls, and lastly the little children, are in so many distinct classes; each of which is daily visited, the married men by a married man, the wives by a wife, and so of the rest.* These larger are also (now) divided into near ninety smaller classes or bands, over each of which one presides who is of the greatest experience. All these leaders meet the senior every week, and lay open to him and to the Lord, whatsoever hinders or furthers the work of God, in the souls committed to their charge.

"10. In the year 1727, four-and-twenty men, and as many women, agreed that each of them would spend an hour in every day, in praying to God for his blessing on his people: and for this purpose both the men and the women chose a place where any of their own sex, who were in distress, might be present with them. The same number of unmarried women, of unmarried men, of boys, and of girls, were afterward, at their desire, added to them; who pour out their souls before God, not only for their own brethren, but also for other churches and persons, that have desired to be mentioned in their prayers. And this perpetual intercession has never ceased day or night since its first beginning.

"11. And as the members of the Church are divided according to their respective states and sexes, so they are also with regard to their proficiency in the knowledge of God. Some are dead, some quickened by the Spirit of God: of these, some again are untractable, some diligent, some zealous, burning with their first love: some babes, and some young men. Those who are still dead, are visited every day. And of the babes in Christ especial care is taken also; that they may be daily inspected, and assisted to grow in grace, and in the knowledge of our Lord Jesus.

"12. In the Orphan house, about seventy children are brought up separate, according to their sex: beside which, several experienced persons are appointed to consult with the parents, touching the education of the other children. In teaching them Christianity, we make use of Luther's Catechism, and study the amending their wills as well as their

* This work all the married brethren and sisters, as well as all the unmarried, perform in their turns.

understanding; finding by experience, that when their will is moved, they often learn more in a few hours, than otherwise in many months. Our little children we instruct chiefly by hymns; whereby we find the most important truths most successfully insinuated into their minds.

"13. We highly reverence marriage, as greatly conducive to the kingdom of Christ. But neither our young men nor women enter into it till they assuredly know they are married to Christ. When any know it is the will of God that they should change their state, both the man and woman are placed, for a time, with some married persons, who instruct them how to behave, so that their married life may be pleasing to God. Then their design is laid before the whole Church, and after about fourteen days they are solemnly joined, though not otherwise habited than they are at other times. If they make any entertainment (which is not always,) they invite only a few intimate friends, by whose faithful admonitions they may be the better prepared to bear their cross and fight the good fight of faith. If any woman is with child, not only especial mention is made of her in the public prayers, but she is also exhorted in private wholly to give herself up into the hands of her faithful Creator. As soon as a child is born, prayer is made for it; and if it may be, it is baptized in the presence of the whole Church. Before it is weaned, it is brought into the assembly on the Lord's days.

"14. Whoever either of the male or female children, seek God with their whole heart, need not be much incited to come to the Lord's Supper. Before they receive, they are examined both in private by the pastor, and also in public: and then, after an exhortation by the senior, are by him, through laying on of hands, added to the Church and confirmed. The same method is used with those who renounce the Papal superstitions, or who are turned from the service of Satan to God; and that, if they desire it, although they are not young; yea, though they are well stricken in years.

"15. Once or twice a month, either at Bertholdsdorf, or if it may be, at Hernhuth, all the Church receives the Lord's Supper. It cannot be expressed how great the power of God is then present among us. A general confession of sins is made by one of the brethren in the name of all. Then a few solid questions are asked; which when they have answered, the absolution, or remission of sins, is either pronounced to all in general, or confirmed to every particular person, by the laying on of hands. The seniors first receive; then the rest in order, without any regard had to worldly dignity, in this, any more than in any other of the solemn offices of religion. After receiving, all the men (and so the women) meet together to renew their covenant with God, to seek his face, and exhort one another to the patience of hope and the labour of love.

"16. They have a peculiar esteem for lots; and accordingly use them both in public and private, to decide points of importance, when the reasons brought on each side appear to be of equal weight. And they believe this to be then the only way of wholly setting aside their own will, of acquitting themselves of all blame, and clearly knowing what is the will of God.

"17. At eight in the morning, and in the evening, we meet to pray to and praise God, and to read and hear the Holy Scriptures. The time we usually spend in sleep, is from eleven at night till four in the morning. So that allowing three hours a day for taking the food both of our bodies and souls, there remain sixteen for work. And this space those who are in health spend therein, with all diligence and faithfulness.

"18. Two men keep watch every night in the street; as do two women in the women's apartment; that they may pour out their souls for those that sleep; and by their hymns raise the hearts of any who are awake to God.

"19. For the further stirring up the gift which is in us, sometimes we have public, sometimes private, love-feasts: at which we take moderate refreshment, with gladness and singleness of heart, and the voice of praise and thanksgiving.

"20. If any man among us, having been often admonished, and long forborne, persists in walking unworthy of his holy calling, he is no longer admitted to the Lord's Supper. If he still continues in his fault, hating to be reformed, the last step is, publicly, and often in the midst of many prayers and tears, to cast him out of our congregation. But great is our joy if he then see the error of his ways, so that we may receive him among us again.

"21. Most of our brethren and sisters have, in some part of their life, experienced holy mourning and sorrow of heart; and have afterward been assured, that there was no more "condemnation for them, being passed from death unto life." They are, therefore, far from fearing to die, or desiring to live on earth; knowing that to them "to die is gain," and being confident that they are the care of Him whose are the "issues of life and death." Wherefore they depart as out of one chamber into another. And after the soul has left its habitation, their remains are deposited in the earth, appointed for that purpose. And the survivors are greatly comforted, and rejoice over them with a "joy the world knoweth not of."

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM AUGUST 12, 1738, TO NOVEMBER 1, 1739.

If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God, Acts v, 38, 39.

PREFACE.

1. When at first men began to lay to my charge things which I knew not, I often thought, "Had I but two or three intimate friends who knew what my life and conversation were, they might easily speak what they had seen and heard, and all such aspersions would fall to the ground." But I perceived my mistake as soon as I had two or three who were my friends indeed, not in name only. For a way was easily found to prevent their being of any such use as I once imagined they would be. This was done at a stroke, and that once for all, by giving them and me a new name: a name which, however insignificant in itself, yet had this peculiar effect, utterly to disable me from removing whatever accusation might, for the time to come, be cast upon me, by invalidating all which those who knew me best were able to say in my behalf: nay, which any others could say. For, how notorious is it, that if a man dare to open his mouth in my favour, it needs only be replied, "I suppose you are a Methodist too," and all he has said is to pass for nothing!

2. Hence, on the one hand, many who knew what my conversation was, were afraid to declare the truth, lest the same reproach should fall upon them: and those few who broke through this fear, were soon disabled from declaring it with effect, by being immediately ranked with him they defended. What impartial man then can refuse to say, "It is permitted to thee to answer for thyself?" Only do not add, "But thou shalt *not* persuade me, though thou *dost* persuade me: I am resolved to think as I did before." Not so, if you are a candid man. You have heard one side already: hear the other: weigh both: allow for human weakness: and then judge as you desire to be judged.

3. What I design in the following extract is, openly to declare to all mankind, what it is that the Methodists (so called) have done, and are doing now: or rather, what it is that God hath done, and is still doing in our land. For it is not the work of man which hath lately appeared. All who calmly observe it must say, "This is the Lord's doing, and it is marvellous in our eyes."

4. Such a work this hath been in many respects, as neither we nor our fathers had known. Not a few whose sins were of the most flagrant kind, drunkards, swearers, thieves, whoremongers, adulterers, have been brought "from darkness unto light,

and from the power of Satan unto God." Many of these were rooted in their wickedness, having long gloried in their shame, perhaps for a course of many years, yea, even to hoary hairs. Many had not so much as a notional faith, being Jews, Arians, Deists, or Atheists. Nor has God only made bare his arm in these last days, in behalf of open publicans and sinners; but many "of the Pharisees" also "have believed on him," of the "righteous that needed no repentance;" and, having received "the sentence of death in themselves," have then heard the voice that raiseth the dead: have been made partakers of an inward, vital religion; even "righteousness, and peace, and joy in the Holy Ghost."

5. The manner wherein God hath wrought this work in many souls is as strange as the work itself. It has generally, if not always, been wrought in one moment. "As the lightning shining from heaven," so was "the coming of the Son of Man," either to bring peace or a sword; either to wound or to heal; either to convince of sin, or to give remission of sins in his blood. And the other circumstances attending it have been equally remote from what human wisdom would have expected. So true is that word, "My thoughts are not your thoughts, neither are your ways my ways."

6. These extraordinary circumstances seem to have been designed by God for the further manifestation of his work, to cause his power to be known, and to awaken the attention of a drowsy world. And yet, even from these some have drawn their grand objection against the whole work: "'We never saw it,' say they, 'on this fashion;' *therefore* the work is not of God." To prove which further, they have not only greatly misrepresented many circumstances that really were, but have added many that were not, often without any regard either to truth or probability. A bare recital of those facts, which were "not done in a corner," is the best answer to this sort of objections. To those which have been judged to be of more weight, I have occasionally given a more particular answer.

7. Yet I know even this will by no means satisfy the far greater part of those who are now offended. And for a plain reason,—because they *will never read it:* they are resolved to hear one side, and one only. I know also, that many who *do* read it will be just of the same mind they were before; because they have fixed their judgment already, and *do not regard any thing which such a fellow can say.* Let them see to that. I have done my part. I have delivered mine own soul. Nay, I know that many will be greatly offended at this very account. It must be so from the very nature of the things which are therein related. And the best appellation I expect from them, is that of a fool, a madman, an enthusiast. All that in me lies is, to relate simple truth in as inoffensive a manner as I can. Let God give it the effect which pleaseth him, and which is most for his glory!

8. May "He who hath the key of the house of David, who openeth and no man shutteth," open "a great and effectual door" by whom it pleaseth him, for his everlasting Gospel! May he "send by whom he will send," so it may "run and be glorified" more and more! May he "ride on conquering and to conquer," until "the fulness of the Gentiles" be come in; and "the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea!"

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SATURDAY, August 12, 1738.—About seven in the evening we came to Neu-Kirche, a town about twenty-four miles from Hernhuth. Mr. Schneider (the minister of it, who had desired us to take his house in our way) was not at home: but we found one Mr. Mancœtius there, the minister of a neighbouring town, who walked with us in the morning ten miles to Hauswalde, where he lived. He told us that the Lutherans, as well as the Papists, were irreconcilable enemies to the brethren of Hernhuth: that the generality of the Lutheran clergy were as bitter against them as the Jesuits themselves: that none of his neighbours durst go thither, (unless by stealth,) being sure of suffering for it if discovered: that to prevent any of Hernhuth from coming to them, the elector had forbid, under a severe penalty, any number of persons, exceeding three, to meet together on a religious account: and that he himself, for having a little society in his own parish, had been summoned to appear before the consistory at Dresden. Yea, let the "kings of the earth stand up, and the rulers take counsel together against the Lord and against his Anointed! He that sitteth in heaven shall laugh them to scorn; the Lord shall have them in derision."

We left Hauswalde in the afternoon, and in the evening came to Dresden. But the officer at the gate would not suffer us to come in; so that we were obliged to go on to the next village: which leaving early in the morning, on *Thursday* in the afternoon we came to Leipsig. We were now kept only an hour at the gate, and then conducted to Mr. Arnold's, who had invited us when we were in the town before, to make his house our home. A few we found here, too, who desire to "know nothing but Jesus Christ and him crucified." And from them we had letters to Halle, whither we came on *Friday*, 18. But the king of Prussia's tall men (who kept the gates) would not suffer Mr. Brown to come in. Me they admitted, (in honour of my profession,) after I had waited about two hours: and one of them went with me to the prince of Hesse, who, after a few questions, gave me leave to lodge in the city. Thence he showed me to Mr. Gotschalck's lodgings, to whom I had letters from Leipsig. He read them and said, "My brother, what you find here, you will use as your own. And if you want any thing else, tell us, and you shall have it." I told them my companion was without the gate. They soon procured admittance for him. And we were indeed as at home; for I have hardly seen such little children as these, even at Hernhuth.

Sat. 19.—I waited on professor Francke, who behaved with the utmost humanity; and afterward on professor Knappe, to whom also I am indebted for his open, friendly behaviour. Between ten and eleven seven of the brethren set out with us, one of whom went with us two days' journey. It was the dusk of the evening on *Sunday*, 20

when, wet and weary, we reached Jena. *Mon.* 21.—We visited the schools there; the rise of which (as we were informed) was occasioned thus:—

About the year 1704, Mr. Stoltius, a student at Jena, began to speak of *faith* in Christ; which he continued to do, till he took his Master's degree, and read public lectures About twelve or fifteen students were awakened and joined with him in prayer, and building up one another. At this (after various calumnies spread abroad, and divers persecutions occasioned thereby) the consistory was offended, and issued out a commission to examine him. In consequence of the report made to the consistory by these commissioners, he was forbid to read any public lectures, or to hold any meetings with his friends. Not long after an order was given, by which he was excluded from the holy communion. He was also to have been expelled the university: but this he prevented by a voluntary retirement.

Yet one of the commissioners, who had been sent by the duke of Weimar, (one of the lords of Jena,) informed the duke, that according to his judgment Stoltius was an innocent and holy man. On this the duke sent for him to Weimar, and fixed him in a living there. There likewise he awakened many, and met with them to pray and read the Scriptures together. But it was not long that the city could bear him. For he boldly rebuked all vice, and that in all persons, neither sparing the courtiers, nor the duke himself. Consequently, his enemies every where increased, and many persecutions followed. In fine, he was forbid to have any private meetings, and was to have been deposed from the ministry; when God calling him to himself, took him away from the evil to come.

Before Stoltius left Jena, Buddæus also began to preach the real Gospel, as did Christius soon after; whereby some awakening continued till the year 1724. A few of the townsmen then agreed to maintain a student, to be a schoolmaster for some poor children. They afterward kept several schoolmasters: but about 1728, all of them going away, the school was broke up, and the children quite neglected. Professor Buddæus being informed of this, earnestly recommended the consideration of it to the students in his house: and about ten of them, among whom was Mr. Spangenberg, took upon themselves the care of those children. Their number soon increased, which gave great offence to the other schoolmasters in the town; and not long after to the magistrates of the town, and to the senate of the university. The offence soon spread to the pastors, the professors, the consistory, and the princes who are lords of Jena. But it pleased God to move one of them, the prince of Eisenach, who had the chief power there, to stop the open persecution, by forbidding either the senate or consistory to molest them. He likewise wholly exempted them from the jurisdiction of both, ordering that all complaints against them for the time to come should be cognizable only by himself. But during the persecution, the number of schools was increased from one to three, (one in each suburb of the city,) the number of teachers to above thirty, and of children to above three hundred.

There are now thirty constant teachers, ten in each school, and three or four supernumerary, to supply accidental defects. Four of the masters are appointed to punish, who are affixed to no one school. Each of the schools being divided into two classes, and taught five hours a day, every one of the thirty masters has one hour in a day to teach. All the masters have a conference about the schools every Monday. They have a second meeting on Thursday, chiefly for prayer: and a third every Saturday. Once in half a year they meet to fill up the places of those masters who are gone away. And the number has never decreased; fresh ones still offering themselves, as the former leave the university. The present method wherein they teach is this:—

There are always two classes in each school. In the lower, children from six to ten or twelve years old are taught to read. They are then removed to the other class, in which are taught the Holy Scriptures, arithmetic, and whatever else it may be useful for children to learn. In the morning, from eight to nine, they are all catechised, and instructed in the first principles of Christianity, either from Luther's smaller Catechism, or from some texts of Holy Scripture. From nine to ten the smaller children are taught their letters and syllables; and the larger read the Bible. From ten to eleven those in the lower class learn and repeat some select verses of Holy Scripture, chiefly relating to the foundation of the faith. Meanwhile those in the upper learn arithmetic. In the afternoon from one to two all the children are employed as from nine to ten in the morning. From two to three, the smaller children learn and repeat Luther's smaller Catechism, while the larger are taught to write. Every Sunday there is a public catechising on some text of Scripture; at which all persons who desire it may be present.

In the afternoon we left Jena, several of the brethren accompanying us out of town. At five, having just passed through Weimar, we met Mr. Ingham going for Hernhuth. We all turned aside to a neighbouring village, where having spent a comfortable evening together, in the morning we commended each other to the grace of God, and went on our several ways. We breakfasted at Erfurt with Mr. Reinhart, spent the evening with some brethren at Saxe-Gotha, and by long journeys came to Marienborn on *Friday*, August 25.

Mon. 28.—I took my leave of the Countess, (the Count being gone to Jena,) and setting out early the next morning, came about three in the afternoon to Frankfort. From Mr. Böhler's we went to the society, where one of the brethren from Marienborn offered free redemption, through the blood of Christ, to sixty or seventy persons.

Wed. 30.—In the afternoon we came to Mentz, and agreed for our passage to Cölen, by water, for a florin per head; which was but half what we gave before, though, it seems, twice as much as we ought to have given. *Thur.* 31.—We spent half an hour in the great church,—a huge heap of irregular building; full of altars, adorned (or loaded rather) with abundance of gold and silver. In going out we observed a paper on the door, which was of so extraordinary a nature, that I thought it would not be labour lost to transcribe it. The words were as follow:—

Vollkommener Ablass für die arme Seelen im Feg-feur.

Seine Päbliche Heiligkeit, Clemens der XIIte, haben in diesem jahr 1738, *den 7 Augusti, die pfarr kirche des Sancti Christophori in Mentz gnädigsten privilegirt, dass ein jeder Priester, so wohl secular als regularischen stands, der am aller seelen-tag, wie auch an einem jedem tag in derselben octav; so dann am zwiein vom ordinario tägen einer jeden woch das jahr hindurch, für die seel eine Christglaubigen verstorbenen an zum altar mess lessen wird, jedesmahl eine seel aus dem fegfeur erlösen könne.*

"*A full Release for the poor Souls in Purgatory.*

"His Papal Holiness, Clement the XIIth, hath this year, 1738, on the 7th of August, most graciously privileged the cathedral church of St. Christopher, in Mentz; so that every priest, as well secular as regular, who will read mass at an altar for the soul of a Christian

departed, on any holiday, or on any day within the octave thereof, or on two extraordinary days, to be appointed by the ordinary, of any week in the year, may each time deliver a soul out of the fire of Purgatory."

Now I desire to know, whether any Romanist of common sense can either defend or approve of this? At eight we took boat; and on *Saturday*, September 2, about eleven, came to Colen; which we left at one, and between seven and eight reached a village, an hour short of Neus. Here we overtook a large number of Switzers,—men, women, and children, singing, dancing, and making merry, being all going *to make their fortunes in Georgia.* Looking upon them as delivered into my hands by God, I plainly told them what manner of place it was. If they now leap into the fire with open eyes, their blood is on their own head.

Mon. 4.—Before noon we came to Cleve, and to Nimwegen in the evening. The next night we lay at a little village near Tiel; which leaving early in the morning, we walked by the side of many pleasant orchards, and in the afternoon came to Ysselstein. We stayed only one night with the brethren, (in the new house, called Herndyke, an English mile from the town,) and hasting forward, came the next afternoon to Dr. Koker's at Rotterdam.

I cannot but acknowledge the civility of this friendly man, all the time we stayed in his house. In the morning, *Friday*, the 8th, we went to the English Episcopal church, which is a large, handsome, convenient building. The minister read prayers seriously and distinctly, to a small, well behaved congregation. Being informed our ship was to sail the next day, (Saturday,) we took leave of our generous friend, and went to an inn close to the quay, that we might be ready when called to go aboard. Having waited till past four in the afternoon, we stepped into the Jews' synagogue, which lies near the water side. I do not wonder that so many Jews (especially those who have any reflection) utterly abjure all religion. My spirit was moved within me, at that horrid, senseless pageantry, that mockery of God, which they called public worship. Lord, do not thou yet "cast off thy people!" But in Abraham's "Seed" let them also "be blessed!"

The ship lingering still, I had time to exhort several English, whom we met with at our inn, to pursue inward religion; the renewal of their souls in righteousness and true holiness. In the morning a daughter of affliction came to see me, who teaches a school at Rotterdam. She had been for some time under deep convictions; but could find none to instruct or comfort her. After much conversation, we joined in prayer, and her spirit a little revived. Between nine and ten we went on board. In the afternoon I read prayers, and preached in the great cabin. The wind being contrary, we did not get out of the river till *Wednesday;* nor to London till *Saturday* night.

Sun. 17.—I began again to declare in my own country the glad tidings of salvation, preaching three times, and afterward expounding the Holy Scripture to a large company in the Minories. On *Monday* I rejoiced to meet with our little society, which now consisted of thirty-two persons. The next day I went to the condemned felons, in Newgate, and offered them free salvation. In the evening I went to a society in Bear-yard, and preached repentance and remission of sins.

The next evening I spoke the truth in love at a society in Aldersgate-street: some contradicted at first, but not long; so that nothing but love appeared at our parting. *Thur.* 21.—I went to a society in Gutter-lane; but I could not declare the mighty works of God there; as I did afterward at the Savoy in all simplicity. And the word did not return empty. Finding abundance of people greatly exasperated by gross misrepresentations of the words I had spoken, I went to as many of them in private as my time would permit. God gave me much love toward them all. Some were convinced they had been mistaken. And who knoweth but God will soon return to the rest, and leave a blessing behind him?

On *Saturday*, 23, I was enabled to speak strong words both at Newgate and at Mr. E.'s society; and the next day at St. Anne's, and twice at St. John's, Clerkenwell; so that I fear they will bear me there no longer. *Tues.* 26.—I declared the gospel of peace to a small company at Windsor. The next evening Mr. H. preached to the societies at Bow; but not "the truth as it is in Jesus." I was afraid lest "the lame" should "be turned out of the way;" but God answered the thoughts of my heart, and took away my fear, in a manner I did not expect, even by the words of Thomas Sternhold. They were these:—(Sung immediately after the sermon:—)

Thy mercy is above all things,
O God; it doth excel;
In trust whereof, as in thy wings,
The sons of men shall dwell.

Within thy house they shall be fed
With plenty at their will:
Of all delights they shall be sped,
And take thereof their fill.

Because the well of life most pure
Doth ever flow from thee;
And in thy light we are most sure
Eternal light to see.

From such as thee desire to know
Let not thy grace depart:
Thy righteousness declare and show
To men of upright heart.

Sat. 30.—One who had been a zealous opposer of "this way," sent and desired to speak with me immediately. He had all the signs of settled despair, both in his countenance and behaviour. He said, he had been enslaved to sin many years, especially to drunkenness; that he had long used all the means of grace, had constantly gone to church and sacrament, had read the Scripture, and used much private prayer, and yet was nothing profited. I desired we might join in prayer. After a short space he rose, and his countenance was no longer sad. He said, "Now I know God loveth *me*, and has forgiven *my* sins. And sin shall not have dominion over me; for Christ hath set me free." And, according to his faith it was unto him.

Sun. Oct. 1.—I preached both morning and afternoon at St. George's in the East. On the following days I endeavoured to explain the way of salvation to many who had misunderstood what had been preached concerning it. *Fri.* 6.—I preached at St. Antholin's once more. In the afternoon I went to the Rev. Mr. Bedford, to tell him between me

and him alone of the injury he had done both to God and his brother, by preaching and printing that very weak sermon on assurance, which was an *ignoratio elenchi* from beginning to end; seeing the assurance we preach is of quite another kind from that he writes against. We speak of an assurance of our present pardon; not, as he does, of our final perseverance.

In the evening I began expounding at a little society in Wapping. On *Sunday*, 8, I preached at the Savoy chapel, (I suppose the last time,) on the parable (or history rather) of the Pharisee and Publican praying in the temple. On *Monday*, 9, I set out for Oxford. In walking I read the truly surprising narrative of the conversions lately wrought in and about the town of Northampton, in New-England. Surely "this is the Lord's doing, and it is marvellous in our eyes." An extract from this I wrote to a friend, concerning the state of those who are "weak in faith." His answer, which I received at Bristol, on *Saturday*, 14, threw me into great perplexity, till, after crying to God, I took up a Bible, which opened on these words: "And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested," 1 Chron. iv, 10. This, however, with a sentence in the Evening lesson, put me upon considering my own state more deeply. And what then occurred to me was as follows:—

"Examine yourselves whether ye be in the faith." Now the surest test whereby we can examine ourselves, whether we be indeed in the faith, is that given by St. Paul: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

First: His Judgments are new: His judgment of *himself*, of *happiness*, of *holiness*. He judges himself to be altogether fallen short of the glorious image of God. To have no good thing abiding in him; but all that is corrupt and abominable: in a word, to be wholly earthly, sensual, and devilish;—a motley mixture of beast and devil. Thus, by the grace of God in Christ, I judge of myself. Therefore I am, in this respect, a new creature. Again: His judgment concerning *happiness* is new. He would as soon expect to dig it out of the earth, as to find it in riches, honour, pleasure, (so called,) or indeed in the enjoyment of any creature: he knows there can be no happiness on earth, but in the enjoyment of God, and in the foretaste of those "rivers of pleasure which flow at his right hand for evermore." Thus, by the grace of God in Christ, I judge of happiness. Therefore I am, in this respect, a new creature. Yet again: His judgment concerning *holiness* is new. He no longer judges it to be an outward thing: to consist either in doing no harm, in doing good, or in using the ordinances of God. He sees it is the life of God in the soul; the image of God fresh stamped on the heart; an entire renewal of the mind in every temper and thought, after the likeness of him that created it. Thus, by the grace of God in Christ, I judge of holiness. Therefore I am, in this respect, a new creature.

Secondly: His Designs are new. It is the design of his life, not to heap up treasures upon earth, not to gain the praise of men, not to indulge the desires of the flesh, the desire of the eye, or the pride of life; but to regain the image of God; to have the life of God again planted in his soul; and to be "renewed after his likeness, in righteousness and true holiness." This, by the grace of God in Christ, is the design of my life. Therefore I am, in this respect, a new creature.

Thirdly: His Desires are new; and, indeed, the whole train of his passions and inclinations. They are no longer fixed on earthly things. They are now set on the things of heaven. His love, and joy, and hope, his sorrow, and fear, have all respect to things above. They all point heavenward. Where his treasure is, there is his heart also. I dare not say I am a new creature in this respect. For other desires often arise in my heart; but they do not reign. I put them all under my feet, "through Christ which strengtheneth me." Therefore I believe he is creating me anew in this also; and that he has begun, though not finished, his work.

Fourthly: His Conversation is new. It is always "seasoned with salt," and fit to "minister grace to the hearers." So is mine, by the grace of God in Christ. Therefore in this respect, I am a new creature.

Fifthly: His Actions are new. The tenor of his life singly points at the glory of God. All his substance and time are devoted thereto. Whether he eats or drinks, or whatever he does, it either springs from, or leads to, the love of God and man. Such, by the grace of God in Christ, is the tenor of my life. Therefore, in this respect, I am a new creature. But St. Paul tells us elsewhere, that "the fruit of the Spirit is love, peace, joy, long-suffering, gentleness, meekness, temperance." Now although, by the grace of God in Christ, I find a measure of some of these in myself; namely, of peace, long-suffering, gentleness, meekness, temperance; yet others I find not. I cannot find in myself the love of God, or of Christ. Hence my deadness and wanderings in public prayer: hence it is, that even in the holy communion I have frequently no more than a cold attention.

Again: I have not that joy in the Holy Ghost; no settled, lasting joy. Nor have I such a peace as excludes the possibility either of fear or doubt. When holy men have told me I had no faith, I have often doubted whether I had or no. And those doubts have made me very uneasy, till I was relieved by prayer and the Holy Scriptures. Yet, upon the whole, although I have not yet that joy in the Holy Ghost, nor the full assurance of faith, much less am I, in the full sense of the words, "in Christ a new creature." I nevertheless trust that I have a measure of faith, and am "accepted in the Beloved:" I trust, "the hand-writing that was against me is blotted out;" and that I am "reconciled to God" through his Son.

Sun. 15.—I preached twice at the Castle, and afterward expounded at three societies. *Wednesday* evening I came to London again; and on *Friday* met a society (of soldiers chiefly) at Westminster. On *Sunday*, 22, I preached at Bloomsbury, in the morning, and at Shadwell in the afternoon. *Wednesday*, 25, I preached at Basingshaw church; on *Friday* morning, at St. Antholin's; on *Sunday*, at Islington and at London-Wall. In the evening, being troubled at what some said of "the kingdom of God within us," and doubtful of my own state, I called upon God, and received this answer from his word: "He himself also waited for the kingdom of God." "But should not I wait in silence and retirement?" was the thought that immediately struck into my mind. I opened my Testament again, on those words, "Seest thou not, how faith wrought together with his works? And by works was faith made perfect."

Fri. Nov. 3.—I preached at St. Antholin's: *Sunday*, 5, in the morning, at St. Botolph's, Bishopsgate; in the afternoon, at Islington; and in the evening, to such a congregation as I never saw before, at St. Clement's, in the Strand. As this was the first time of my preaching here, I suppose it is to be the last. On *Wednesday*, my brother and I went, at their earnest desire, to do the last good office to the

condemned malefactors. It was the most glorious instance I ever saw of faith triumphing over sin and death. One observing the tears run fast down the cheeks of one of them in particular, while his eyes were steadily fixed upward, a few moments before he died, asked, "How do you feel your heart now?" He calmly replied, "I feel a peace which I could not have believed to be possible. And I know it is the peace of God, which passeth all understanding." My brother took that occasion of declaring the Gospel of peace to a large assembly of publicans and sinners. O Lord God of my fathers, accept even me among them, and cast me not out from among thy children! In the evening I proclaimed mercy to my fellow sinners at Basingshaw church; and the next morning, at St. Antholin's. *Friday*, 10, I set out, and *Saturday*, 11, spent the evening with a little company at Oxford. I was grieved to find prudence had made them leave off singing psalms. I fear it will not stop here. God deliver me, and all that seek him in sincerity, from what the world calls Christian prudence!

Sun. 12.—I preached twice at the Castle. In the following week, I began more narrowly to inquire what the doctrine of the Church of England is, concerning the much controverted point of justification by faith; and the sum of what I found in the Homilies, I extracted and printed for the use of others.

Sun. 19.—I only preached in the afternoon, at the Castle. On *Monday* night I was greatly troubled in dreams; and about eleven o'clock, waked in an unaccountable consternation, without being able to sleep again. About that time, (as I found in the morning,) one who had been designed to be my pupil, but was not, came into the Porter's lodge, (where several persons were sitting,) with a pistol in his hand. He presented this, as in sport, first at one, and then at another. He then attempted twice or thrice to shoot himself; but it would not go off. Upon his laying it down, one took it up, and blew out the priming. He was very angry, went and got fresh prime, came in again, sat down, beat the flint with his key, and about twelve, pulling off his hat and wig, said he would die like a gentleman, and shot himself through the head.

Thur. 23.—Returning from preaching at the Castle, I met once more with my old companion in affliction, C. D.; who stayed with me till Monday. His last conversation with me was as follows:—

"In this you are better than you was at Savannah. You know that you was then quite wrong. But you are not right yet. You know that you was then blind. But you do not see now. I doubt not but God will bring you to the right foundation; but I have no hope for you, while you are on your present foundation: it is as different from the true, as the right hand from the left. You have all to begin anew. I have observed all your words and actions; and I see you are of the same spirit still. You have a simplicity; but it is a simplicity of your own: it is not the simplicity of Christ. You think you do not trust in your own works; but you do trust in your own works. You do not believe in Christ. You have a present freedom from sin; but it is only a temporary suspension of it, not a deliverance from it. And you have a peace; but it is not a true peace: if death were to approach, you would find all your fears return. But I am forbid to say any more. My heart sinks in me like a stone."

I was troubled. I begged of God an answer of peace; and opened on those words, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." I was asking, in the evening, that God would fulfil all his promises in my soul, when I opened my Testament on those words, "My hour is not yet come."

Sun. Dec. 3.—I began reading prayers at Bocardo, (the city prison,) which had been long discontinued. In the afternoon, I received a letter, earnestly desiring me to publish my account of Georgia; and another, as earnestly dissuading me from it, "because it would bring much trouble upon me." I consulted God in his word, and received two answers; the first, Ezek. xxxiii, 2–6: The other, "Thou therefore endure hardship, as a good soldier of Jesus Christ."

Tues. 5.—I began reading prayers, and preaching, in Gloucester-green workhouse; and on *Thursday*, in that belonging to St. Thomas's parish. On both days I preached at the Castle. At St. Thomas's was a young woman, raving mad, screaming and tormenting herself continually. I had a strong desire to speak to her. The moment I began, she was still. The tears ran down her cheeks all the time I was telling her, "Jesus of Nazareth is able and willing to deliver you." O where is faith upon earth? Why are these poor wretches left under the open bondage of Satan? Jesus, Master! Give thou medicine to heal their sickness; and deliver those who are now also vexed with unclean spirits! About this time, being desirous to know how the work of God went on among our brethren at London, I wrote to many of them concerning the state of their souls. One or two of their answers I have subjoined.

"MY DEAR FRIEND WHOM I LOVE IN THE TRUTH,—I know my Saviour's voice, and my heart burns with love and desire to follow him in the regeneration. I have no confidence in the flesh. I loathe myself, and love him only. My dear brother, my spirit even at this moment rejoices in God my Saviour; and the love which is shed abroad in my heart by the Holy Ghost, destroys all self-love; so that I could lay down my life for my brethren. I know that my Redeemer liveth, and have confidence toward God, that through his blood my sins are forgiven. He hath begotten me of his own will, and saves me from sin, so that it has no dominion over me. His Spirit bears witness with my spirit, that I am his child by adoption and grace. And this is not for works of righteousness which I have done. For I am his workmanship, created in Christ Jesus unto good works: so that all boasting is excluded. It is now about eighteen years since Jesus took possession of my heart. He then opened my eyes, and said unto me, 'Be of good cheer, thy sins are forgiven thee.' My dear friend, bear with my relating after what manner I was born of God. It was an instantaneous act. My whole heart was filled with a divine power, drawing all the faculties of my soul after Christ, which continued three or four nights and days. It was as a mighty rushing wind, coming into the soul, enabling me from that moment to be more than conqueror over those corruptions which before I was always a slave to. Since that time the whole bent of my will hath been toward him day and night, even in my dreams. I know that I dwell in Christ, and Christ in me; I am bone of his bone, and flesh of his flesh. That you, and all that wait for his appearing, may find the consolation of Israel, is the earnest prayer of

"Your affectionate brother in Christ,

"W. F."

"My most dear and honoured father in Christ,—In the twentieth year of my age, 1737, God was pleased to open my eyes, and to let me see that I did not live as became a child of God. I found my sins were great, (though I was what they call a sober person,) and that God kept an account of them all. However, I thought if I repented, and led a good life, God would accept me. And so I went on for about half a year, and had sometimes great joy. But last winter, I began to find, that whatever I did, was nothing; and the enemy of souls laid so many things to my charge, that sometimes I despaired of heaven. I continued in great doubts and fears till April 9, when I went out of town. Here, for a time, I was greatly transported in seeing the glorious works of God: but in about three weeks I was violently assaulted again. God then offered a Saviour to me; but my self righteousness kept me from laying hold on him. On Whitsunday I went to receive the blessed sacrament; but with a heart as hard as a stone. Heavy laden I was indeed, when God was pleased to let me see a crucified Saviour. I saw there was a fountain opened in his side for me to wash in and be clean. But alas! I was afraid to venture, fearing I should be too presumptuous. And I know I at that time refused the atonement which I might then have had. Yet I received great comfort. But in about nine days' time, my joy went out, as a lamp does for want of oil, and I fell into my old state. Yet I was not without hope; for ever after that time I could not despair of salvation: I had so clear a sight of the fountain opened in the side of our Lord. But still when I thought of death, or the day of judgment, it was a great terror to me. And yet I was afraid to venture to lay all my sins upon Christ.

"This was not all. But whenever I retired to prayer, I had a violent pain in my head. This only seized me when I began to pray earnestly, or to cry out aloud to Christ. But when I cried to him against this also, he gave me ease. Well, I found God did love me, and did draw me to Christ. I hungered and thirsted after him; but I was still afraid to go boldly to Christ, and to claim him as *my* Saviour.

"July 3.—My dear sister came down to see me. She had received the atonement on St. Peter's day. I told her, I thought Christ died for *me*; but as to the assurance she mentioned, I could say nothing.

"July 5.—She went. That night I went into the garden, and considering what she had told me, I saw Him by faith, whose eyes are as a flame of fire; him who justifieth the ungodly. I told him, I was ungodly, and it was for *me* that he died. His blood did I plead with great faith, to blot out the hand-writing that was against me. I told my Saviour, that he had promised to give rest to all that were heavy laden. This promise I claimed, and I saw him by faith, stand condemned before God in my stead. I saw the fountain opened in his side. I found, as I hungered, he fed me: as my soul thirsted, he gave me out of that fountain to drink. And so strong was my faith, that if I had had all the sins of the world laid upon me, I knew and was sure one drop of his blood was sufficient to atone for all. Well, I clave unto him, and he did wash me in his blood. He hath presented me to his Father and my Father, to his God and my God, a pure, spotless virgin, as if I had never committed any sin. It is on Jesus I stand, the Saviour of sinners. It is he that hath loved me and given himself for me. I cleave unto him as my surety, and he is bound to pay God the debt. While I stand on this rock, I am sure the gates of hell cannot prevail against me. It is by faith that I am justified, and have peace with God through him. His blood has made reconciliation to God for me. It is by faith I have received the atonement. It is by faith that I have the Son of God, and the Spirit of Christ, dwelling in me: and what then shall separate me from the love of God which is in Christ Jesus my Lord?

"You must think what a transport of joy I was then in, when I that was lost and undone, dropping into hell, felt a Redeemer come, who is 'mighty to save, to save unto the uttermost.' Yet I did not receive the witness of the Spirit at that time. But in about half an hour the devil came with great power to tempt me. However, I minded him not, but went in and lay down pretty much composed in my mind. Now St. Paul says, 'After ye believed, ye were sealed with the Spirit of promise.' So it was with me. After I had believed on Him that 'justifieth the ungodly,' I received that seal of the Spirit, which is the 'earnest of our inheritance.'

"July 6.—In the morning, being by myself, I found the work of the Spirit was very powerful upon me: (although you know God does not deal with every soul in the same way:) as my mother bore me with great pain, so did I feel great pain in my soul in being born of God. Indeed I thought the pains of death were upon me, and that my soul was then taking leave of the body. I thought I was going to him whom I saw with strong faith standing ready to receive me. In this violent agony I continued about four hours; and then I began to feel the 'Spirit of God bearing witness with my spirit, that I was born of God.' Because I was a child of God, he 'sent forth the Spirit of his Son into me, crying, Abba, Father.' For that is the cry of every new-born soul. O mighty, powerful, happy change! I who had nothing but devils ready to drag me to hell, now found I had angels to guard me to my reconciled Father; and my Judge, who just before stood ready to condemn me, was now become my righteousness. But I cannot express what God hath done for my soul. No; this is to be my everlasting employment when I have put off this frail, sinful body, when I join with that great multitude which no man can number, in singing praises to the Lamb that loved us, and gave himself for us! O how powerful are the workings of the Almighty in a new-born soul! The love of God was shed abroad in my heart, and a flame kindled there, so that my body was almost torn asunder. I loved. The Spirit cried strong in my heart. I trembled: I sung: I joined my voice with those 'that excel in strength.' My soul was got up into the holy mount. I had no thoughts of coming down again into the body. I who not long before had called to 'the rocks to fall on me, and the mountains to cover me,' could now call for nothing else but, 'Come, Lord Jesus, come quickly.' Then I could cry out with great boldness, There, O God, is my surety! There, O death, is thy plague! There, O grave, is thy destruction! There, O serpent, is the Seed that shall for ever bruise thy head. O, I thought my head was a fountain of water. I was dissolved in love. 'My Beloved is mine, and I am his.' He has all charms. He has ravished my heart. He is my comforter, my friend, my all. He is now in his garden, feeding among the lilies. O, 'I am sick of love.' He is altogether lovely, 'the chiefest among ten thousand.'"

Sun. 10.—I administered the Lord's Supper at the Castle. At one I expounded at Mr. Fox's, as usual. The great power of God was with us; and one who had been in despair several years, received a witness that she was a child of God. *Mon.* 11.—Hearing Mr. Whitefield was arrived from Georgia, I hastened to London; and on *Tuesday*, 12, God gave us once more to take sweet counsel together. *Fri.* 15.—I preached at St. Antholin's. *Sat.* 16.—One who had examined himself by the reflections wrote October 14, made the following observations on the state of his own soul:—

"I. 1. I judge thus of myself. But I feel it not. Therefore, there is in me still the old heart of stone. 2. I judge thus of happiness: but I still hanker after creature happiness. My soul is almost continually running out after one creature or another, and imagining 'How happy

should I be in such or such a condition.' I have more pleasure in eating and drinking, and in the company of those I love, than I have in God. I have a relish for earthly happiness. I have not a relish for heavenly. 'I savour φρονω, the things of men, not the things of God.' Therefore, there is in me still the carnal heart, the φρονημα σαρκος. But the eyes of my understanding are not yet fully opened.

"II. 'This is the design of my life.' But a thousand little designs are daily stealing into my soul. This is my *ultimate* design; but *intermediate* designs are continually creeping in upon me; designs (though often disguised) of pleasing myself, of doing my own will; designs wherein I do not eye God, at least, not him singly. Therefore my eye is not yet single; at least not always so.

"III. Are my desires new? Not all. Some are new, some old. My desires are like my designs. My great desire is to have 'Christ formed in my heart by faith.' But little desires are daily stealing into my soul. And so my great hopes and fears have respect to God. But a thousand little ones creep in between them. Again, my desires, passions, and inclinations in general are mixed: having something of Christ, and some thing of earth. I love you, for instance. But my love is only partly spiritual, and partly natural. Something of my own cleaves to that which is of God. Nor can I divide the earthly part from the heavenly."

Sun. 17.—I preached in the afternoon at Islington: in the evening at St. Swithin's, for the last time. *Sunday*, 24, I preached at Great St. Bartholomew's in the morning, and at Islington in the afternoon; where we had the blessed sacrament every day this week, and were comforted on every side. *Wed.* 27.—I preached at Basingshaw church; *Sunday*, 31, to many thousands, in St. George's, Spitalfields. And to a yet more crowded congregation at Whitechapel, in the afternoon, I declared those glad tidings, (O that they would know the things which make for their peace!) "I will heal their backsliding: I will love them freely."

Mon. Jan. 1, 1739.—Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles, were present at our love-feast in Fetter-lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his Majesty, we broke out with one voice, "We praise thee, O God; we acknowledge thee to be the Lord." *Thur.* 4.—One who had had the form of godliness many years, wrote the following reflections:—

"My friends affirm I am mad, because I said I was not a Christian a year ago. I affirm, I am not a Christian now. Indeed, what I might have been I know not, had I been faithful to the grace then given, when expecting nothing less, I received such a sense of the forgiveness of my sins, as till then I never knew. But that I am not a Christian at this day, I as assuredly know, as that Jesus is the Christ. For a Christian is one who has the fruits of the Spirit of Christ, which (to mention no more) are love, peace, joy. But these I have not. I have not any love of God. I do not love either the Father or the Son. Do you ask, how do I know whether I love God, I answer by another question, 'How do you know whether you love me?' Why, as you know, whether you are hot or cold. You *feel* this moment, that you do or do not love me. And I *feel* this moment, I do not love God; which therefore I *know*, because I *feel* it. There is no word more proper, more clear, or more strong.

"And I know it also by St. John's plain rule. 'If any man love the

world, the love of the Father is not in him. For I love the world. I desire the things of the world, some or other of them, and have done all my life. I have always placed some part of my happiness in some or other of the things that are seen. Particularly in meat and drink, and in the company of those I loved. For many years I have been, yea, and still am, hankering after a happiness, in loving, and being loved by one or another. And in these I have from time to time taken more pleasure than in God. Again, joy in the Holy Ghost I have not. I have now and then some starts of joy in God: but it is not that joy. For it is not abiding. Neither is it greater than I have had on some worldly occasions. So that I can in no wise be said to 'rejoice evermore;' much less to 'rejoice with joy unspeakable and full of glory.'

"Yet again; I have not 'the peace of God;' *that* peace, peculiarly so called. The peace I have may be accounted for on natural principles. I have health, strength, friends, a competent fortune, and a composed, cheerful temper. Who would not have a sort of peace in such circumstances? But I have none which can with any propriety be called, a 'peace which passeth all understanding.' From hence I conclude, (and let all the *saints of the world* hear, that whereinsoever they boast, they may be found even as I,) though I have given, and do give all my goods to feed the poor, I am not a Christian. Though I have endured hardship, though I have in all things denied myself and taken up my cross, I am not a Christian. My works are nothing, my sufferings are nothing; I have not the fruits of the Spirit of Christ. Though I have constantly used all the means of grace for twenty years, I am not a Christian."

Wed. 10.—I preached at Basingshaw church. *Saturday*, 13, I expounded to a large company at Beach Lane. *Sunday*, 14, after preaching at Islington, I expounded twice at Mr. Sims's, in the Minories. *Wed.* 17.—I was with two persons, who I doubt are properly enthusiasts. For, first, they think to attain the end without the means; which is enthusiam, properly so called. Again, they think themselves inspired by God, and are not. But false, imaginary inspiration is enthusiasm. That theirs is only imaginary inspiration appears hence, it contradicts the Law and the Testimony.

Sun. 21.—We were surprised in the evening, while I was expounding in the Minories. A well-dressed, middle-aged woman, suddenly cried out as in the agonies of death. She continued so to do for some time, with all the signs of the sharpest anguish of spirit. When she was a little recovered, I desired her to call upon me the next day. She then told me, that about three years before, she was under strong convictions of sin, and in such terror of mind, that she had no comfort in any thing, nor any rest, day or night; that she sent for the minister of her parish, and told him the distress she was in: upon which he told her husband, she was stark mad, and advised him to send for a physician immediately. A physician was sent for accordingly, who ordered her to be blooded, blistered, and so on. But this did not heal her wounded spirit. So that she continued much as she was before: till the last night, He whose word she at first found to be "sharper than any two-edged sword," gave her a faint hope, that he would undertake her cause, and heal the soul which had sinned against him.

Thur. 25.—I baptized John Smith (late an Anabaptist) and four other adults at Islington. Of the adults I have known baptized lately, one only was at that time born again, in the full sense of the word; that is, found a thorough, inward change, by the love of God filling her

heart. Most of them were only born again in a lower sense; that is, received the remission of their sins. And some, (as it has since too plainly appeared,) neither in one sense nor the other.

Sun. 28.—I went, (having been long importuned thereto,) about five in the evening, with four or five of my friends, to a house where was one of those commonly called French prophets. After a time, she came in. She seemed about four or five and twenty, of an agreeable speech and behaviour. She asked, why we came. I said, "To try the spirits, whether they be of God." Presently after she leaned back in her chair, and seemed to have strong workings in her breast, with deep sighings intermixed. Her head and hands, and, by turns, every part of her body seemed also to be in a kind of convulsive motion. This continued about ten minutes, till, at six, she began to speak, (though the workings, sighings, and contortions of her body were so intermixed with her words, that she seldom spoke half a sentence together,) with a clear, strong voice, "Father, thy will, thy will be done. Thus saith the Lord, If of any of you that is a father, his child ask break, will he give him a stone? If he ask a fish, will he give him a scorpion? Ask bread of me, my children, and I will give you bread, I will not, will not give you a scorpion. By this judge of what ye shall now hear."

She spoke much (all as in the person of God, and mostly in Scripture words) of the fulfilling of the prophecies, the coming of Christ now at hand, and the spreading of the Gospel over all the earth. Then she exhorted us not to be in haste in judging her spirit, to be or not to be of God; but to wait upon God, and he would teach us, if we conferred not with flesh and blood. She added, with many enforcements, that we must watch and pray, and take up our cross, and be still before God. Two or three of our company were much affected, and believed she spoke by the Spirit of God. But this was in no wise clear to me. The motion might be either hysterical or artificial. And the same words, any person of a good understanding and well versed in the Scriptures might have spoken. But I let the matter alone; knowing this, that "if it be not of God, it will come to nought."

Sun. Feb. 4.—I preached at St. Giles's, on, "Whosoever believeth on me, out of his belly shall flow rivers of living water." How was the power of God present with us! I am content to preach here no more.

Fri. 9.—A note was given me at Wapping, in nearly these words:—

"Sir,—Your prayers are desired for a child that is lunatic, and sore vexed day and night, that our Lord would be pleased to heal him, as he did those in the days of his flesh, and that he would give his parents faith and patience till his time is come."

Tues. 13.—I received the following note:—

"Sir,—I return you hearty thanks for your prayers on Friday for my tortured son. He grows worse and worse; I hope, the nearer deliverance: I beg your prayers still to our Redeemer, who will cure him, or give us patience to bear the rod, hoping it is dipped in the blood of the Lamb.

"Sir, he is taken with grievous weeping, his heart beating as if it would beat through his ribs, he swells ready to burst, sweats great drops, runs about beating and tearing himself. He bites and pinches me, so that I

carry his marks always on me. He lays his hands on the fire, and sticks pins in his flesh. Thus he has been these five years. He is in his eleventh year, a wonder of affliction: I hope, of mercy also; and that I shall yet praise him who is my Redeemer and my God."

Sat. 17.—A few of us prayed with him; and from that time (as his parents since informed us) he had more rest (although not a full deliverance) than he had had for two years before.

Sun. 18.—I was desired to preach at Sir George Wheler's chapel, in Spitalfields, morning and afternoon. I did so in the morning, but was not suffered to conclude my subject (as I had designed) in the afternoon; a good remembrance, that I should, if possible, declare, at *every* time, the *whole* counsel of God. *Sun.* 25.—I preached in the morning to a numerous congregation, at St. Katherine's, near the Tower; at Islington in the afternoon. Many here were, as usual, deeply offended. But the counsel of the Lord it shall stand.

Fri. March 2.—It was the advice of all our brethren, that I should spend a few days at Oxford, whither I accordingly went on *Saturday*, 3d. A few names I found here also, who had not denied the faith, neither been ashamed of their Lord, even in the midst of a perverse generation. And every day we were together, we had convincing proof, such as it had not before entered into our hearts to conceive, that "He is able to save unto the uttermost all that come to God through him."

One of the most surprising instances of his power which I ever remember to have seen, was on the Tuesday following; when I visited one who was above measure enraged at this *new way*, and zealous in opposing it. Finding argument to be of no other effect, than to inflame her more and more, I broke off the dispute, and desired we might join in prayer, which she so far consented to as to kneel down. In a few minutes she fell into an extreme agony, both of body and soul; and soon after cried out with the utmost earnestness, "Now I know I am forgiven for Christ's sake." Many other words she uttered to the same effect, witnessing a hope full of immortality. And from that hour, God hath set her face as a flint to declare the faith which before she persecuted.

Thur. 8.—I called upon her and a few of her neighbours, who were met together in the evening, among whom I found a gentleman of the same spirit she had been of, earnestly labouring to pervert the truth of the gospel. To prevent his going on, as the less evil of the two, I entered directly into the controversy, touching both the cause and the fruits of justification. In the midst of the dispute, one who sat at a small distance, felt, as it were, the piercing of a sword, and before she could be brought to another house, whither I was going, could not avoid crying out aloud, even in the street. But no sooner had we made our request known to God, than he sent her help from his holy place. At my return from hence, I found Mr. Kinchin, just come from Dummer, who earnestly desired me, instead of setting out for London the next morning, (as I designed,) to go to Dummer, and supply his church on *Sunday*. On *Friday* morning I set out, according to his desire, and in the evening came to Reading, where I found a young man (Mr. Cennick) who had in some measure "known the powers of the world to

come." I spent the evening with him, and a few of his serious friends; and it pleased God much to strengthen and comfort them.

Sat. 10.—In the afternoon I came to Dummer; and on *Sunday* morning had a large and attentive congregation. I was desired to expound in the evening at Basingstoke. The next day I returned to Reading, and thence on *Tuesday* to Oxford, where I found many more and more rejoicing in God their Saviour. *Wednesday*, 14, I had an opportunity of preaching once again to the poor prisoners in the Castle. *Thursday*, 15, I set out early in the morning, and in the afternoon came to London.

During my stay here, I was fully employed, between our own society in Fetter-lane, and many others, where I was continually desired to expound; so that I had no thought of leaving London, when I received, after several others, a letter from Mr. Whitefield, and another from Mr. Seward, intreating me, in the most pressing manner, to come to Bristol without delay. This I was not at all forward to do; and perhaps a little the less inclined to it (though I trust I do not count my life dear unto myself, so I may finish my course with joy) because of the remarkable scriptures which offered as often as we inquired, touching the consequence of this removal: probably permitted for the trial of our faith: "Get thee up into this mountain;—and die in the mount whither thou goest up, and be gathered unto thy people," Deut. xxxii, 49, 50. "And the children of Israel wept for Moses in the plains of Moab thirty days," Deut. xxxiv, 8. "I will show him how great things he must suffer for my name's sake," Acts ix, 16. "And devout men carried Stephen to his burial, and made great lamentation over him," Acts viii, 2.

Wed. 28.—My journey was proposed to our society in Fetter-lane. But my brother Charles would scarce bear the mention of it; till appealing to the Oracles of God, he received those words as spoken to himself, and answered not again:—"Son of man, behold I take from thee the desire of thine eyes with a stroke: yet shalt thou not mourn or weep, neither shall thy tears run down." Our other brethren, however, continuing the dispute, without any probability of their coming to one conclusion, we at length all agreed to decide it by lot. And by this it was determined I should go. Several afterward desiring we might open the Bible, concerning the issue of this, we did so on the several portions of Scripture, which I shall set down without any reflection upon them:—"Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker," 2 Sam. iii, 1. "When wicked men have slain a righteous person in his own house upon his bed: shall I not now require his blood at your hands, and take you away from the earth?" 2 Sam. iv, 11. "And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem," 2 Chron. xxviii, 27.

Perhaps it may be a satisfaction to some, if before I enter upon this new period of my life, I give the reasons why I preferred for so many years a university life before any other. Then especially, when I was earnestly pressed by my father to accept of a cure of souls. I have here, therefore, subjoined the letter I wrote several years ago on that occasion:—

DEAR SIR, *Oxon, Dec.* 10, 1734.

"1. The authority of a parent and the call of Providence are things of so sacred a nature, that a question in which these are any way concerned deserves the most serious consideration. I am, therefore, greatly obliged to you for the pains you have taken to set our question in a clear light; which I now intend to consider more at large, with the utmost attention of which I am capable. And I shall the more cheerfully do it, as being assured of you joining with me in imploring His guidance, who will not suffer those that trust in him to seek death in the error of their life.

"2. I entirely agree 'that the glory of God, and the different degrees of promoting it, are to be our sole consideration and direction in the choice of any course of life;' and consequently, that it must wholly turn upon this single point,—which I ought to prefer,—a college life, or that of rector of a parish. I do not say the glory of God is to be my first or my principal consideration: but my *only* one; since all that are not implied in this, are absolutely of no weight. In presence of this, they all vanish away: they are less than the small dust of the balance.

"3. And indeed, till all other considerations were set aside, I could never come to any clear determination: till my eye was single, my whole mind was full of darkness. Whereas, so long as it is fixed on the glory of God, without any other consideration, I have no more doubt of the way wherein I should go, than of the shining of the mid-day sun.

"4. Now that life tends most to the glory of God, wherein we most promote holiness in ourselves and others; I say, in ourselves and others; as being fully persuaded that these can never be put asunder. And if not, then whatever state is best on either of these accounts, is so on the other likewise. If it be in the whole best for others, so it is for ourselves: if it be best for ourselves, it is so for them.

"5. However, when two ways of life are proposed, I would choose to consider first, Which have I reason to believe will be best for *my own soul?* Will most forward me in holiness? By holiness meaning, not fasting, (as you seem to suppose,) or bodily austerities; but the mind that was in Christ: a renewal of soul in the image of God. And I believe the state wherein I am will most forward me in this, because of the peculiar advantages I now enjoy.

"6. The first of these is, daily converse with my friends. I know no other place under heaven, where I can have some always at hand, of the same judgment, and engaged in the same studies; persons who are awakened into a full conviction, that they have but one work to do upon earth; who see at a distance what that one work is, even the recovery of a single eye and a clean heart; who, in order to this, have, according to their power, absolutely devoted themselves to God, and follow after their Lord, denying themselves, and taking up their cross daily. To have even a small number of such friends constantly watching over my soul, and administering, as need is, reproof or advice with all plainness and gentleness, is a blessing I know not where to find in any other part of the kingdom.

"7. Another blessing which I enjoy here in a greater degree than I could expect elsewhere, is retirement. I have not only as much, but as little company as I please. Trifling visitants I have none. No one takes it into his head to come within my doors unless I desire him, or he has business with me. And even then, as soon as his business is done, he immediately goes away.

"8. Both these blessings are greatly endeared to me when I spend but one week out of this place. The far greatest part of the conversation I meet with abroad, even with the better sort of men, turns on points that are quite wide of *my* purpose, that no way forward the end of *my* life. Now, if they have time to spare, I have not. It is absolutely needful for

such a one as me, to follow with all possible care and vigilance that wise advice of Mr. Herbert:—

Still let thy mind be bent; still plotting how,
And when, and where, the business may be done.

And this, I bless God, I can in some measure do, while I avoid that bane of all religion, the company of *good sort of men*, as they are called; persons who have a *liking* to, but no *sense* of religion. But these insensibly undermine all my resolution, and steal away what little zeal I have. So that I never come from among these saints of the world (as John Valdesso terms them) faint, dissipated, and shorn of all my strength, but I say, 'God deliver me from a half Christian.'

"9. Freedom from care is yet another invaluable blessing. And where could I enjoy this as I do now? I *hear* of such a thing as the cares of the world; but I *feel* them not. My income is ready for me on so many stated days: all I have to do is to carry it home. The grand article of my expense is food. And this too, is provided without any care of mine. The servants I employ are always ready at quarter day; so I have no trouble on their account. And what I occasionally need to buy, I can immediately have without any expense of thought. Here, therefore, I can be 'without carefulness.' I can 'attend upon the Lord without distraction.' And I know what a help this is to the being holy both in body and spirit.

"10. To quicken me in making a diligent and thankful use of these peculiar advantages, I have the opportunity of communicating weekly, and of public prayer twice a day. It would be easy to mention many more, as well as to show many disadvantages, which one of greater courage and skill than me, could scarce separate from the way of life you speak of. But whatever others could do, I could not. I could not stand my ground one month against intemperance in sleep, self indulgence in food, irregularity in study; against a general lukewarmness in my affections, and remissness in my actions; against a softness directly opposite to the character of a good soldier of Jesus Christ. And then when my spirit was thus dissolved, I should be an easy prey to every temptation. Then might the cares of the world, and the desire of other things, roll back with a full tide upon me: and it would be no wonder, if while I preached to others, I myself should be a castaway. I cannot, therefore, but observe, that the question does not relate barely to the *degrees* of holiness, but to the very *being of it:*

Agitur de vita et sanguine Turni: [Life is at stake:]

"The point is, whether I shall or shall not work out my salvation: whether I shall serve Christ or Belial.

"11. What still heightens my fear of this untried state is, that when I am once entered into it, I am entered irrecoverably,—once for all:

Vestigia nulla retrorsum: [There is no going back.]

If I should ever be weary of the way of life I am now in, I have frequent opportunities of quitting it: but whatever difficulties occur in that, foreseen or unforeseen, there is no return, any more than from the grave. When I have once launched out into the unknown sea, there is no recovering my harbour. I must go on, through whatever whirlpools, or rocks, or sands, though all the waves and storms go over me.

"12. Thus much as to myself. But I cannot deny that 'we are not to consider ourselves alone; seeing God made us all for a social life, to which academical studies are only preparatory.' I allow too, that 'He will take an exact account of every talent which he has lent us, not to bury them, but to employ every mite we have received according to his will, whose stewards we are.' I own also, that 'every follower of Christ is, in his proportion, the light of the world; that whosoever is such, can no more be concealed than the sun in the midst of heaven; that if he is

set as a light in a dark place, his shining must be the more conspicuous; that to this very end was his light given, even to shine on all around him;' and, indeed, that 'there is only one way to hide it, which is, to put it out.' I am obliged likewise, unless I will lie against the truth, to grant, that 'there is not a more contemptible animal upon earth, than one that drones away life, without ever labouring to promote either the glory of God or the good of man; and that, whether he be young or old, learned or unlearned, *in* a college, or *out* of it;' yet granting 'the superlative degree of contempt to be on all accounts due to a college drone;' a wretch who has received ten talents and employs none; that is not only promised a reward hereafter, but is also paid before hand for his work, and yet works not at all. But allowing all this, and whatever else you can say (for I own you can never say enough) against the drowsy ingratitude, the lazy perjury of those who are commonly called *harmless men*, a fair proportion of whom I must, to our shame, confess are to be found in colleges: allowing this, I say, I do not apprehend it concludes against a college life in general. For the abuse of it does not destroy the use. Though there are some here who are the mere lumber of the creation, it does not follow that others may not be of more service to the world in this station, than they could be in any other.

"13. That I in particular could, might (it seems) be inferred from what has been shown already; viz. that I may myself be holier here than any where else, if I faithfully use the blessings I enjoy. But to waive this, I have other reasons so to judge; and the first is, the plenteousness of the harvest. Here is indeed a large scene of various action: here is room for charity in all its forms: there is scarce any possible way of doing good, for which here is not daily occasion. I can now only touch on the several heads. Here are poor families to be relieved: here are children to be educated: here are workhouses, wherein both young and old gladly receive the word of exhortation: here are prisons, and therein a complication of all human wants: and, lastly, here are the schools of the prophets. Of these, in particular, we must observe, that he who gains one, does thereby do as much service to the world, as he could do in a parish in his whole life; for his name is Legion: in him are contained all those who shall be converted to God by him: he is not a single drop of the dew of heaven, but a river to make glad the city of God.

"14. But 'Epworth,' you say, 'is a larger sphere of action than this: there I should have the care of two thousand souls.' Two thousand souls! I see not how it is possible for such one as me, to take care of one hundred. Because the weight that is now upon me is almost more than I can bear, shall I increase it ten-fold?

imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum.
[To heap mountain upon mountain.]

Would this be the way to help either myself or others up to heaven? Nay, the mountains I reared would only crush my own soul, and so make me utterly useless to others.

"15. I need but just glance on several other reasons why I am more likely to be useful here than elsewhere; as, because I have the advice of many friends in any difficulty, and their encouragement in any danger: because we have the eyes of multitudes upon us, who, even without designing it, perform the most substantial office of friendship; apprizing us, if we have already done any thing wrong, and guarding us against doing so again: lastly, because we have a constant fund to supply the bodily wants of the poor, and thereby open a way for their souls to receive instruction.

"16. If you say, 'the love of the people of Epworth to me may balance these advantages;' I ask, How long will it last? Only till I come to tell

them plainly that their deeds are evil; and particularly to apply that general sentence, to say to each, 'Thou art the man!' Alas, sir, do not I know what love they had to you once? And how have many of them used you since? Why, just as every one will be used, whose business it is to bring light to them that love darkness.

"17. Notwithstanding, therefore, their present prejudice in my favour, I cannot see that I am likely to do that good, either at Epworth or any other place which I may hope to do in Oxford. And yet one terrible objection lies in the way: 'Have you found it so in fact? What have you done there in fourteen years? Have not your very attempts to do good there, for want either of a particular turn of mind for the business you engaged in, or of prudence to direct you in the right method of doing it, been always unsuccessful? Nay, and brought such contempt upon you, as has, in some measure, disqualified you for any future success? And are there not men in Oxford, who are not only better and holier than you, but who, having preserved their reputation, and being universally esteemed, are every way fitter to promote the glory of God in that place?'

"18. I am not careful to answer in this matter. It is not my part to say whether God hath done good by my hands; whether I have a particular turn of mind for this, or not; and whether want of success (where our attempts did not succeed) was owing to imprudence, or to other causes. But the latter part of the objection, 'that one who is despised can do no good; that without reputation a man cannot be useful,' being the strong hold of all the unbelieving, the vainglorious, the cowardly Christians, (so called,) I will, by the grace of God, see what reason there is for this thus continually to exalt itself against the Gospel of Christ.

"19. With regard to contempt, then, (under which word I include all the passions that border upon it, as hate, envy, &c; and all the fruits that spring from it, such as calumny and persecution in all its forms,) my first position, in defiance of worldly wisdom, is, every true Christian is contemned, wherever he lives, by those who are not so, and who know him to be such; that is, in effect, by all with whom he converses; since it is impossible for light not to shine. This position I prove, both from the example of our Lord, and from his express assertion. First, from his example: If 'the disciple is not above his master, nor the servant above his lord,' then as our Master was 'despised and rejected of men,' so will every one of his true disciples. But 'the disciple is not above his master, nor the servant above his Lord:' therefore, the consequence will not fail him a hair's breadth. I prove this secondly, from his own express assertion of this consequence: 'If they have called the master of the house Beelzebub, how much more them of his household? Remember' (ye that would fain forget or evade this) 'the word which I said unto you, The servant is not greater than his Lord: If they have persecuted me, they will also persecute you.' And as for that vain hope, that this belongs only to the first followers of Christ, hear ye him: 'All these things they will do unto you, because they know not him that sent me.' And again, 'Because ye are not of the world, therefore the world hateth you.' Both the persons who are hated, the persons who hate them, and the cause of their hating them, are here set down. The hated are all that are not of the world, that know and love God: the haters are all that are of the world, that know not, love not God: the cause of their hatred is the entire, irreconcilable difference between their designs, judgments, and affections; because these know not God, and those are determined to know and pursue nothing beside him: these esteem and love the world; and those count it dung and dross, and singly desire the love of Christ.

"20. My next position is this: till he is thus despised, no man is in a state of salvation. And this is a plain consequence of the former; for if all that are 'not of the world,' are therefore despised by those that are,

then, till a man is despised, he is 'of the world;' that is, out of a state of salvation. Nor is it possible for all the trimmers between God and the world to elude the consequence; unless they can prove that a man may be 'of the world,' and yet be in a state of salvation. I must therefore, with, or without the consent of these, keep close to my Saviour's judgment, and maintain, that contempt is a part of the cross which every man bears who follows him; that it is the badge of his discipleship, the stamp of his profession, the constant seal of his calling; insomuch that though a man may be despised without being saved, yet he cannot be saved without being despised.

"21. I should not spend any more words on this great truth, but that it is at present voted out of the world. The masters in Israel, learned men, men of renown, seem absolutely to have forgotten it: nay, and censure those who have not forgotten the words of their Lord, as 'setters-forth of strange doctrine.' Yet they who hearken to God rather than man, must lay down one strange position more,—That the being despised is absolutely necessary to our doing good in the world: if not to our doing *some* good, (for God *may* work by Judas,) yet to our doing *so much* good as we otherwise might: seeing we must know God, if we would fully teach others to know him. But if we do, we must be despised of them that know him not. 'Where then is the scribe? Where is the wise? Where is the disputer of this world?' Where is the replier against God with his sage maxims, 'He that is despised can do no good in the world? To be useful a man must be esteemed: to advance the glory of God, you must have a fair reputation.' Saith the world so? Well, what saith the Scripture? Why, that God 'hath laughed' all this heathen wisdom 'to scorn.' It saith that twelve despised followers of a despised Master, all of whom were esteemed 'as the filth and off-scouring of the world,' did more good in it, than all the twelve tribes of Israel. It saith, that their despised Master left an express declaration to us, and to our children, 'Blessed are ye' (not accursed with the heavy curse of doing no good, of being useless in the world) 'when men shall revile you, and persecute you, and say all manner of evil of you falsely for my name's sake. Rejoice and be exceeding glad; for great is your reward in heaven.'

"22. These are a part of my reasons for choosing to abide as yet in the station wherein I now am. As to the flock committed to your care, whom you have many years fed with the sincere milk of the word, I trust in God, your labour shall not be in vain. Some of them you have seen gathered into the garner. And, for yourself, I doubt not, when 'your warfare is accomplished,' when you are 'made perfect through sufferings,' you shall follow the children whom God hath given you, full of years and victories. And he that took care of those poor sheep before you was born, will not forget them when you are dead."

Thur. 29.—I left London, and in the evening expounded to a small company at Basingstoke. *Saturday*, 31.—In the evening I reached Bristol, and met Mr. Whitefield there. I could scarce reconcile myself at first to this strange way of preaching in the fields, of which he set me an example on Sunday; having been all my life (till very lately) so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church.

April 1.—In the evening (Mr. Whitefield being gone) I begun expounding our Lord's sermon on the mount, (one pretty remarkable precedent of field preaching, though I suppose there were churches at that time also,) to a little society which was accustomed to meet once or twice a week in Nicholas-street. *Mon.* 2.—At four in the after-

noon, I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people. The Scripture on which I spoke was this, (is it possible any one should be ignorant, that it is fulfilled in every true minister of Christ?) "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovery of sight to the blind: to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." At seven I began expounding the Acts of the Apostles, to a society meeting in Baldwin-street; and the next day the Gospel of St. John in the chapel at Newgate; where I also daily read the morning service of the Church.

Wed. 4.—At Baptist Mills, (a sort of a suburb or village about half a mile from Bristol,) I offered the grace of God to about fifteen hundred persons from these words, "I will heal their backsliding, I will love them freely." In the evening three women agreed to meet together weekly, with the same intention as those at London, viz. "To confess their faults one to another, and pray one for another, that they may be healed." At eight, four young men agreed to meet, in pursuance of the same design. How dare any man deny this to be (as to the substance of it) a means of grace, ordained by God? Unless he will affirm (with Luther in the fury of his Solifidianism) that St. James's Epistle is an epistle of straw.

Thur. 5.—At five in the evening I began at a society in Castle-street, expounding the Epistle to the Romans; and the next evening at a society in Gloucester-lane, the first Epistle of St. John. On Saturday evening, at Weaver's Hall, also, I begun expounding the Epistle to the Romans; and declared that Gospel to all, which is the "power of God unto salvation, to every one that believeth." *Sun.* 8.—At seven in the morning I preached to about a thousand persons at Bristol, and afterward to about fifteen hundred on the top of Hannam Mount in Kingswood. I called to them in the words of the evangelical prophet, "Ho! every one that thirsteth, come ye to the waters; come and buy wine and milk, without money, and without price." About five thousand were in the afternoon at Rose Green; (on the other side of Kingswood;) among whom I stood and cried, in the name of the Lord, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Tues. 10.—I was desired to go to Bath; where I offered to about a thousand souls, the free grace of God to "heal their backsliding;" and in the morning to (I believe) more than two thousand. I preached to about the same number at Baptist Mills in the afternoon, on, "Christ, made of God unto us, wisdom, and righteousness, and sanctification, and redemption." *Sat.* 14.—I preached at the poor house; three or four hundred were within, and more than twice that number without: to whom I explained those comfortable words, "When they had nothing to pay, he frankly forgave them both." *Sun.* 15.—I explained at seven to five or six thousand persons, the story of the Pharisee and the Publican. About three thousand were present at Hannam Mount.

I preached at Newgate after dinner to a crowded congregation. Between five and six we went to Rose Green: it rained hard at Bristol, but not a drop fell upon us, while I declared to about five thousand, "Christ, our wisdom, and righteousness, and sanctification, and redemption." I concluded the day by showing at the society in Baldwin-street, that "his blood cleanseth us from all sin."

Tues. 17.—At five in the afternoon I was at a little society in the Back-lane. The room in which we were was propped beneath, but the weight of people made the floor give way; so that in the beginning of the expounding the post which propped it fell down with a great noise. But the floor sunk no further; so that after a little surprise at first, they quietly attended to the things that were spoken.

Thence I went to Baldwin-street, and expounded, as it came in course, the fourth chapter of the Acts. We then called upon God to confirm his word. Immediately one that stood by (to our no small surprise) cried out aloud, with the utmost vehemence, even as in the agonies of death. But we continued in prayer, till "a new song was put in her mouth, a thanksgiving unto our God." Soon after, two other persons (well known in this place, as labouring to live in all good conscience toward all men) were seized with strong pain, and constrained to "roar for the disquietness of their heart." But it was not long before they likewise burst forth into praise to God their Saviour. The last who called upon God as out of the belly of hell, was I—— E——, a stranger in Bristol. And in a short space he also was overwhelmed with joy and love, knowing that God had healed his backslidings. So many living witnesses hath God given that his hand is still "stretched out to heal," and that "signs and wonders are even now wrought by his holy child Jesus."

Wed. 18.—In the evening L——a S——, (late a Quaker, but baptized the day before,) R——a M——, and a few others, were admitted into the society. But R ——a M—— was scarcely able, either to speak or look up. "The sorrows of death compassed" her "about, the pains of hell got hold upon" her. We poured out our complaints before God, and showed him of her trouble. And he soon showed, he is a God "that heareth prayer." She felt in herself, that "being justified freely, she had peace with God, through Jesus Christ." She "rejoiced in hope of the glory of God," and "the love of God was shed abroad in her heart." *Fri.* 20.—Being Good Friday, E——th R——n, T——l W——s, and one or two others, first knew they had redemption in the blood of Christ, the remission of their sins.

Sat. 21.—At Weaver's Hall a young man was suddenly seized with a violent trembling all over, and in a few minutes, the sorrows of his heart being enlarged, sunk down to the ground. But we ceased not calling upon God, till he raised him up full of "peace, and joy in the Holy Ghost." On Easter Day, it being a thorough rain, I could only preach at Newgate at eight in the morning, and two in the afternoon; in a house near Hannam Mount at eleven; and in one near Rose Green at five. At the society in the evening, many were cut to the heart, and many comforted.

Mon. 23.—On a repeated invitation, I went to Pensford, about five miles from Bristol. I sent to the minister to ask leave to preach in

the church; but having waited some time and received no answer, I called on many of the people who were gathered together in an open place, "If any man thirst, let him come unto me and drink." At four in the afternoon there were above three thousand, in a convenient place near Bristol; to whom I declared, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that near shall live." I preached at Bath to about a thousand on *Tuesday* morning, and at four in the afternoon to the poor colliers, at a place about the middle of Kingswood, called Two-Mile-Hill. In the evening at Baldwin-street, a young man, after a sharp (though short) agony, both of body and mind, found his soul filled with peace, knowing in whom he had believed.

Wed. 24.—To above two thousand at Baptist Mills, I explained that glorious scripture, (describing the state of every true believer in Christ, —every one who by faith is born of God,) "Ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." *Thur.* 25.—While I was preaching at Newgate, on these words, "He that believeth hath everlasting life," I was insensibly led, without any previous design, to declare strongly and explicitly, that God willeth "all men to be" thus "saved;" and to pray, that, "if this were not the truth of God, he would not suffer the blind to go out of the way; but, if it were, he would bear witness to his word." Immediately one, and another, and another, sunk to the earth: they dropped on every side as thunderstruck. One of them cried aloud. We besought God in her behalf, and he turned her heaviness into joy. A second being in the same agony, we called upon God for her also; and he spoke peace unto her soul. In the evening I was again pressed in spirit to declare, that "Christ gave himself a ransom for all." And almost before we called upon him to set to his seal, he answered. One was so wounded by the sword of the Spirit, that you would have imagined she could not live a moment. But immediately his abundant kindness was showed, and she loudly sung of his righteousness. *Fri.* 26.—All Newgate rang with the cries of those whom the word of God cut to the heart. Two of whom were in a moment filled with joy, to the astonishment of those that beheld them.

Sun. 28.—I declared the free grace of God to about four thousand people, from those words, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" At that hour it was, that one who had long continued in sin, from a despair of finding mercy, received a full, clear sense of his pardoning love, and power to sin no more. I then went to Clifton, a mile from Bristol, at the minister's desire, who was dangerously ill, and thence returned to a little plain, near Hannam Mount, where about three thousand were present. After dinner I went to Clifton again. The church was quite full at the prayers and sermon, as was the churchyard at the burial which followed. From Clifton we went to Rose Green, where were, by computation, near seven thousand, and thence to Gloucester-lane society. After which was our first love-feast in Baldwin-street. O how has God renewed my strength! who used ten years ago to be so faint and weary, with preaching *twice* in one day!

Mon. 29.—We understood that many were offended at the cries of those on whom the power of God came: among whom was a physician, who was much afraid, there might be fraud or imposture in the case. To-day one whom he had known many years, was the first (while I was preaching in Newgate) who broke out "into strong cries and tears." He could hardly believe his own eyes and ears. He went and stood close to her, and observed every symptom, till great drops of sweat ran down her face, and all her bones shook. He then knew not what to think, being clearly convinced, it was not fraud, nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God.

Tues. May 1.—Many were offended again, and, indeed, much more than before. For at Baldwin-street my voice could scarce be heard amidst the groanings of some, and the cries of others calling aloud to Him that is "mighty to save." I desired all that were sincere of heart, to beseech with me the Prince exalted for us, that he would "proclaim deliverance to the captives." And he soon showed that he heard our voice. Many of those who had been long in darkness, saw the dawn of a great light; and ten persons, I afterward found, then began to say in faith, "My Lord and my God." A Quaker who stood by, was not a little displeased at the dissimulation of those creatures, and was biting his lips and knitting his brows, when he dropped down as thunderstruck. The agony he was in was even terrible to behold. We besought God not to lay folly to his charge. And he soon lifted up his head and cried aloud, "Now I know thou art a prophet of the Lord."

Wed. 2.—At Newgate another mourner was comforted. I was desired to step thence to a neighbouring house, to see a letter wrote against me, as a "deceiver of the people," by teaching that God "willeth *all men* to be saved." One who long had asserted the contrary was there, when a young woman came in (who could say before, "I know that *my* Redeemer liveth") all in tears, and in deep anguish of spirit. She said, she had been reasoning with herself, how these things could be, till she was perplexed more and more; and she now found the Spirit of God was departed from her. We began to pray, and she cried out, "He is come! He is come! I again rejoice in God *my* Saviour." Just as we rose from giving thanks, another person reeled four or five steps, and then dropped down. We prayed with her, and left her strongly convinced of sin, and earnestly groaning for deliverance.

I did not mention one J——n H——n, a weaver, who was at Baldwin-street the night before. He was (I understood) a man of a regular life and conversation, one that constantly attended the public prayers and sacrament, and was zealous for the Church, and against dissenters of every denomination. Being informed that people fell into strange fits at the societies, he came to see and judge for himself. But he was less satisfied than before; insomuch that he went about to his acquaintance, one after another, till one in the morning, and laboured above measure to convince them it was a delusion of the devil. We were going home, when one met us in the street and informed us, that J——n H—— was fallen raving mad. It seems he had sat down to dinner, but had a mind first to end a sermon he had borrowed on "Salvation by Faith." In reading the last page, he changed colour, fell off

his chair, and began screaming terribly, and beating himself against the ground. The neighbours were alarmed, and flocked together to the house. Between one and two I came in, and found him on the floor, the room being full of people, whom his wife would have kept without; but he cried aloud, "No; let them all come, let all the world see the just judgment of God." Two or three men were holding him as well as they could. He immediately fixed his eyes upon *me*, and, stretching out his hand, cried, "Ay, this is he, who I said was a deceiver of the people. But God has overtaken me. I said, it was all a delusion, but this is no delusion." He then roared out, "O thou devil! Thou cursed devil! Yea, thou legion of devils! Thou canst not stay. Christ will cast thee out. I know his work is begun. Tear me to pieces, if thou wilt; but thou canst not hurt me." He then beat himself against the ground again; his breast heaving at the same time, as in the pangs of death, and great drops of sweat trickling down his face. We all betook ourselves to prayer. His pangs ceased, and both his body and soul were set at liberty.

Thence I went to Baptist Mills, and declared Him whom God "hath exalted to be a Prince and a Saviour, to give repentance unto Israel and remission of sins." Returning to J——n H——, we found his voice was lost, and his body weak as that of an infant. But his soul was in peace, full of love, and "rejoicing in hope of the glory of God." The women of our society met at seven. During our prayer, one of them fell into a violent agony; but soon after began to cry out, with confidence, "*My* Lord and *my* God!" *Saturday* 5, I preached at the desire of an unknown correspondent, on those excellent words, (if well understood as recommending faith, resignation, patience, meekness,) "Be still, and know that I am God."

Sun. 6.—I preached in the morning to five or six thousand people, on, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." (The same words on which I preached the next day; and, on *Wednesday*, at Baptist Mills.) On Hannam Mount I preached to about three thousand, on, "The Scripture hath concluded all under sin;" at two, at Clifton church, on Christ our "wisdom, righteousness, sanctification, and redemption;" and, about five, at Rose Green, on the "promise by faith of Jesus Christ," which is "given to them that believe." *Mon.* 7.—I was preparing to set out for Pensford, having now had leave to preach in the church, when I received the following note:—

"Sir,—Our minister, having been informed you are beside yourself, does not care you should preach in any of his churches."—I went, however; and on Priest Down, about half a mile from Pensford, preached Christ our "wisdom, righteousness, sanctification, and redemption."

Tues. 8.—I went to Bath, but was not suffered to be in the meadow where I was before; which occasioned the offer of a much more convenient place; where I preached Christ to about a thousand souls. *Wed.* 9.—We took possession of a piece of ground, near St. James's church-yard, in the Horse Fair, where it was designed to build a room, large enough to contain both the societies of Nicholas and Baldwin-street, and such of their acquaintance as might desire to be present with them, at such times as the Scripture was expounded. And on

Saturday, 12, the first stone was laid, with the voice of praise and thanksgiving.

I had not at first the least apprehension or design of being personally engaged, either in the expense of this work, or in the direction of it: having appointed eleven feoffees, on whom I supposed these burdens would fall of course. But I quickly found my mistake; first with regard to the expense: for the whole undertaking must have stood still, had not I immediately taken upon myself the payment of all the workmen; so that before I knew where I was, I had contracted a debt of more than a hundred and fifty pounds. And this I was to discharge how I could; the subscriptions of both societies not amounting to one quarter of the sum. And as to the direction of the work, I presently received letters from my friends in London, Mr. Whitefield in particular, backed with a message by one just come from thence, that neither he nor they would have any thing to do with the building, neither contribute any thing toward it, unless I would instantly discharge all feoffees, and do every thing in my own name. Many reasons they gave for this; but one was enough, viz. "that such feoffees always would have it in their power to control me; and if I preached not as they liked, to turn me out of the room I had built." I accordingly yielded to their advice, and calling all the feoffees together, cancelled (no man opposing) the instrument made before, and took the whole management into my own hands. Money, it is true, I had not, nor any human prospect or probability of procuring it: but I knew "the earth is the Lord's, and the fulness thereof;" and in his name set out, nothing doubting. In the evening, while I was declaring that Jesus Christ had "given himself a ransom for all," three persons, almost at once, sunk down as dead, having all their sins set in array before them. But in a short time they were raised up, and knew that "the Lamb of God who taketh away the sin of the world," had taken away their sins.

Sun. 13.—I began expounding in the morning the thirteenth chapter of the first Epistle to the Corinthians. At Hannam, I further explained the promise given by faith; as I did also at Rose Green. At Clifton it pleased God to assist me greatly in speaking on those words, "He that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life." My ordinary employment, in public, was now as follows:—Every morning I read prayers and preached at Newgate. Every evening I expounded a portion of Scripture at one or more of the societies. On Monday, in the afternoon, I preached abroad, near Bristol; on Tuesday, at Bath and Two-Mile-Hill alternately; on Wednesday, at Baptist Mills; every other Thursday, near Pensford; every other Friday, in another part of Kingswood; on Saturday, in the afternoon, and Sunday morning, in the Bowling-green; (which lies near the middle of the city;) on Sunday, at eleven, near Hannam Mount; at two, at Clifton; and at five on Rose Green: and hitherto, as my days, so my strength hath been.

Tues. 15.—As I was expounding in the Back-lane, on the righteousness of the Scribes and Pharisees, many who had before been righteous in their own eyes, abhorred themselves as in dust and ashes. But two,

who seemed to be more deeply convinced than the rest, did not long sorrow as men without hope; but found in that hour, that they had "an Advocate with the Father, Jesus Christ the righteous:" as did three others in Gloucester-lane the evening before, and three at Baldwin-street this evening. About ten, two who after seeing a great light, had again reasoned themselves into darkness, came to us, heavy laden. We cried to God, and they were again "filled with peace and joy in believing."

Wed. 16.—While I was declaring at Baptist Mills, "He was wounded for our transgressions," a middle-aged man began violently beating his breast, and crying to Him, "by whose stripes we are healed." During our prayer God put a new song in his mouth. Some mocked, and others owned the hand of God: particularly a woman of Baptist Mills, who was now convinced of her own want of an Advocate with God, and went home full of anguish; but was in a few hours filled with joy, knowing he had "blotted out" all her "transgressions."

The scripture which came in turn at Newgate to-day, was the seventh of St. John. The words which I chiefly insisted on as applicable to every minister of Christ, who in any wise follows the steps of his Master, were these: "The world cannot hate you; but me it hateth, because I testify of it, that its deeds are evil. There was a murmuring, therefore, concerning him among the multitude; for some said, He is a good man: others said, Nay, but he deceiveth the people." After sermon I was informed the sheriffs had ordered, I should preach here, for the future, but once a week. Yea, and this is once too often, if "he deceiveth the people:" but if otherwise, why not once a day? *Sat.* 19. —At Weaver's Hall, a woman first, and then a boy about fourteen years of age, was overwhelmed with sin, and sorrow, and fear. But we cried to God, and their souls were delivered.

Sun. 20.—Seeing many of the rich at Clifton church, my heart was much pained for them, and I was earnestly desirous that some even of them might "enter into the kingdom of heaven." But full as I was, I knew not where to begin in warning them to flee from the wrath to come, till my Testament opened on these words: "I came not to call the righteous, but sinners to repentance:" In applying which, my soul was so enlarged, that methought I could have cried out, (in another sense than poor vain Archimedes,) "Give me where to stand, and I will shake the earth." God's sending forth lightning with the rain, did not hinder about fifteen hundred from staying at Rose Green. Our scripture was, "It is the glorious God that maketh the thunder. The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice." In the evening he spoke to three whose souls were all storm and tempest, and immediately there was a great calm.

During this whole time, I was almost continually asked, either by those who purposely came to Bristol to inquire concerning this strange work, or by my old or new correspondents, "How can these things be?" And innumerable cautions were given me, (generally grounded on gross misrepresentations of things,) not to regard visions or dreams, or to fancy people had remission of sins because of their cries, or tears, or bare outward professions. To one who had many times wrote to me on this head, the sum of my answer was as follows:—

"The question between us turns chiefly, if not wholly, on matter of fact. You deny that God does now work these effects: at least, that he works them in this manner. I affirm both; because I have heard these things with my own ears, and have seen them with my eyes. I have seen, (as far as a thing of this kind can be seen,) very many persons changed in a moment from the spirit of fear, horror, despair, to the spirit of love, joy, and peace; and from sinful desire, till then reigning over them, to a pure desire of doing the will of God. These are matters of fact, whereof I have been, and almost daily am, an eye or ear witness. What I have to say touching visions or dreams, is this: I know several persons in whom this great change was wrought in a dream, or during a strong representation to the eye of their mind, of Christ either on the cross, or in glory. This is the fact; let any judge of it as they please. And that such a change was then wrought, appears, (not from their shedding tears only, or falling into fits, or crying out: these are not the fruits, as you seem to suppose, whereby I judge, but) from the whole tenor of their life, till then, many ways wicked; from that time, holy, just, and good.

"I will show you him that was a lion till then, and is now a lamb; him that was a drunkard, and is now exemplarily sober; the whoremonger that was, who now abhors the very 'garment spotted by the flesh.' These are my living arguments for what I assert, viz. 'That God does now, as aforetime, give remission of sins, and the gift of the Holy Ghost, even to us and to our children; yea, and that always suddenly, as far as I have known, and often in dreams or in the visions of God.' If it be not so, I am found a false witness before God. For these things I *do*, and by his grace *will*, testify."

Perhaps it might be because of the hardness of our hearts, unready to receive any thing unless we see it with our eyes and hear it with our ears, that God, in tender condescension to our weakness, suffered so many outward signs of the very time when he wrought this inward change to be continually seen and heard among us. But although they saw "signs and wonders," (for so I must term them,) yet many would not believe. They could not indeed *deny* the facts; but they could *explain* them away. Some said, "These were purely *natural* effects; the people fainted away only because of the heat and closeness of the rooms." And others were "sure it was all a cheat: they might help it if they would. Else why were these things only in their private societies: why were they not done in the face of the sun?" To-day, *Monday*, 21, our Lord answered for himself. For while I was enforcing these words, "Be still and know that I am God," he began to make bare his arm, not in a close room, neither in private, but in the open air, and before more than two thousand witnesses. One, and another, and another was struck to the earth; exceedingly trembling at the presence of his power. Others cried, with a loud and bitter cry, "What must we do to be saved?" And in less than an hour, seven persons, wholly unknown to me till that time, were rejoicing, and singing, and with all their might giving thanks to the God of their salvation.

In the evening I was interrupted at Nicholas-street, almost as soon as I had begun to speak, by the cries of one who was "pricked at the heart," and strongly groaned for pardon and peace. Yet I went on to declare what God had already done, in proof of that important truth, that he is "not willing *any* should perish, but that *all* should come to

repentance." Another person dropped down, close to one who was a strong assertor of the contrary doctrine. While he stood astonished at the sight, a little boy near him was seized in the same manner. A young man who stood up behind, fixed his eyes on him, and sunk down himself as one dead; but soon began to roar out, and beat himself against the ground, so that six men could scarcely hold him. His name was Thomas Maxfield. Except J——n H———n, I never saw one so torn of the evil one. Meanwhile many others began to cry out to the "Saviour of all," that he would come and help them, insomuch that all the house (and indeed all the street for some space) was in an uproar. But we continued in prayer; and before ten the greater part found rest to their souls.

I was called from supper to one who, feeling in herself such a conviction as she never had known before, had run out of the society in all haste that she might not expose herself. But the hand of God followed her still; so that after going a few steps, she was forced to be carried home; and, when she was there, grew worse and worse. She was in a violent agony when we came. We called upon God, and her soul found rest. About twelve I was greatly importuned to go and visit one person more. She had only one struggle after I came, and was then filled with peace and joy. I think twenty-nine in all had their heaviness turned into joy this day.

Tues. 22.—I preached to about a thousand at Bath. There were several fine gay things among them, to whom especially I called, "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light." *Sat.* 26.—One came to us in deep despair; but, after an hour spent in prayer, went away in peace. The next day, having observed in many a zeal which did not suit with the sweetness and gentleness of love, I preached, at Rose Green, on those words, (to the largest congregation I ever had there; I believe upwards of ten thousand souls,) "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." At the society in the evening, eleven were deeply convinced of sin, and soon after comforted.

Mon. 28.—I began preaching at Weaver's Hall, at eleven in the forenoon; where two persons were enabled to cry out in faith, "My Lord and my God;" as were seven, during the sermon in the afternoon, before several thousand witnesses; and ten in the evening at Baldwin-street; of whom two were children. *Tues.* 29.—I was unknowingly engaged in conversation with a famous Infidel, a confirmer of the unfaithful in these parts. He appeared a little surprised, and said, he would pray to God to show him the true way of worshipping him. On Ascension day in the morning, some of us went to King's Weston Hill, four or five miles from Bristol. Two gentlemen going by, sent up to us in sport many persons from the neighbouring villages; to whom, therefore, I took occasion to explain those words, "Thou art ascended up on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

Sun. June 3.—In the morning, to about six thousand persons, in concluding the thirteenth chapter of the First Epistle to the Corinthians, I described a truly charitable man. At Hannam Mount I enforced

these words: "that every mouth may be stopped, and all the world become guilty before God:" and again in the afternoon, at Rose Green, to I believe eight or nine thousand. In the evening, not being permitted to meet in Baldwin-street, we met in the shell of our new society room. The scripture which came in course to be explained, was, "Marvel not if the world hate you." We sung

Arm of the Lord, awake, awake!
Thine own immortal strength put on!

"And God, even our own God," gave us his blessing.

Mon. 4.—Many came to me and earnestly advised me not to preach abroad in the afternoon, because there was a combination of several persons, who threatened terrible things. This report being spread abroad, brought many thither of the better sort of people; (so called;) and added, I believe, more than a thousand to the ordinary congregation. The scripture to which, not my choice, but the providence of God, directed me, was, "Fear not thou, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The power of God came with his word: so that none scoffed, or interrupted, or opened his mouth.

Tues. 5.—There was great expectation at Bath of what a noted man was to do to me there; and I was much entreated not to preach; because no one knew what might happen. By this report I also gained a much larger audience, among whom were many of the rich and great. I told them plainly, the Scripture had concluded them all under sin;—high and low, rich and poor, one with another. Many of them seemed to be a little surprised, and were sinking apace into seriousness, when their champion appeared, and coming close to me, asked by what authority I did these things. I replied, "By the authority of Jesus Christ, conveyed to me by the (now) Archbishop of Canterbury, when he laid hands upon me, and said, 'Take thou authority to preach the Gospel.'" He said, "This is contrary to act of parliament: this is a conventicle." I answered, "Sir, the conventicles mentioned in that act (as the preamble shows) are seditious meetings; but this is not such; here is no shadow of sedition; therefore it is not contrary to that act." He replied, "I say it is: and, beside, your preaching frightens people out of their wits." "Sir, did you ever hear me preach?" "No." "How then can you judge of what you never heard?" "Sir, by common report." "Common report is not enough. Give me leave, sir, to ask, Is not your name Nash?" "My name is Nash." "Sir, I dare not judge of you by common report: I think it not enough to judge by." Here he paused awhile, and, having recovered himself, said, "I desire to know what this people comes here for:" on which one replied, "Sir, leave him to me: let an old woman answer him. You, Mr. Nash, take care of your body; we take care of our souls; and for the food of our souls we come here." He replied not a word, but walked away.

As I returned, the street was full of people, hurrying to and fro, and speaking great words. But when any of them asked, "Which is he?" and I replied, "I am he," they were immediately silent. Several ladies following me into Mr. Merchant's house, the servant told me there were some wanted to speak to me. I went to them, and said, "I

believe, ladies, the maid mistook; you only wanted to look at me." I added, "I do not expect that the rich and great should want either to speak with me, or to hear me; for I speak the plain truth;—a thing you hear little of, and do not desire to hear." A few more words passed between us, and I retired.

Thur. 7.—I preached at Priest Down, on, "What must we do to be saved?" In the midst of the prayer after sermon, two men (hired, as we afterward understood, for that purpose) began singing a ballad. After a few mild words, (for I saw some that were angry,) used without effect, we all began singing a psalm, which put them utterly to silence. We then poured out our souls in prayer for them, and they appeared altogether confounded. O may this be a day much to be remembered by them, for the loving kindness of the Lord!

Mon. 11.—I received a pressing letter from London, (as I had several others before,) to come thither as soon as possible; our brethren in Fetter-lane being in great confusion for want of my presence and advice. I therefore preached in the afternoon, on these words: "I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." After sermon I commended them to the grace of God, in whom they had believed. Surely God hath yet a work to do in this place. I have not found such love, no, not in England; nor so child-like, artless, teachable a temper, as he hath given to this people. Yet during this whole time, I had many thoughts concerning the unusual manner of my ministering among them. But after frequently laying it before the Lord, and calmly weighing whatever objections I heard against it, I could not but adhere to what I had some time since wrote to a friend, who had freely spoken his sentiments concerning it. An extract of that letter I here subjoin; that the matter may be placed in a clear light.

"Dear Sir,—The best return I can make for the kind freedom you use, is to use the same to you. O may the God whom we serve sanctify it to us both, and teach us the whole truth as it is in Jesus!

"You say, you cannot reconcile some parts of my behaviour with the character I have long supported. No, nor ever will. Therefore I have disclaimed that character on every possible occasion. I told all in our ship, all at Savannah, all at Frederica, and that over and over, in express terms, 'I am not a Christian; I only follow after, if haply I may attain it.' When they urged my works and self denial, I answered short, 'Though I give all my goods to feed the poor, and my body to be burned, I am nothing: for I have not charity; I do not love God with all my heart.' If they added, 'Nay, but you could not preach as you do, if you was not a Christian;' I again confronted them with St. Paul; 'Though I speak with the tongue of men and angels, and have not charity, I am nothing.' Most earnestly, therefore, both in public and private, did I inculcate this: 'Be not ye shaken, however I may fall; for the foundation standeth sure.'

"If you ask on what principle, then, I acted: it was this: 'A desire to be a Christian; and a conviction that whatever I judge conducive thereto, that I am bound to do; wherever I judge I can best answer this end, thither it is my duty to go.' On this principle I set out for America; on this, I visited the Moravian Church; and on the same am I ready now (God being my helper) to go to Abyssinia or China, or whithersoever it shall please God, by this conviction, to call me.

"As to your advice that I should settle in college, I have no business

there, having now no office, and no pupils. And whether the other branch of your proposal be expedient for me, viz. 'To accept of a cure of souls,' it will be time enough to consider, when one is offered to me.

"But, in the mean time, you think I ought to sit still; because otherwise I should invade another's office, if I interfered with other people's business, and intermeddled with souls that did not belong to me. You accordingly ask, 'How is it that I assemble Christians who are none of my charge, to sing psalms, and pray, and hear the Scriptures expounded; and think it hard to justify doing this in other men's parishes, upon catholic principles?'

"Permit me to speak plainly. If by catholic principles, you mean any other than scriptural, they weigh nothing with me: I allow no other rule, whether of faith or practice, than the Holy Scriptures: but on scriptural principles, I do not think it hard to justify whatever I do. God in Scripture commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is, in effect, to do it at all; seeing I have now no parish of my own, nor probably ever shall. Whom then shall I hear, God or man? 'If it be just to obey man rather than God, judge you. A dispensation of the Gospel is committed to me; and wo is me, if I preach not the Gospel.' But where shall I preach it upon the principles you mention? Why, not in Europe, Asia, Africa, or America; not in any of the Christian parts, at least, of the habitable earth. For all these are, after a sort, divided into parishes. If it be said, 'Go back, then, to the Heathens from whence you came:' nay, but neither could I now (on your principles) preach to them: for all the Heathens in Georgia belong to the parish either of Savannah or Frederica.

"Suffer me now to tell you my principles in this matter. I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to; and sure I am that his blessing attends it. Great encouragement have I, therefore, to be faithful in fulfilling the work he hath given me to do. His servant I am, and, as such, am employed according to the plain direction of his word, 'As I have opportunity, doing good unto all men:' and his providence clearly concurs with his word; which has disengaged me from all things else, that I might singly attend on this very thing, 'and go about doing good.'

"If you ask, 'How can this be? How can one do good, of whom *men say all manner of evil?*' I will put you in mind, (though you once knew this, yea, and much established me in that great truth,) the more evil men say of me for my Lord's sake, the more good will he do by me. That it is for his sake, I know, and he knoweth, and the event agreeth thereto; for he mightily confirms the words I speak, by the Holy Ghost given unto those that hear them. O my friend, my heart is moved toward you. I fear you have herein 'made shipwreck of the faith.' I fear, 'Satan, transformed into an angel of light,' hath assaulted you, and prevailed also. I fear, that offspring of hell, worldly or mystic prudence, has drawn you away from the simplicity of the Gospel. How else could you ever conceive that the being reviled and 'hated of all men,' should make us less fit for our Master's service? How else could you ever think of 'saving yourself and them that hear you,' without being 'the filth and offscouring of the world?' To this hour is this scripture true; and I therein rejoice; yea, and will rejoice. Blessed be God, I enjoy the reproach of Christ! O may you also be vile, exceeding vile, for his sake! God forbid that you should ever be other than generally scandalous; I had almost said universally. If any man tell you, there is a new way of following Christ, 'he is a liar, and the truth is not in him.' I am." &c.

Wed. 13.—In the morning I came to London; and after receiving the holy communion at Islington, I had once more an opportunity of seeing my mother, whom I had not seen since my return from Germany. I cannot but mention an odd circumstance here. I had read her a paper in June last year, containing a short account of what had passed in my own soul, till within a few days of that time. She greatly approved it, and said, she heartily blessed God, who had brought me to so just a way of thinking. While I was in Germany, a copy of that paper was sent (without my knowledge) to one of my relations. He sent an account of it to my mother; whom I now found under strange fears concerning me, being convinced "by an account taken from one of my own papers, that I had greatly erred from the faith." I could not conceive what paper that should be; but, on inquiry, found it was the same I had read her myself.—How hard is it to form a true judgment of any person or thing from the account of a prejudiced relater! yea, though he be ever so honest a man: for he who gave this relation, was one of unquestionable veracity. And yet by his *sincere* account of a writing which lay before his eyes, was the truth so totally disguised, that my mother knew not the paper she had heard from end to end, nor I that I had myself wrote.

At six I warned the women at Fetter-lane, (knowing how they had been lately shaken,) "not to believe every spirit, but to try the spirits, whether they were of God." Our brethren met at eight, when it pleased God to remove many misunderstandings and offences that had crept in among them; and to restore in good measure "the spirit of love and of a sound mind."

Thur. 14.—I went with Mr. Whitefield to Blackheath, where were, I believe, twelve or fourteen thousand people. He a little surprised me, by desiring me to preach in his stead; which I did (though nature recoiled) on my favourite subject, "Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption." I was greatly moved with compassion for the rich that were there, to whom I made a particular application. Some of them seemed to attend, while others drove away their coaches from so uncouth a preacher.

Fri. 15.—I had much talk with one who is called a Quaker; but he could not receive my saying. I was too strict for him, and talked of such a perfection as he could not think necessary; being persuaded, there was no harm in costly apparel, provided it was plain and grave; nor in putting scarlet or gold upon our houses, so it were not upon our clothes.

In the evening I went to a society at Wapping, weary in body and faint in spirit. I intended to speak on Romans iii, 19, but could not tell how to open my mouth: and all the time we were singing, my mind was full of some place, I knew not where, in the Epistle to the Hebrews. I begged God to direct, and opened the book on Hebrews x, 19: "Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus; by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh,—let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." While I was earnestly inviting all sinners to "enter into the holiest"

by this "new and living way," many of those that heard began to call upon God with strong cries and tears. Some sunk down, and there remained no strength in them; others exceedingly trembled and quaked: some were torn with a kind of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold one of them. I have seen many hysterical and many epileptic fits; but none of them were like these, in many respects. I immediately prayed, that God would not suffer those who were weak to be offended. But one woman was offended greatly; being sure they might help it if they would;—no one should persuade her to the contrary; and was got three or four yards, when she also dropped down, in as violent an agony as the rest. Twenty-six of those who had been thus affected (most of whom during the prayers which were made for them, were in a moment filled with peace and joy) promised to call upon me the next day. But only eighteen came; by talking closely with whom, I found reason to believe that some of them had gone home to their house justified. The rest seemed to be waiting patiently for it.

Sat. 16.—We met at Fetter-lane, to humble ourselves before God, and own he had justly withdrawn his Spirit from us, for our manifold unfaithfulness. We acknowledged our having grieved him by our divisions; "one saying, I am of Paul; another, I am of Apollos:" by our leaning again to our own works, and trusting in them, instead of Christ; by our resting in those little beginnings of sanctification, which it had pleased him to work in our souls; and, above all, by blaspheming his work among us, imputing it either to nature, to the force of imagination and animal spirits, or even to the delusion of the devil. In that hour, we found God with us as at the first. Some fell prostrate upon the ground. Others burst out, as with one consent, into loud praise and thanksgiving. And many openly testified, there had been no such day as this since January the first preceding.

Sun. 17.—I preached, at seven, in Upper Moorfields, to (I believe) six or seven thousand people, on, "Ho! every one that thirsteth, come ye to the waters." In the afternoon I saw poor R——d T——n, who had left our society and the Church. We did not dispute, but pray; and in a short space the scales fell off from his eyes. He gladly returned to the Church, and was in the evening re-admitted into our society. At five I preached on Kennington Common, to about fifteen thousand people, on those words, "Look unto me, and be ye saved, all ye ends of the earth."

Mon. 18.—I left London early in the morning, and the next evening reached Bristol, and preached (as I had appointed, if God should permit) to a numerous congregation. My text now also was, "Look unto me, and be ye saved, all ye ends of the earth." Howel Harris called upon me an hour or two after. He said, he had been much dissuaded from either hearing or seeing me, by many who said all manner of evil of me. "But," said he, "as soon as I heard you preach, I quickly found what spirit you was of. And before you had done, I was so overpowered with joy and love, that I had much ado to walk home."

It is scarce credible what advantage Satan had gained during my absence of only eight days. Disputes had crept into our little society, so that the love of many was already waxed cold. I showed them the

state they were in the next day, (both at Newgate and at Baptist Mills,) from those words, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." And when we met in the evening, instead of reviving the dispute, we all betook ourselves to prayer. Our Lord was with us. Our divisions were healed: misunderstandings vanished away: and all our hearts were sweetly drawn together, and united as at the first.

Fri. 22.—I called on one who "did run well," till he was hindered by some of those called French prophets. "Wo unto the prophets, saith the Lord, who prophesy in my name, and I have not sent them." At Weaver's Hall, I endeavoured to point them out; and earnestly exhorted all that followed after holiness, to avoid, as fire, all who do not speak according "to the Law and Testimony."

In the afternoon I preached at the Fish Ponds; but had no life or spirit in me; and was much in doubt, whether God would not lay me aside, and send other labourers into his harvest. I came to the society full of this thought; and began, in much weakness, to explain, "Beloved, believe not every spirit, but try the spirits, whether they be of God." I told them, they were not to judge of the spirit whereby any one spoke, either by appearances, or by common report, or by their own inward feelings: no, nor by any dreams, visions, or revelations, supposed to be made to their souls; any more than by their tears, or any involuntary effects wrought upon their bodies. I warned them, all these were, in themselves, of a doubtful, disputable nature; they might be from God, and they might not; and were therefore not simply to be relied on, (any more than simply to be condemned,) but to be tried by a further rule, to be brought to the only certain test, the Law and the Testimony. While I was speaking, one before me dropped down as dead, and presently a second and a third. Five others sunk down in half an hour, most of whom were in violent agonies. "The pains" as 'of hell came about them; the snares of death overtook them." In their trouble we called upon the Lord, and he gave us an answer of peace. One indeed continued an hour in strong pain; and one or two more for three days. But the rest were greatly comforted in that hour, and went away rejoicing and praising God.

Sat. 23.—I spoke severally with those who had been so troubled the night before. Some of them I found were only convinced of sin; others had indeed found rest to their souls. This evening another was seized with strong pangs: but in a short time her soul was delivered. *Sun.* 24.—As I was riding to Rose Green, in a smooth, plain part of the road, my horse suddenly pitched upon his head, and rolled over and over. I received no other hurt than a little bruise on one side; which for the present I felt not, but preached without pain to six or seven thousand people on that important direction, "Whether ye eat or drink, or whatever you do, do all to the glory of God." In the evening a girl of thirteen or fourteen, and four or five other persons, some of whom had felt the power of God before, were deeply convinced of sin; and with sighs and groans which could not be uttered called upon God for deliverance.

Mon. 25.—About ten in the morning, J——e C——r, as she was sitting at work, was suddenly seized with grievous terrors of mind,

attended with strong trembling. Thus she continued all the afternoon; but at the society in the evening God turned her heaviness into joy. Five or six others were also cut to the heart this day; and soon after found Him whose hands made whole: as did one likewise, who had been mourning many months, without any to comfort her. *Tues.* 26—I preached near the house we had a few days before began to build for a school, in the middle of Kingswood, under a little sycamore tree, during a violent storm of rain, on those words, "As the rain cometh down from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud:—so shall my word be that goeth out of my mouth: it shall not return unto me void. But it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Three persons terribly felt the wrath of God abiding on them at the society this evening. But upon prayer made in their behalf, he was pleased soon to lift up the light of his countenance upon them.

Fri. 29.—I preached in a part of Kingswood where I never had been before. The places in Kingswood where I now usually preached, were these: once a fortnight, a little above Connam, a village on the south side of the wood; on Sunday morning, near Hannam Mount; once a fortnight, at the School-house, in the middle of Kingswood; on Sunday, in the evening, at Rose Green; and once a fortnight near the Fish Ponds, on the north side of the wood.

Sat. 30.—At Weaver's Hall seven or eight persons were constrained to roar aloud, while the sword of the Spirit was dividing asunder "their souls and spirits, and joints and marrow." But they were all relieved upon prayer, and sung "praises unto our God, and unto the Lamb that liveth for ever and ever." I gave a particular account from time to time, of the manner wherein God here carried on his work, to those whom I believed to desire the increase of his kingdom, with whom I had any opportunity of corresponding. Part of the answer which I received (some time after) from one of these I cannot but here subjoin:—

"I desire to bless my Lord for the good and great news your letter bears, about the Lord's turning many souls 'from darkness to light, and from the power of Satan unto God;' and that such 'a great and effectual door is opened' among you, as the 'many adversaries' cannot shut. O may 'He that hath the key of the house of David, that openeth and no man shutteth, and shutteth and no man openeth,' set the door of faith more and more open among you, till his house be filled, and till he gather together the outcasts of Israel: and may that prayer for the adversaries be heard, 'Fill their faces with shame, that they may seek thy name, O Lord.'

"As to the outward manner you speak of, wherein most of them were affected who were cut to the heart by the sword of the Spirit, no wonder that this was at first surprising to you, since they are indeed so very rare that have been thus pricked and wounded. Yet some of the instances you give seem to be exemplified in the outward manner wherein Paul and the jailer were at first affected: as also Peter's hearers, Acts ii. The last instance you gave, of some struggling as in the agonies of death, and in such a manner as that four or five strong men can hardly restrain a weak woman from hurting herself or others: this is to me somewhat more inexplicable; if it do not resemble the child spoke of Mark, ix, 26, and Luke ix, 42; of whom it is said, that 'while he was yet a coming, the devil threw him down and tare him.' Or what influence sudden and sharp awakenings may have upon the body I pretend not to explain.

But I make no question Satan, so far as he gets power, may exert himself on such occasions, partly to hinder the good work in the persons who are thus touched with the sharp arrows of conviction, and partly to disparage the work of God, as if it tended to lead people to distraction.—However, the merciful issue of these conflicts in the conversion of the persons thus affected, is the main thing.

"When they are brought by the saving arm of God to receive Christ Jesus, to have joy and peace in believing, and then to walk in him, and give evidence that the work is a saving work at length, whether more quickly or gradually accomplished, there is great matter of praise.

"All the outward appearances of people's being affected among us, may be reduced to these two sorts:—One is, hearing with a close, silent attention, with gravity and greediness, discovered by fixed looks, weeping eyes, and sorrowful or joyful countenances. Another sort is, when they lift up their voice aloud, some more depressedly, and others more highly; and at times the whole multitude in a flood of tears, all as it were crying out at once, till their voice be ready to drown the minister's, that he can scarce be heard for the weeping noise that surrounds him. The influence on some of these, like a land flood dries up; we hear of no change wrought: but in others it appears in the fruits of righteousness, and the tract of a holy conversation.

"May the Lord strengthen you to go on in his work, and in praying for the coming of his kingdom with you and us; and I hope you shall not be forgotten among us, in our joint applications to the throne of grace.

"I am, reverend and dear Sir,

"Your very affectionate Brother and Servant in Christ,

"RALPH ERSKINE."

Sun. July 1.—I preached to about five thousand, on the favourite advice of the infidel in Ecclesiastes, (so zealously enforced by his brethren now,) "Be not righteous overmuch." At Hannam and at Rose Green I explained the latter part of the seventh of St. Luke; that verse especially, "When they had nothing to pay, he frankly forgave them both." A young woman sunk down at Rose Green in a violent agony both of body and mind: as did five or six persons in the evening at the new room, at whose cries many were greatly offended. The same offence was given in the morning by one at Weaver's Hall, and by eight or nine others at Gloucester-lane in the evening. The first that was deeply touched was L—— W——; whose mother had been not a little displeased a day or two before, when she was told how her daughter had exposed herself before all the congregation. The mother herself was the next who dropped down, and lost her senses in a moment; but went home with her daughter, full of joy; as did most of those that had been in pain.

Soon after the society, I went to Mrs. T——'s, whose nearest relations were earnestly dissuading her from being "righteous overmuch;" and by the old motive, "Why shouldest thou destroy thyself?" She answered all they advanced with meekness and love, and continued steadfast and immovable. Endure hardship still, thou good soldier of Christ! Persecuted, but not forsaken: torn with inward, and encompassed with outward, temptations; but yielding to none. O may patience have its perfect work!

Tues. 3.—I preached at Bath to the most attentive and serious audience I have ever seen there. On *Wednesday* I preached at Newgate on those words, "Because of the Pharisees, they durst not con

fess him. For they loved the praise of men more than the praise of God." A message was delivered to me when I had done, from the sheriffs, that I must preach there no more. *Fri.* 6.—I pressed a serious Quaker to tell me why he did not come to hear me as formerly. He said, because he found we were not led by the Spirit; for we fixed times of preaching beforehand; whereas we ought to do nothing unless we were sensibly moved thereto by the Holy Ghost. I asked, whether we ought not to do what God in Scripture commands, when we have opportunity: whether the providence of God thus concurring with his word, were not a sufficient reason for our doing it, although we were not at that moment sensibly moved thereto by the Holy Ghost. He answered, it was not a sufficient reason. This was to regard "the letter that killeth." God grant, that I may so regard it all the days of my life! In the afternoon I was with Mr. Whitefield, just come from London, with whom I went to Baptist Mills, where he preached concerning "the Holy Ghost, which all who believe are to receive;" not without a just, though severe, censure of those who preach as if there were no Holy Ghost. *Sat.* 7.—I had an opportunity to talk with him of those outward signs which had so often accompanied the inward work of God. I found his objections were chiefly grounded on gross misrepresentations of matter of fact. But the next day he had an opportunity of informing himself better: for no sooner had he begun (in the application of his sermon) to invite all sinners to believe in Christ, than four persons sunk down close to him, almost in the same moment. One of them lay without either sense or motion. A second trembled exceedingly. The third had strong convulsions all over his body, but made no noise, unless by groans. The fourth, equally convulsed, called upon God, with strong cries and tears. From this time, I trust, we shall all suffer God to carry on his own work in the way that pleaseth him.

Thur. 13.—I went to a gentleman who is much troubled with what they call lowness of spirits. Many such have I been with before; but in several of them, it was no bodily distemper. They wanted something, they knew not what; and were, therefore, heavy, uneasy, and dissatisfied with every thing. The plain truth is, they wanted God, they wanted Christ, they wanted faith: and God convinced them of their want, in a way their physicians no more understood than themselves. Accordingly nothing availed till the Great Physician came. For in spite of all natural means, He who made them for himself, would not suffer them to rest, till they rested in him. On Friday, in the afternoon, I left Bristol with Mr. Whitefield, in the midst of heavy rain. But the clouds soon dispersed, so that we had a fair, calm evening, and a serious congregation at Thornbury.

In the morning we breakfasted with a Quaker who had been brought up in the Church of England: but being under strong convictions of inward sin, and applying to several persons for advice, they all judged him to be under a disorder of body, and gave advice accordingly. Some Quakers with whom he met about the same time, told him, it was the hand of God upon his soul; and advised him to seek another sort of relief than those miserable comforters had recommended. "Wo unto you, ye blind leaders of the blind!" How long will ye per-

vert the right ways of the Lord? Ye who tell the mourners in Zion, Much religion hath made you mad! Ye who send them whom God hath wounded to the devil for cure; to company, idle books, or diversions! Thus shall they perish in their iniquity; but their blood shall God require at your hands. We had an attentive congregation at Gloucester in the evening. In the morning, Mr. Whitefield being gone forward, I preached to about five thousand there, on "Christ our wisdom, righteousness, sanctification, and redemption." It rained violently at five in the evening; notwithstanding which, two or three thousand people stayed, to whom I expounded that glorious vision of Ezekiel, of the resurrection of the dry bones.

On *Monday*, 16.—After preaching to two or three thousand, on, "What must I do to be saved?" I returned to Bristol, and preached to about three thousand, on those words of Job, "There the wicked cease from troubling; there the weary are at rest." *Tues.* 17.—I rode to Bradford, five miles from Bath, whither I had been long invited to come. I waited on the minister, and desired leave to preach in his church. He said, it was not usual to preach on the week days; but if I could come thither on a Sunday, he should be glad of my assistance. Thence I went to a gentleman in the town, who had been present when I preached at Bath, and, with the strongest marks of sincerity and affection, wished me good luck in the name of the Lord. But it was past. I found him now quite cold. He began disputing on several heads; and at last told me plainly, one of our own college had informed him they always took me to be a little crack-brained at Oxford.

However, some persons who were not of his mind, having pitched on a convenient place, (called Bear Field, or Bury Field,) on the top of the hill under which the town lies; I there offered Christ to about a thousand people, for "wisdom, righteousness, sanctification, and redemption." Thence I returned to Bath, and preached on, "What must I do to be saved?" to a larger audience than ever before. I was wondering the "god of this world" was so still; when, at my return from the place of preaching, poor R——d Merchant told me, he could not let me preach any more in his ground. I asked him, why: he said, the people hurt his trees, and stole things out of his ground. "And besides," added he, "I have already, by letting thee be there, merited the displeasure of my neighbours." O fear of man! Who is above thee, but they who indeed "worship God in spirit and in truth?" Not even those who have one foot in the grave! Not even those who dwell in rooms of cedar; and who have heaped up gold as the dust, and silver as the sand of the sea.

Sat. 21.—I began expounding, a second time, our Lord's Sermon on the Mount. In the morning, *Sunday*, 22, as I was explaining, "Blessed are the poor in spirit," to about three thousand people, we had a fair opportunity of showing all men, what manner of spirit we were of: for in the middle of the sermon, the press-gang came, and seized on one of the hearers; (ye learned in the law, what becomes of Magna Charta, and of English liberty and property? Are not these mere sounds, while, on any pretence, there is such a thing as a press-gang suffered in the land?) all the rest standing still, and none opening his mouth or lifting up his hand to resist them.

Mon. 23.—To guard young converts from fancying that they had "already attained, or were already perfect," I preached on those words, "So is the kingdom of God, as when a man casteth seed into the ground, and riseth day and night, and the seed buddeth forth and springeth up, he knoweth not how; first the blade, then the ear, then the full corn in the ear." On several evenings this week, and particularly on Friday, many were deeply convinced; but none were delivered from that painful conviction, "The children came to the birth, but there was not strength to bring forth." I fear we have grieved the Spirit of the jealous God, by questioning his work; and that, therefore, he is withdrawn from us for a season. But he will return and "abundantly pardon."

Mon. 30.—Two more were in strong pain, both their souls and bodies being well nigh torn asunder. But though we cried unto God, there was no answer; neither did he as yet deliver them at all. One of these had been remarkably zealous against those that cried out and made a noise; being sure that any of them might help it if they would. And the same opinion she was in still, till the moment she was struck through, as with a sword, and fell trembling to the ground. She then cried aloud, though not articulately, her words being swallowed up. In this pain she continued twelve or fourteen hours, and then her soul was set at liberty. But her master (for she was a servant till that time at a gentleman's in town) forbid her returning to him, saying, he would have none in his house who had received the Holy Ghost.

Tues. 31.—I preached at Bradford to above two thousand, many of whom were of the better rank, on, "What must I do to be saved?" They all behaved with decency; and none went away till the service was ended. While I was preaching at Bath, in my return, some of the audience did not behave so well; being, I fear, a little too nearly concerned, when I came to the application of those words, "Not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, whom all Asia and the world worshippeth." Having "A Caution against Religious Delusion" put into my hands about this time, I thought it my duty to write to the author of it; which I accordingly did, in the following terms:—

"Reverend Sir,—1. You charge me (for I am called a *Methodist*, and consequently included within your charge) with 'vain and confident boastings; rash, uncharitable censures; damning all who do not feel what I feel; not allowing men to be in a salvable state unless they have experienced some sudden operation, which may be distinguished as the hand of God upon them, overpowering, as it were, the soul; with denying men the use of God's creatures, which he hath appointed to be received with thanksgiving, and encouraging abstinence, prayer, and other religious exercises, to the neglect of the duties of our station.' O sir, can you prove this charge upon me? The Lord shall judge in that day!

"2. I do, indeed, go out into the highways and hedges, to call poor sinners to Christ; but not in a tumultuous manner; not to the disturbance of the public peace, or the prejudice of families. Neither herein do I break any law which I know; much less set at nought all rule and authority. Nor can I be said to intrude into the labours of those who do not labour at all, but suffer thousands of those for whom Christ died to 'perish for lack of knowledge.'

"3. They perish for want of knowing that *we*, as well as the Heathens,

'are alienated from the life of God;' that 'every one of us,' by the corruption of our inmost nature, 'is very far gone from original righteousness;' so far, that 'every person born into the world, deserveth God's wrath and damnation;' that we have by nature no power either to help ourselves, or even to call upon God to help us: all our tempers and works, in our natural state, being only evil continually. So that *our* coming to Christ, as well as *theirs*, must infer a great and mighty change. It must infer not only an *outward change*, from stealing, lying, and all corrupt communication; but a thorough *change of heart*, an *inward* renewal in the spirit of our mind. Accordingly, 'the old man' implies infinitely more than outward evil conversation, even 'an evil heart of unbelief,' corrupted by pride and a thousand deceitful lusts. Of consequence, the 'new man' must imply infinitely more than outward good conversation, even 'a good heart, which after God is created in righteousness and true holiness;' a heart full of that faith which, working by love, produces all holiness of conversation.

"4. The change from the former of these states to the latter, is what I call *The New Birth*. But you say, I am not content with this plain and easy notion of it; but fill myself and others with fantastical conceits about it. Alas, sir, how can you prove this? And if you cannot prove it, what amends can you make, either to God, or to me, or to the world, for publicly asserting a gross falsehood?

"5. Perhaps you say, you can prove this of Mr. Whitefield. What then? This is nothing to me. I am not accountable for *his* words. The journal you quote I never saw till it was in print. But, indeed, you wrong him as much as me: First, where you represent him as judging the notions of the Quakers *in general* (concerning being led by the Spirit) to be right and good; whereas he speaks only of those *particular men* with whom he was then conversing. And again, where you say, he *supposes* a person *believing in Christ* to be without any *saving knowledge* of him. He *supposes* no such thing. *To believe in Christ* was the very thing he *supposed* wanting; as understanding that term *believing* to imply, not only an assent to the Articles of our Creed, but also 'a true trust and confidence of the mercy of God through our Lord Jesus Christ.'

"6. Now this it is certain a man may want, although he can truly say, 'I am chaste; I am sober; I am just in my dealings; I help my neighbour, and use the ordinances of God.' And however such a man may have behaved in these respects, he is not to think well of his own state till he experiences something within himself, which he has not yet experienced, but which he may be beforehand assured he shall, if the promises of God are true. That *something* is a living faith; 'a sure trust and confidence in God, that by the merits of Christ his sins are forgiven, and he reconciled to the favour of God.' And from this will spring many other things, which till then he experienced not; as, the love of God shed abroad in his heart, the peace of God which passeth all understanding, and joy in the Holy Ghost; joy, though not *unfelt*, yet '*unspeakable*, and full of glory.'

"7. These are some of those inward fruits of the Spirit, which must be *felt* wheresoever they are; and without these, I cannot learn from Holy Writ that any man is 'born of the Spirit.' I beseech you, sir, by the mercies of God, that if as yet you know nothing of such inward feelings, if you do not 'feel in yourself these mighty workings of the Spirit of Christ,' at least you would not contradict and blaspheme. When the Holy Ghost hath fervently kindled your love toward God, you will know these to be very sensible operations. As you hear the wind and feel it too, while it strikes upon your bodily organs, you will know you are under the guidance of God's Spirit the same way, namely, by feeling it in your soul: by the present peace, and joy, and love, which you feel within as well as by its outward and more distant effects. I am," &c.

I have often wished, that all calm and impartial men would consider what is advanced by another writer, in a little discourse concerning enthusiasm, or religious delusion, published about this time. His words are,—

"A minister of our Church, who may look upon it as his duty to warn his parishioners, or an author who may think it necessary to caution his readers, against such preachers or their doctrine, (enthusiastic preachers, I suppose; such as he takes it for granted the Methodist preachers are,) ought to be very careful to act with a *Christian spirit*, and to advance nothing but with *temper*, *charity*, and *truth*. Perhaps the following rules may be proper to be observed by them:—

"1. Not to blame persons for doing that now which Scripture records holy men of old to have practised; lest, had they lived in those times, they should have condemned them also.

"2. Not to censure persons in holy orders, for teaching the same doctrines which are taught in the Scriptures and by our Church; lest they should ignorantly *censure* what they profess to *defend*.

"3. Not to censure any professed members of our Church, who live good lives, for resorting to religious assemblies in private houses, to perform in society acts of divine worship; when the same seems to have been practised by the primitive Christians; and when, alas! there are so many parishes, where a person *piously* disposed has no opportunity of joining in the public service of our Church more than *one hour and half* in a week.

"4. Not to *condemn* those who are constant attendants on the communion and service of our Church, if they sometimes use other prayers in private assemblies; since the best divines of our Church have composed and published many prayers that have not the sanction of public authority; which implies a general consent that our Church has not made provision for every private occasion.

"5. Not to establish the power of *working miracles* as the great criterion of a divine mission; when Scripture teaches us that the agreement of doctrines with truth, as taught in those Scriptures, is the only infallible rule.

"6. Not to drive any away from our *Church*, by opprobriously calling them *Dissenters*, or treating them as such, so long as they keep to her communion.

"7. Not lightly to take up with *silly stories* that may be propagated, to the discredit of persons of a general good character.

"I do not lay down," says he, "these *negative rules*, so much for the sake of any persons whom the unobservance of them would immediately injure; as of our Church and her professed defenders: for churchmen, however well meaning, would lay themselves open to censure, and might do her irretrievable damage, by a behaviour contrary to them."

Friday, August 3.—I met with one who "did run well," but Satan had "hindered" her. I was surprised at her ingenuous acknowledgment of the fear of man. O "how hardly shall" even "they who have rich" acquaintance, "enter into the kingdom of heaven!" *Sun.* 5.—Six persons at the new room were deeply convinced of sin; three of whom were a little comforted by prayer; but not yet convinced of righteousness.

Having frequently been invited to Wells, particularly by Mr. ——, who begged me to make his house my home, on *Thursday*, the 9th, I went thither, and wrote him word the night before; upon which he presently went to one of his friends, and desired a messenger might be sent to meet me, and beg me to turn back: "Otherwise," said he, "we shall

lose all our trade." But this consideration did not weigh with him, so that he invited me to his own house; and at eleven I preached in his ground, on "Christ our wisdom, righteousness, sanctification, and redemption," to about two thousand persons. Some of them mocked at first, whom I reproved before all; and those of them who stayed were more serious. Several spoke to me after, who were, for the present, much affected. O let it not pass away as the morning dew!

Fri. 10.—I had the satisfaction of conversing with a Quaker, and afterward with an Anabaptist; who, I trust, have had a large measure of the love of God shed abroad in their hearts. O may those, in every persuasion, who are of this spirit, increase a thousand-fold, how many soever they be! *Sat.* 11.—In the evening, two were seized with strong pangs, as were four the next evening, and the same number at Gloucester-lane, on Monday; one of whom was greatly comforted. *Tues.* 14.—I preached at Bradford, to about three thousand, on, "One thing is needful." Returning through Bath, I preached to a small congregation, suddenly gathered together at a little distance from the town, (not being permitted to be in R—— Merchant's ground any more,) on, "The just shall live by faith." Three at the new room, this evening, were cut to the heart; but their wound was not as yet healed.

Wed. 15.—I endeavoured to guard those who were in their first love, from falling into inordinate affection, by explaining those strange words at Baptist Mills, "Henceforth know we no man after the flesh." *Fri.* 17.—Many of our society met, as we had appointed, at one in the afternoon; and agreed that all the members of our society should obey the Church to which we belong, by observing all Fridays in the year, as days of fasting or abstinence. We likewise agreed that as many as had opportunity should then meet, to spend an hour together in prayer. *Mon.* 20.—I preached on those words, to a much larger congregation than usual, "Oughtest not thou to have compassion on thy fellow servant, as I had pity on thee?" *Wed.* 22.—I was with many that were in heaviness; two of whom were soon filled with peace and joy. In the afternoon, I endeavoured to guard the weak against what too often occasions heaviness,—levity of temper or behaviour,—from "I said of laughter, It is mad; and of mirth, What doeth it?"

Mon. 27.—For two hours I took up my cross, in arguing with a zealous man, and labouring to convince him that I was not an enemy to the Church of England. He allowed, I taught no other doctrines than those of the Church; but could not forgive my teaching them out of the church walls. He allowed, too, (which none indeed can deny, who has either any regard to truth, or sense of shame,) that "by this teaching, many souls who, till that time, were 'perishing for lack of knowledge,' have been, and are brought, 'from darkness to light, and from the power of Satan unto God:'" But he added, "No one can tell what may be hereafter; and therefore I say these things ought not to be suffered."

Indeed the report now current in Bristol was, that I was a Papist, if not a Jesuit. Some added, that I was born and bred at Rome; which many cordially believed. O ye fools, when will ye understand that the preaching of justification by faith alone; the allowing no meritorious cause of justification, but the death and righteousness of Christ; and

no conditional or instrumental cause, but faith; is overturning Popery from the foundation? When will ye understand, that the most destructive of all those errors which Rome, the mother of abominations, hath brought forth, (compared to which transubstantiation, and a hundred more, are "trifles light as air,") is "That we are justified by works;" or, (to express the same thing a little more decently,) by faith and works. Now, do I preach this? I did for ten years: I was (fundamentally) a Papist, and knew it not. But I do now testify to all, and it is the very point for asserting which I have, to this day, been called in question,) that "no good works can be done before justification; none which have not in them the nature of sin."

I have often inquired who are the authors of this report; and have generally found they were either bigoted Dissenters, or (I speak without fear or favour) ministers of our own Church. I have also frequently considered, what possible ground or motive they could have thus to speak; seeing few men in the world have had occasion so clearly and openly to declare their principles as I have done, both by preaching, printing, and conversation, for several years last past: and I can no otherwise think, than that either they spoke thus (to put the most favourable construction upon it) from gross ignorance; they knew not what Popery was; they knew not what doctrines those are which the Papists teach; or they wilfully spoke what they knew to be false; probably "thinking" thereby "to do God service." Now take this to yourselves, whosoever ye are, high or low, Dissenters or Churchmen, clergy or laity, who have advanced this shameless charge; and digest it how you can.

But how have ye not been afraid, if ye believe there is a God, and that he knoweth the secrets of your hearts, (I speak now to you, preachers, more especially, of whatever denomination,) to declare so gross, palpable a lie, in the name of the God of truth? I cite you all, before the Judge of all the earth, either publicly to prove your charge; or, by publicly retracting it, to make the best amends you can, to God, to me, and to the world. For the full satisfaction of those who have been abused by these shameless men, and almost brought to believe a lie, I will here add my serious judgment concerning the Church of Rome, wrote some time since, to a priest of that communion:—

"Sir,—I return you thanks both for the favour of your letter, and for your recommending my father's proposals to the Sorbonne.

"I have neither time nor inclination for controversy with any; but least of all with the Romanists. And that, both because I cannot trust any of their quotations, without consulting every sentence they quote in the originals: and because the originals themselves can very hardly be trusted, in any of the points controverted between them and us. I am no stranger to their skill in mending those authors, who did not at first speak home to their purpose; as also in purging them from those passages which contradicted their emendations. And as they have not wanted opportunity to do this, so doubtless they have carefully used it with regard to a point that so nearly concerned them as the supremacy of the Bishop of Rome. I am not therefore surprised, if the works of St. Cyprian (as they are called) do strenuously maintain it: but I am, that they have not been better corrected; for they still contain passages that absolutely overthrow it. What gross negligence was it to leave his seventy-fourth Epistle (to Pompeianus) out of the *Index Expurgatorius*,

wherein Pope Cyprian so flatly charges Pope Stephen with pride and obstinacy, and with being a defender of the cause of heretics, and that against Christians and the very Church of God? He that can reconcile this with his believing Stephen the infallible head of the Church, may reconcile the Gospel with the Koran.

"Yet I can by no means approve the scurrility and contempt with which the Romanists have often been treated. I dare not rail at, or despise, any man: much less those who profess to believe in the same Master. But I pity them much; having the same assurance, that Jesus is the Christ, and that no Romanist can expect to be saved, according to the terms of his covenant. For thus saith our Lord, 'Whosoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' And, 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book.' But all Romanists, as such, do both. *Ergo*,——

'The minor I prove, not from Protestant authors, or even from particular writers of their own communion: but from the public, authentic records of the Church of Rome. Such are the canons and decrees of the Council of Trent. And the edition I use was printed at Cölen, and approved by authority.

"And, First, all Romanists, as such, do break, and teach men to break, one (and not the least) of those commandments; the words of which, concerning images, are these,

לא תשתחוה להם

Now שחה (as every smatterer in Hebrew knows) is *incurvare se, procumbere, honoris exhibendi causâ*:* (and is accordingly rendered by the Seventy in this very place, by a Greek word of the very same import, προσκυνειν:) but the Council of Trent (and consequently all Romanists, as such, all who allow the authority of that Council) teaches, (section 25, paragraph 2,) that it is *legitimus imaginum usus,—eis honorem exhibere, procumbendo coram eis*.†

"Secondly, All Romanists, as such, do add to those things which are written in the Book of Life. For in the bull of Pius IV, subjoined to those canons and decrees, I find all the additions following:—

"1. Seven sacraments; 2. Transubstantiation; 3. Communion in one kind only; 4. Purgatory, and praying for the dead therein; 5. Praying to saints; 6. Veneration of relics; 7. Worship of images; 8. Indulgences; 9. The priority and universality of the Roman Church; 10. The supremacy of the Bishop of Rome. All these things therefore do the Romanists add to those which are written in the Book of Life.

"I am, ——"

Tues. 28.—My mouth was opened, and my heart enlarged, strongly to declare to above two thousand people at Bradford, that "the kingdom of God" within us "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." At Bath I once more offered Christ to justify the ungodly. In the evening I met my brother, just come from London. "The Lord hath" indeed "done great things for us" already. "Not unto us, but unto thy name be the praise."

Wed. 29.—I rode with my brother to Wells, and preached on, "What must I do to be saved?" In the evening I summed up at the new room, what I had said, at many times, from the beginning, of faith, holiness, and good works, as the root, the tree, and the fruit, which God had joined, and man ought not to put asunder.

* To bow down before any one, in token of honouring him.

† That is, the proper use of images is, to honour them, by bowing down before them.

Fri. 31.—I left Bristol, and reached London about eight on Sunday morning. In the afternoon I heard a sermon wherein it was asserted, that our repentance was not sincere, but feigned and hypocritical; 1. If we relapsed into sin soon after repenting: especially, if, 2. We did not avoid all the occasions of sin; or if, 3. We relapsed frequently; and most of all, if, 4. Our hearts were hardened thereby. O what a hypocrite was I, (if this be so,) for near twice ten years! But I know it is not so. I know every one under the Law is even as I was. Every one when he begins to see his fallen state, and to feel the wrath of God abiding on him, relapses into the sin that most easily besets him, soon after repenting of it. Sometimes he avoids, and at many other times cannot persuade himself to avoid, the occasions of it. Hence his relapses are frequent, and of consequence his heart is hardened more and more. And yet all this time he is sincerely striving against sin. He can say unfeignedly, without hypocrisy, "The thing which I do, I approve not; the evil which I would not, that I do." "To will is" even then "present with" him; "but how to perform that which is good" he "finds not." Nor can he, with all his sincerity, avoid any one of these four marks of hypocrisy, till, "being justified by faith," he hath "peace with God, through Jesus Christ our Lord."

This helpless state I took occasion to describe at Kennington, to eight or ten thousand people, from those words of the psalmist, "Innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me."

Mon. Sept. 3.—I talked largely with my mother, who told me, that, till a short time since, she had scarce heard such a thing mentioned, as the having forgiveness of sins now, or God's Spirit bearing witness with our spirit: much less did she imagine that this was the common privilege of all true believers. "Therefore," said she, "I never durst ask for it myself. But two or three weeks ago, while my son Hall was pronouncing those words, in delivering the cup to me, 'The blood of our Lord Jesus Christ, which was given for thee;' the words struck through my heart, and I knew God for Christ's sake had forgiven *me* all *my* sins."

I asked, whether her father (Dr. Annesley) had not the same faith and, whether she had not heard him preach it to others. She answered, he had it himself; and declared, a little before his death, that for more than forty years he had no darkness, no fear, no doubt at all of his being "accepted in the Beloved." But that, nevertheless, she did not remember to have heard him preach, no not once, explicitly upon it: whence she supposed he also looked upon it as the peculiar blessing of a few; not as promised to all the people of God.

Both at Mr. B——'s at six, and at Dowgate Hill at eight, were many more than the houses could contain. Several persons who were then convinced of sin came to me the next morning. One came also, who had been mourning long, and earnestly desired us to pray with her. We had scarce begun, when the enemy began to tear her, so that she screamed out, as in the pangs of death: but his time was short; for within a quarter of an hour she was full of the "peace that passeth all understanding."

I afterward called on Mrs. E——r, with whom was one lately come from Bristol, in deep anguish of spirit. We cried to God, and he soon declared his salvation, so that both their mouths were filled with his praise. Thence I went to a poor woman, who had been long in despair. I was glad to meet with Mrs. R—— there; the person mentioned in Mr. Whitefield's Journal, who, after three years' madness (so called,) was so deeply convinced of sin at Beech-lane, and soon after rejoiced in God her Saviour.

Thur. 6.—I was sent for by one who began to feel herself a sinner. But a fine lady unexpectedly coming in, there was scarce room for me to speak. The fourth person in the company was a poor unbred girl; who beginning to tell what God had done for her soul, the others looked one at another, as in amaze, but did not open their mouths. I then exhorted them, not to cease from crying to God, till they too could say, as she did, "My Beloved is mine, and I am his: I am as sure of it, as that I am alive. For his Spirit bears witness with my spirit, that I am a child of God."

Sun. 9.—I declared to about ten thousand, in Moorfields, what they must do to be saved. My mother went with us, about five, to Kennington, where were supposed to be twenty thousand people. I again insisted on that foundation of all our hope, "Believe in the Lord Jesus, and thou shalt be saved." From Kennington I went to a society at Lambeth. The house being filled, the rest stood in the garden. The deep attention they showed, gave me a good hope, that they will not all be forgetful hearers. Thence I went to our society at Fetter-lane, and exhorted them to love one another. The want of love was a general complaint. We laid it open before our Lord. We soon found he had sent us an answer of peace. Evil surmisings vanished away. The flame kindled again as at the first, and our hearts were knit together.

Mon. 10.—I accepted a pressing invitation to go to Plaistow. At five in the evening I expounded there, and at eight again. But most of the hearers were very quiet and unconcerned. In the morning, therefore, I spoke stronger words. But it is only the voice of the Son of God which is able to wake the dead. *Wed.* 12.—In the evening, at Fetter-lane, I described the life of faith; and many who had fancied themselves strong therein, found they were no more than new-born babes. At eight I exhorted our brethren to keep close to the Church, and to all the ordinances of God; and to aim only at living "a quiet and peaceable life, in all godliness and honesty." *Thur.* 13.—A serious clergyman desired to know, in what points we differed from the Church of England. I answered, "To the best of my knowledge, in none. The doctrines we preach are the doctrines of the Church of England; indeed, the fundamental doctrines of the Church, clearly laid down, both in her Prayers, Articles, and Homilies." He asked, "In what points, then, do you differ from the other clergy of the Church of England?" I answered, "In none from that part of the clergy who adhere to the doctrines of the Church; but from that part of the clergy who dissent from the Church, (though they own it not,) I differ in the points following:—

"First, They speak of justification, either as the same thing with sanctification, or as something consequent upon it. I believe justification

to be wholly distinct from sanctification, and necessarily antecedent to it.

"Secondly, They speak of our own holiness, or good works, as the cause of our justification; or, that for the sake of which, on account of which, we are justified before God. I believe, neither our own holiness, nor good works, are any part of the cause of our justification; but that the death and righteousness of Christ are the whole and sole cause of it; or, that for the sake of which, on account of which, we are justified before God.

"Thirdly, They speak of good works as a condition of justification, necessarily previous to it. I believe no good work can be previous to justification, nor, consequently, a condition of it; but that we are justified (being till that hour ungodly, and, therefore, incapable of doing any good work) by faith alone, faith without works, faith (though producing all, yet) including no good work.

"Fourthly, They speak of sanctification (or holiness) as if it were an outward thing, as if it consisted chiefly, if not wholly, in those two points, 1. The doing no harm; 2. The doing good, (as it is called,) that is, the using the means of grace, and helping our neighbour.

"I believe it to be an inward thing, namely, the life of God in the soul of man; a participation of the Divine nature; the mind that was in Christ; or, the renewal of our heart, after the image of him that created us.

"Lastly, They speak of the new birth as an outward thing, as if it were no more than baptism; or, at most, a change from outward wickedness to outward goodness; from a vicious to (what is called) a virtuous life. I believe it to be an inward thing; a change from inward wickedness to inward goodness; an entire change of our inmost nature from the image of the devil (wherein we are born) to the image of God; a change from the love of the creature to the love of the Creator; from earthly and sensual, to heavenly and holy affections;—in a word, a change from the tempers of the spirits of darkness, to those of the angels of God in heaven.

"There is, therefore, a wide, essential, fundamental, irreconcilable difference between us; so that if they speak the truth as it is in Jesus, I am found a false witness before God. But if I teach the way of God in truth, they are blind leaders of the blind."

Sun. 16.—I preached at Moorfields to about ten thousand, and at Kennington Common to, I believe, near twenty thousand, on those words of the calmer Jews to St. Paul, "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against." At both places I described the real difference between what is generally called Christianity, and the true old Christianity, which, under the new name of Methodism, is now also every where spoken against.

Mon. 17.—I preached again at Plaistow, on, "Blessed are those that mourn." It pleased God to give us, in that hour, two living instances of that piercing sense both of the guilt and power of sin, that dread of the wrath of God, and that full conviction of man's inability either to remove the power, or atone for the guilt, of sin; (called by the world, despair;) in which properly consist that poverty of spirit, and mourning, which are the gate of Christian blessedness.

Tues. 18.—A young woman came to us at Islington, in such an agony as I have seldom seen. Her sorrow and fear were too big for utterance; so that after a few words, her strength as well as her heart failing, she sunk down to the ground. Only her sighs and her groans

showed she was yet alive. We cried unto God in her behalf. We claimed the promises made to the weary and heavy-laden; and he did not cast out our prayer. She saw her Saviour, as it were, crucified before her eyes. She laid hold on him by faith, and her spirit revived. At Mr. B——'s, at six, I was enabled earnestly to call all the weary and heavy-laden; and at Mr. C——'s, at eight, when many roared aloud; some of whom utterly refused to be comforted, till they should feel their souls at rest in the blood of the Lamb, and have his love shed abroad in their hearts.

Thur. 20.—Mrs. C——, being in deep heaviness, had desired me to meet her this afternoon. She had long earnestly desired to receive the holy communion, having an unaccountably strong persuasion, that God would manifest himself to her therein, and give rest to her soul. But her heaviness being now greatly increased, Mr. D——e gave her that fatal advice,—not to communicate till she had living faith. This still added to her perplexity. Yet at length she resolved to obey God rather than man. And "he was made known unto" her "in breaking of bread." In that moment she felt her load removed, she knew she was accepted in the Beloved; and all the time I was expounding at Mr. B——'s, was full of that peace which cannot be uttered.

Fri. 21.—Another of Dr. Monro's patients came to desire my advice. I found no reason to believe she had been any otherwise mad than every one is, who is deeply convinced of sin. And I cannot doubt, but if she will trust in the living God, he will give "medicine to heal her sickness." *Sun.* 23.—I declared to about ten thousand, in Moorfields, with great enlargement of spirit, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." At Kennington I enforced to about twenty thousand, that great truth, "One thing is needful." Thence I went to Lambeth, and showed (to the amazement, it seemed, of many who were present) how "he that is born of God doth not commit sin."

Mon. 24.—I preached once more at Plaistow, and took my leave of the people of that place. In my return, a person galloping swiftly, rode full against me, and overthrew both man and horse; but without any hurt to either. Glory be to Him who saves both man and beast! *Tues.* 25.—After dining with one of our brethren who was married this day, I went, as usual, to the society at St. James's, weary and weak in body. But God strengthened me for his own work; as he did, at six, at Mr. B——'s; and, at eight, in Winchester Yard, where it was believed were present eleven or twelve hundred persons; to whom I declared, if "they had nothing to pay," God would "frankly forgive them all."

Thur. 27.—I went in the afternoon to a society at Deptford, and thence, at six, came to Turner's Hall; which holds (by computation) two thousand persons. The press both within and without was very great. In the beginning of the expounding, there being a large vault beneath, the main beam which supported the floor broke. The floor immediately sunk, which occasioned much noise and confusion among the people. But, two or three days before, a man had filled the vault with hogsheads of tobacco. So that the floor, after sinking a foot or two, rested upon them, and I went on without interruption.

Fri. 28.—I met with a fresh proof, that "whatsoever ye ask, believing, ye shall receive." A middle-aged woman desired me to return thanks for her to God, who, as many witnesses then present testified, was a day or two before really distracted, and as such tied down in her bed. But upon prayer made for her, she was instantly relieved, and restored to a sound mind.

Mon. Oct. 1.—I rode to Oxford; and found a few who had not yet forsaken the assembling themselves together: to whom I explained that "holiness without which no man shall see the Lord."

Tues. 2.—I went to many, who once heard the word with joy; but "when the sun arose, the seed withered away." Yet some still desired to follow their Lord. But the world stood fawning or threatening between them. In the evening, I showed them the tender mercies of God, and his readiness still to receive them. The tears ran down many of their cheeks. O thou lover of souls, seek and save that which is lost!

Wed. 3.—I had a little leisure to take a view of the shattered condition of things here. The poor prisoners, both in the Castle and in the city prison, had now none that cared for their souls; none to instruct, advise, comfort, and build them up in the knowledge and love of the Lord Jesus. None was left to visit the workhouses, where, also, we used to meet with the most moving objects of compassion. Our little school, where about twenty poor children, at a time, had been taught for many years, was on the point of being broke up; there being none now, either to support, or to attend it: and most of those in the town, who were once knit together, and strengthened one another's hands in God, were torn asunder and scattered abroad. "It is time for thee, Lord, to lay to thy hand!"

At eleven, a little company of us met to intreat God for "the remnant that" was "left." He immediately gave us a token for good. One who had been long in the gall of bitterness, full of wrath, strife, and envy, particularly against one whom she had once tenderly loved, rose up and showed the change God had wrought in her soul, by falling upon her neck, and, with many tears, kissing her. The same spirit we found reviving in others also; so that we left them not without hope, that the seed which had been sown even here, "shall take root downward, and bear fruit upward." About six in the evening, I came to Burford; and at seven, preached to, it was judged, twelve or fifteen hundred people; on, "Christ—made unto us wisdom, and righteousness, and sanctification, and redemption." Finding many approved of what they had heard, that they might not rest in that approbation, I explained, an hour or two after, the holiness of a Christian; and, in the morning, I showed the way to this holiness, by giving both the false and the true answer to that important question, "What must I do to be saved?"

About three in the afternoon, I came to Mr. Benjamin Seward's, at Bengeworth, near Evesham. At five, I expounded in his house, (part of the thirteenth chapter of the First of Corinthians,) and at seven, in the school house; where I invited all who "had nothing to pay," to come and accept of free forgiveness. In the morning I preached near Mr. Seward's house, to a small serious congregation, on those words,

"I came not to call the righteous, but sinners to repentance." In the evening, I reached Gloucester. *Saturday*, 6, at five in the evening, I explained to about a thousand people, the nature, the cause, and the condition, or instrument of justification; from these words, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted to him for righteousness."

Sun. 7.—A few, I trust, out of two or three thousand, were awakened by the explanation of those words, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." About eleven, I preached at Runwick, seven miles from Gloucester. The church was much crowded, though a thousand or upward stayed in the church-yard. In the afternoon I explained further the same words, "What must I do to be saved?" I believe some thousands were then present, more than had been in the morning. O what a harvest is here! When will it please our Lord to send more labourers into his harvest? Between five and six, I called on all who were present (about three thousand) at Stanley, on a little green, near the town, to accept of Christ, as their only "wisdom, righteousness, sanctification, and redemption." I was strengthened to speak as I never did before; and continued speaking near two hours: the darkness of the night, and a little lightning, not lessening the number, but increasing the seriousness of the hearers. I concluded the day, by expounding part of our Lord's sermon on the mount, to a small, serious company at Ebly.

Mon. 8.—About eight, I reached Hampton Common, nine or ten miles from Gloucester. There were, it was computed, five or six thousand persons. I exhorted them all to come unto God, as having "nothing to pay." I could gladly have stayed longer with this loving people; but I was now straitened for time. After sermon I therefore hastened away, and in the evening came to Bristol. *Tues.* 9.—My brother and I rode to Bradford. Finding there had been a general misrepresentation of his last sermon, as if he had asserted reprobation therein, whereby many were greatly offended; he was constrained to explain himself on that head, and to show, in plain and strong words, that God "willeth all men to be saved." Some were equally offended at this; but whether men will hear, or whether they will forbear, we may not "shun to declare" unto them, "all the counsel of God." At our return in the evening, not being permitted to meet at Weaver's Hall, we met in a large room, on Temple Backs; where, having gone through the sermon on the mount, and the epistles of St. John, I began that of St. James; that those who had already learned the true nature of inward holiness, might be more fully instructed in outward holiness, without which also we cannot see the Lord.

Wed. 10.—Finding many to be in heaviness, whom I had left full of peace and joy, I exhorted them at Baptist Mills, to "look unto Jesus, the author and finisher of our faith." We poured out our complaint before him in the evening, and found that he was again with us of a truth. One came to us soon after I was gone home, who was still in grievous darkness. But we commended her cause to God, and he immediately restored the light of his countenance. *Thur.* 11.—We were comforted by the coming in of one who was a notorious drunkard

and common swearer. But he is washed, and old things are passed away. "Such power bolongeth unto God." In the evening our Lord rose on many who were wounded, "with healing in his wings:" and others who till then were careless and at ease, felt the two-edged sword that cometh out of his mouth. One of these showed the agony of her soul by crying aloud to God for help, to the great offence of many, who eagerly "rebuked her that she should hold her peace." She continued in great torment all night, finding no rest either of soul or body. But while a few were praying for her in the morning, God delivered her out of her distress.

Fri. 12.—We had fresh occasion to observe the darkness which was fallen on many who lately rejoiced in God. But he did not long hide his face from them. On *Wednesday* the spirit of many revived: on *Thursday* evening many more found Him in whom they had believed, to be "a present help in time of trouble." And never do I remember the power of God to have been more eminently present than this morning: when a cloud of witnesses declared his "breaking the gates of brass, and smiting the bars of iron in sunder." Yet I could not but be under some concern, with regard to one or two persons, who were tormented in an unaccountable manner; and seemed to be indeed lunatic, as well as "sore vexed." But while I was musing, what would be the issue of these things, the answer I received from the word of God, was, "Glory to God in the highest, and on earth peace, good will toward men."

Soon after I was sent for to one of those who was so strangely torn by the devil, that I almost wondered her relations did not say, "Much religion hath made thee mad." We prayed God to bruise Satan under her feet. Immediately we had the petition we asked of him. She cried out vehemently, "He is gone, he is gone!" and was filled with the spirit of love, and of a sound mind. I have seen her many times since, strong in the Lord. When I asked abruptly, "What do you desire now?" She answered, "Heaven." I asked, "What is in your heart?" She replied, "God." I asked, "But how is your heart when any thing provokes you?" She said, "By the grace of God, I am not provoked at any thing. All the things of this world pass by me as shadows." "Ye have seen the end of the Lord." Is he not "very pitiful and of tender mercy?"

We had a refreshing meeting at one with many of our society; who fail not to observe, as health permits, the weekly fast of our Church, and will do so, by God's help, as long as they call themselves members of it: and would to God, all who contend for the rights and ceremonies of the Church, (perhaps with more zeal than meekness of wisdom,) would first show their own regard for her discipline, in this more important branch of it! At four I preached near the Fish Ponds, (at the desire of one who had long laboured under the apprehension of it,) on the blasphemy against the Holy Ghost; that is, according to the plain scriptural account, the openly and maliciously asserting, that the miracles of Christ were wrought by the power of the devil.

Sat. 13.—I was with one who, being in deep anguish of spirit, had been the day before to ask a clergyman's advice. He told her, her head was out of order, and she must go and take physic. In the

evening we called upon God for medicine, to heal those that were "broken in heart." And five who had long been in the shadow of death knew they were "passed from death unto life." The sharp frost in the morning, *Sunday*, 14, did not prevent about fifteen hundred from being at Hannam, to whom I called, in the words of our gracious Master, "Come unto me, all ye that labour and are heavy-laden; and I will give you rest." In the evening we claimed and received the promise, for several who were "weary and heavy-laden."

Mon. 15.—Upon a pressing invitation, some time since received, I set out for Wales. About four in the afternoon I preached on a little green, at the foot of the Devauden, (a high hill, two or three miles beyond Chepstow,) to three or four hundred plain people on, "Christ our wisdom, righteousness, sanctification, and redemption." After sermon, one who I trust is an old disciple of Christ, willingly received us into his house: whither many following, I showed them their need of a Saviour, from these words, "Blessed are the poor in spirit." In the morning I described more fully the way to salvation,—"Believe in the Lord Jesus, and thou shalt be saved:" and then, taking leave of my friendly host, before two came to Abergavenny.

I felt in myself a strong aversion to preaching here. However, I went to Mr. W——, (the person in whose ground Mr. Whitefield preached,) to desire the use of it. He said, with all his heart,—if the minister was not willing to let me have the use of the church: after whose refusal, (for I wrote a line to him immediately,) he invited me to his house. About a thousand people stood patiently, (though the frost was sharp, it being after sunset,) while, from Acts xxviii, 22, I simply described the plain, old religion of the Church of England, which is now almost every where spoken against, under the new name of Methodism. An hour after, I explained it a little more fully, in a neighbouring house, showing how "God hath exalted Jesus to be a Prince and a Saviour, to give repentance and remission of sins."

Wed. 15.—The frost was sharper than before. However, five or six hundred people stayed, while I explained the nature of that salvation which is through faith, yea faith alone: and the nature of that living faith through which cometh this salvation. About noon I came to Usk, where I preached to a small company of poor people, on those words, "The Son of man is come to save that which was lost." One grey-headed man wept and trembled exceedingly: and another who was there, I have since heard, as well as two or three who were at the Devauden, are gone quite distracted; that is, they mourn and refuse to be comforted, till they "have redemption through his blood." When I came to Pont-y-Pool in the afternoon, being unable to procure any more convenient place, I stood in the street, and cried aloud to five or six hundred attentive hearers, to "believe in the Lord Jesus," that they might "be saved." In the evening I showed his willingness to save all who desire to come unto God through him. Many were melted into tears. It may be, that some will "bring forth fruit with patience."

Thur. 18.—I endeavoured to cut them off from all false supports and vain dependences, by explaining and applying that fundamental truth, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." When we were

at the Devauden on Monday, a poor woman, who lived six miles off, came thither in great heaviness. She was deeply convinced of sin, and weary of it; but found no way to escape from it. She walked from thence to Abergavenny on Tuesday, and on Wednesday from Abergavenny to Usk. Thence, in the afternoon, she came to Pont-y-Pool; where between twelve and one in the morning, after a sharp contest in her soul, our Lord got unto himself the victory; and the love of God was shed abroad in her heart, knowing that her sins were forgiven her. She went on her way rejoicing to Cardiff; whither I came in the afternoon. And about five (the minister not being willing I should preach in the church on a week day) I preached in the Shire Hall, (a large convenient place,) on, "Believe, and thou shalt be saved." Several were there who laboured much to make a disturbance. But our Lord suffered them not. At seven I explained to a much more numerous audience, the blessedness of mourning, and poverty of spirit. Deep attention sat on the faces of the hearers; many of whom, I trust, have "believed our report."

Fri. 19.—I preached in the morning at Newport, on, "What must I do to be saved?" to the most insensible, ill-behaved people I have ever seen in Wales. One ancient man, during a great part of the sermon, cursed and swore almost incessantly; and, toward the conclusion, took up a great stone, which he many times attempted to throw. But that he could not do.—Such the champions, such the arms against field-preaching!

At four I preached at the Shire Hall of Cardiff again, where many gentry, I found, were present. Such freedom of speech I have seldom had, as was given me in explaining those words, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." At six almost the whole town (I was informed) came together, to whom I explained the six last beatitudes; but my heart was so enlarged, I knew not how to give over, so that we continued three hours. O may the seed they have received, have its fruit unto holiness, and in the end, everlasting life!

Sat. 20.—I returned to Bristol. I have seen no part of England so pleasant for sixty or seventy miles together, as those parts of Wales I have been in. And most of the inhabitants are indeed ripe for the Gospel. I mean (if the expression appear strange) they are earnestly desirous of being instructed in it; and as utterly ignorant of it they are, as any Creek or Cherokee Indians. I do not mean they are ignorant of the name of Christ. Many of them can say both the Lord's Prayer and the Belief. Nay and some, all the Catechism: but take them out of the road of what they have learned by rote, and they know no more (nine in ten of those with whom I conversed) either of Gospel salvation, or of that faith whereby alone we can be saved, than Chicali or Tomo Chachi. Now, what spirit is he of, who had rather these poor creatures should perish for lack of knowledge, than that they should be saved, even by the exhortations of Howell Harris, or an itinerant preacher?

Finding a slackness creeping in among them who had begun to run well, on *Sunday*, 21, both in the morning and afternoon, I enforced those words, "As ye have received Christ Jesus the Lord, so walk ye

in him." In the evening I endeavoured to quicken them further, by describing pure and undefiled religion: and the next day, to encourage them in pursuing it, by enforcing those words of our blessed Master, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Tues. 23.—In riding to Bradford, I read over Mr. Law's book on the New Birth: philosophical, speculative, precarious; behmenish, void, and vain!

O what a fall is there!

At eleven I preached at Bearfield to about three thousand, on the spirit of nature, of bondage, and of adoption. Returning in the evening, I was exceedingly pressed to go back to a young woman in Kingswood. (The fact I nakedly relate, and leave every man to his own judgment of it.) I went. She was nineteen or twenty years old; but, it seems, could not write or read. I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale face. The thousand distortions of her whole body, showed how the dogs of hell were gnawing her heart. The shrieks intermixed were scarce to be endured. But her stony eyes could not weep. She screamed out, as soon as words could find their way, "I am damned, damned; lost for ever. Six days ago you might have helped me. But it is past. I am the devil's now. I have given myself to him. His I am. Him I must serve. With him I must go to hell. I will be his. I will serve him. I will go with him to hell. I cannot be saved. I will not be saved. I must, I will, I will be damned." She then began praying to the devil. We began,

Arm of the Lord, awake, awake!

She immediately sunk down as asleep; but, as soon as we left off, broke out again, with inexpressible vehemence: "Stony hearts, break! I am a warning to you. Break, break, poor stony hearts! Will you not break? What can be done more for stony hearts? I am damned, that you may be saved. Now break, now break, poor stony hearts! You need not be damned, though I must." She then fixed her eyes on the corner of the ceiling and said, "There he is; ay, there he is; come, good devil, come. Take me away. You said, you would dash my brains out; come, do it quickly. I am yours. I will be yours. Come just now. Take me away." We interrupted her by calling again upon God: on which she sunk down as before: and another young woman began to roar out as loud as she had done. My brother now came in, it being about nine o'clock. We continued in prayer till past eleven; when God in a moment spoke peace into the soul, first of the first tormented, and then of the other. And they both joined in singing praise to Him, who had "stilled the enemy and the avenger."

Wed. 24.—I preached at Baptist Mills on those words of St. Paul, speaking in the person of one "under the Law," (that is, still "carnal, and sold under sin," though groaning for deliverance,) "I know that in me dwelleth no good thing." A poor woman told me afterward, "I does hope as my husband wont hinder me any more. For I minded he did shiver every bone of him, and the tears ran down his cheeks like the rain." I warned our little society in the evening, to beware of

levity, slackness in good works, and despising little things; which had caused many to fall again into bondage.

Thur. 25.—I was sent for to one in Bristol, who was taken ill the evening before. (This fact too I will simply relate, so far as I was an ear or eye witness of it.) She lay on the ground furiously gnashing her teeth, and after a while roared aloud. It was not easy for three or four persons to hold her, especially when the name of Jesus was named. We prayed; the violence of her symptoms ceased, though without a complete deliverance.

In the evening, being sent for to her again, I was unwilling, indeed afraid, to go: thinking it would not avail, unless some who were strong in faith were to wrestle with God for her. I opened my Testament on those words, "I was afraid, and went and hid thy talent in the earth." I stood reproved and went immediately. She began screaming before I came into the room; then broke out into a horrid laughter, mixed with blasphemy, grievous to hear. One who from many circumstances apprehended a preternatural agent to be concerned in this, asking, "How didst thou dare to enter into a Christian?" was answered, "She is not a Christian. She is mine." Q. "Dost thou not tremble at the name of Jesus?" No words followed, but she shrunk back and trembled exceedingly. Q. "Art thou not increasing thy own damnation?" It was faintly answered, "Ay, ay:" which was followed by fresh cursing and blaspheming. My brother coming in, she cried out, "Preacher! Field-preacher! I don't love field-preaching." This was repeated two hours together, with spitting, and all the expressions of strong aversion. We left her at twelve, but called again about noon on *Friday*, 27. And now it was that God showed he heareth the prayer. All her pangs ceased in a moment: she was filled with peace, and knew that the son of wickedness was departed from her.

Sat. 28.—I was sent for to Kingswood again, to one of those who had been so ill before. A violent rain began just as I set out, so that I was thoroughly wet in a few minutes. Just at that time, the woman (then three miles off) cried out, "Yonder comes Wesley, galloping as fast as he can." When I was come, I was quite cold and dead, and fitter for sleep than prayer. She burst out into a horrid laughter, and said, "No power, no power; no faith, no faith. She is mine; her soul is mine. I have her, and will not let her go." We begged of God to increase our faith. Meanwhile her pangs increased more and more; so that one would have imagined, by the violence of the throes, her body must have been shattered to pieces. One who was clearly convinced this was no natural disorder, said, "I think Satan is let loose. I fear he will not stop here." And added, "I command thee, in the name of the Lord Jesus, to tell if thou hast commission to torment any other soul?" It was immediately answered, "I have. L——y C——r, and S——h J——s." (Two who lived at some distance, and were then in perfect health.) We betook ourselves to prayer again; and ceased not, till she began, about six o'clock, with a clear voice, and composed, cheerful look,—

Praise God, from whom all blessings flow.

Sun. 28.—I preached once more at Bradford, at one in the afternoon. The violent rains did not hinder more, I believe, than ten

thousand, from earnestly attending to what I spoke on those solemn words, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Returning in the evening, I called at Mrs. J——'s, in Kingswood. S——y J——s and L——y C——r were there. It was scarce a quarter of an hour, before L——y C——r fell into a strange agony; and presently after, S——y J——s. The violent convulsions all over their bodies were such as words cannot describe. Their cries and groans were too horrid to be borne; till one of them, in a tone not to be expressed, said, "Where is your faith now? Come, go to prayers. I will pray with you. 'Our Father, which art in heaven.'" We took the advice, from whomsoever it came, and poured out our souls before God, till L——y C——r's agonies so increased, that it seemed she was in the pangs of death. But in a moment God spoke: she knew his voice; and both her body and soul were healed. We continued in prayer till near one, when S—— J——'s voice was also changed, and she began strongly to call upon God. This she did for the greatest part of the night. In the morning we renewed our prayers, while she was crying continually, "I burn! I burn! O what shall I do? I have a fire within me. I cannot bear it. Lord Jesus! Help!"—Amen, Lord Jesus! when thy time is come.

Wed. 31.—I strongly enforced on those who imagine they believe and do not, "As the body without the spirit is dead, so faith without works is dead also." The power of God was in an unusual manner present at the meeting of the bands in the evening. Six or seven were deeply convinced of their unfaithfulness to God; and two filled again with his love. But poor Mary W—— remained as one without hope. Her soul refused comfort. She could neither pray herself, nor bear to hear us. At last she cried out, "Give me the book, and I will sing." She began giving out line by line, (but with such an accent as art could never reach,)

Why do these cares my soul divide,
If thou indeed hast set me free?
Why am I thus, if God hath died,
If God hath died to purchase me?
Around me clouds of darkness roll;
In deepest night I still walk on:
Heavily moves my damned soul——

Here we were obliged to interrupt her: we again betook ourselves to prayer, and her heart was eased, though not set at liberty.

Thur. Nov. 1.—I set out, and the next evening came to Reading, where a little company of us met in the evening, at which the zealous mob was so enraged, they were ready to tear the house down. Therefore I hope God has a work to do in this place. In thy time let it be fulfilled! About this time I received a letter from the author of those reflections which I mentioned July 31. An extract of which I have subjoined:—

"Reverend Sir,—As I wrote the Rules and Considerations, (in No. 25 of 'Country Common Sense,') with an eye to Mr. Whitefield, yourself, and your opposers, from a sincere desire to do some service to Christianity, according to the *imperfect* notions I had at that time of the real

merits of the cause: I, at the same time, resolved to take any opportunity that should offer for my *better* information.

"On this principle it was that I made one of your audience, October 23, at Bradford. And because I thought I could form the best judgment of you and your doctrines from your sermon, I resolved to hear that first; which was the reason, that although, by accident, I was at the same house, and walked two miles with you, to the place you preached at, I spoke little or nothing to you. I must confess, sir, that the discourse you made that day, wherein you pressed your hearers in the closest manner, and with the authority of a true minister of the Gospel, not to stop at *faith* ONLY, but to add to it *all virtues*, and to show forth their *faith* by every kind of *good works*, convinced me of the great wrong done you by a public report, common in people's mouths, that you preach *faith* without *works*; for that is the only ground of prejudice which any true Christian can have; and is the sense in which your adversaries would take your words when they censure them. For that we are justified by faith *only* is the doctrine of Jesus Christ, the doctrine of his apostles, and the doctrine of the Church of England. I am ashamed, that after having lived twenty-nine years, since my baptism into this faith, I should speak of it in the lame, unfaithful, I may say false manner I have done in the paper above mentioned!—What mere darkness is man when truth hideth her face from him!

"Man is by nature a sinner, the child of the devil, under God's wrath, in a state of damnation. The Son of God took pity on this our misery: he made himself man, he made himself sin for us; that is, he hath borne the punishment of our sin: 'the chastisement of our peace was upon him, and by his stripes we are healed.' To receive this boundless mercy, this inestimable benefit, we must have faith in our Benefactor, and through him in God. But then, true faith is not a lifeless principle, as your adversaries seem to understand it. They and you mean quite another thing by *faith*. They mean a bare believing that Jesus is the Christ. You mean, a living, growing, purifying principle, which is the root both of inward and outward holiness; both of purity and good works; without which no man can have faith, at least, no other than a dead faith.

"This, sir, you explained in your sermon at Bradford, Sunday, October 28, to near ten thousand people, who all stood to hear you with awful silence and great attention. I have since reflected how much good the clergy might do, if, instead of shunning, they would come to hear and converse with you; and in their churches and parishes, would further enforce those catholic doctrines which you preach; and which, I am glad to see, have such a surprising good effect on great numbers of souls.

"I think, indeed, too many clergymen are culpable, in that they do not inform themselves better of Mr. Whitefield, yourself, and your doctrines from your own mouths: I am persuaded if they did this with a Christian spirit, the differences between you would soon be at an end. Nay, I think those whose flocks resort so much to hear you, ought to do it out of their pastoral duty to them; that if you preach good doctrine, they may edify them on the impressions so visibly made by your sermons, or, if evil, they may reclaim them from error.

"I shall conclude this letter with putting you in mind, in all your sermons, writings, and practice, nakedly to follow the naked Jesus: I mean, to preach the pure doctrine of the Gospel without respect of persons or things. Many preachers, many reformers, many missionaries, have fallen by not observing this; by not having continually in mind, 'Whoever shall break the least of these commandments, and teach men so, he shall be called the least in the kingdom of heaven.'"

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM NOVEMBER 1, 1739, TO SEPTEMBER 3, 1741

When I had waited, (for they spake not, but stood still, and answered no more,) I said, I will answer also my part, I also will show mine opinion. Let me not, I pray you, accept any man's person neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away, Job xxxii, 16, 17, 21, 22.

TO THE MORAVIAN CHURCH,*

MORE ESPECIALLY THAT PART OF IT NOW OR LATELY RESIDING IN ENGLAND.

1. I AM constrained, at length, to speak my present sentiments concerning you, according to the best light I have; and this, not only upon my own account, that, if I judge amiss, I may receive better information; but for the sake of all those who either love or seek the Lord Jesus in sincerity. Many of these have been utterly at a loss how to judge; and the more so, because they could not but observe, (as I have often done with sorrow of heart,) that scarce any have wrote concerning you, (unless such as were extravagant in your commendation,) who were not evidently prejudiced against you. Hence they either spoke falsely, laying to your charge things which you knew not; or, at least, unkindly; putting the worst construction on things of a doubtful nature, and setting what perhaps was not strictly right in the very worst light it would bear. Whereas, (in my apprehension,) none is capable of judging right, or assisting others to judge right concerning you, unless he can speak of you as he does of the friend who is as his own soul.

2. Yet it is not wholly for their sake, but for your own also that I now write. It may be, the "Father of lights," the giver of "every good gift," may even by a mean instrument speak to your hearts. My continual desire and prayer to God is, that you may clearly see "what is that good and perfect will" of the Lord; and fully discern how to separate that which is precious among you from the vile.

3. I have delayed thus long, because I loved you, and was therefore, unwilling to grieve you in any thing; and likewise because I was afraid of creating another obstacle to that union which (if I know my own heart in any degree) I desire above all things under heaven. But I dare no longer delay, lest my silence should be a snare to any others of the children of God; and lest you yourselves should be more confirmed in what I cannot reconcile to the Law and the Testimony. This would strengthen the bar which I long to remove; and were that once taken out of the way, I should rejoice to be a door keeper in the house of God, a hewer of wood or drawer of water, among you. Surely I would follow you to the ends of the earth, or remain with you in the uttermost parts of the sea.

* So called by themselves, though improperly.

4. What unites my heart to you is, the excellency (in many respects) of the doctrine taught among you: your laying the true foundation, "God was in Christ reconciling the world unto himself;" your declaring the free grace of God the cause, and faith the condition, of justification; your bearing witness to those great fruits of faith, "righteousness, and peace, and joy in the Holy Ghost;" and that sure mark thereof, "He that is born of God doth not commit sin."

5. I magnify the grace of God which is in many among you, enabling you to love him who hath first loved us; teaching you, in whatsoever state you are, therewith to be content; causing you to trample under foot the lust of the flesh, the lust of the eye, and the pride of life; and, above all, giving you to love one another in a manner the world knoweth not of.

6. I praise God that he hath delivered, and yet doth deliver, you from those outward sins that overspread the face of the earth. No cursing, no light or false swearing, no profaning the name of God, is heard among you. No robbery or theft, no gluttony or drunkenness, no whoredom or adultery, no quarrelling or brawling, (those scandals of the Christian name,) are found within your gates. No diversions but such as become saints, as may be used in the name of the Lord Jesus. You regard not outward adorning, but rather desire the ornament of a serious, meek, and quiet spirit. You are not slothful in business, but labour to eat your own bread; and wisely manage "the mammon of unrighteousness," that ye may have to give to others also, to feed the hungry, and cover the naked with a garment.

7. I love and esteem you for your excellent discipline, scarce inferior to that of the apostolic age; for your due subordination of officers, every one knowing and keeping his proper rank; for your exact division of the people under your charge, so that each may be fed with food convenient for them; for your care that all who are employed in the service of the Church should frequently and freely confer together; and, in consequence thereof, your exact and seasonable knowledge of the state of every member; and your ready distribution either of spiritual or temporal relief, as every man hath need.

8. Perhaps, then, some of you will say, "If you allow all this, what more can you desire?" The following extract will answer you at large, wherein I have first given a naked relation (among other things) of many facts and conversations that passed between us in the same order of time as they occurred; and then summed up what I cannot approve of yet, that it may be tried by the word of God.

9. This I have endeavoured to do with a tender hand; relating no more than I believed absolutely needful; carefully avoiding all tart and unkind expressions, all that I could foresee would be disobliging to you, or any further offensive than was implied in the very nature of the thing; labouring every where to speak consistently with that deep sense which is settled in my heart, that you are (though I cannot call you Rabbi, infallible) yet far, far better and wiser than me.

10. And if any of you will smite me friendly, and reprove me; if you will show me wherein I have erred, either in the matter or manner of the following relation, or any part thereof, I will, by the grace of God, confess it before angels and men, in whatsoever way you shall require.

Meanwhile do not cease to pray for

Your weak, but still affectionate brother,

JOHN WESLEY.

LONDON, June 24, 1744.

JOURNAL.—No. IV.

THURSDAY, November 1, 1739.—I left Bristol, and, on Saturday, came to London. The first person I met with there, was one whom I had left strong in faith, and zealous of good works; but she now told me, Mr. Molther had fully convinced her, she never had any faith at all; and had advised her, till she received faith, to be still, ceasing from outward works; which she had accordingly done, and did not doubt but in a short time she should find the advantage of it. In the evening Mr. Bray, also, was highly commending the being still before the Lord. He likewise spoke largely of the great danger that attended the doing of outward works, and of the folly of people that keep running about to church and sacrament, "as I," said he, "did till very lately."

Sun. 4.—Our society met at seven in the morning, and continued silent till eight. One then spoke of looking unto Jesus, and exhorted us all to lie still in his hand. In the evening I met the women of our society at Fetter-lane; where some of our brethren strongly intimated that none of them had any true faith; and then asserted, in plain terms, 1. That, till they had true faith, they ought to be still; that is, (as they explained themselves,) to abstain from the means of grace, as they are called; the Lord's Supper in particular. 2. That the ordinances are not means of grace, there being no other means than Christ.

Wed. 7.—Being greatly desirous to understand the ground of this matter, I had a long conference with Mr. Spangenberg. I agreed with all he said of the power of faith. I agreed, that "whosoever is" by faith "born of God doth not commit sin:" but I could not agree, either, that none has any faith, so long as he is liable to any doubt or fear; or, that till we have it, we ought to abstain from the Lord's Supper, or the other ordinances of God. At eight, our society met at Fetter-lane. We sat an hour without speaking. The rest of the time was spent in dispute; one having proposed a question concerning the Lord's Supper, which many warmly affirmed none ought to receive, till he had "the full assurance of faith."

I observed every day more and more, the advantage Satan had gained over us. Many of those who once knew in whom they had believed, were thrown into idle reasonings, and thereby filled with doubts and fears, from which they now found no way to escape. Many were induced to deny the gift of God, and affirm they never had any faith at all; especially those who had fallen again into sin, and, of consequence, into darkness; and almost all these had left off the means of grace, saying they must now cease from their own works; they must now trust in Christ alone; they were poor sinners, and had nothing to do but to lie at his feet.

Till *Saturday*, the 10th, I think I did not meet with one woman of the society who had not been upon the point of casting away her confidence in God. I then indeed found one, who, when many (according

to their custom) laboured to persuade her she had no faith, replied, with a spirit they were not able to resist, "I know that the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me: and he has never left me one moment, since the hour he was made known to me in the breaking of bread." What is to be inferred from this undeniable matter of fact,—one that had not faith received it in the Lord's Supper? Why, 1. That there are means of grace, that is, outward ordinances, whereby the inward grace of God is ordinarily conveyed to man; whereby the faith that brings salvation is conveyed to them who before had it not. 2. That one of these means is the Lord's Supper. And, 3. That he who has not this faith ought to wait for it, in the use both of this, and of the other means which God hath ordained.

Fri. 9.—I showed how we are to examine ourselves, whether we be in the faith; and afterward recommended to all, though especially to them that believed, true stillness, that is, a patient waiting upon God, by lowliness, meekness, and resignation, in all the ways of his holy Law, and the works of his commandments. All this week I endeavoured also by private conversation to "comfort the feeble-minded," and to bring back "the lame" which had been "turned out of the way," if haply it might be healed.

Mon. 12.—I left London, and in the evening expounded, at Wycombe, the story of the Pharisee and the Publican. The next morning, a young gentleman overtook me on the road, and, after awhile, asked me if I had seen Whitefield's Journals. I told him I had. "And what do you think of them?" said he. "Don't you think they are d—n'd cant, enthusiasm from end to end? I think so." I asked him, "Why do you think so?" He replied, "Why, he talks so much about joy and stuff, and inward feelings. As I hope to be saved, I cannot tell what to make of it?" I asked, "Did you ever feel the love of God in your heart? If not, how should you tell what to make of it? Whatever is spoke of the religion of the heart, and of the inward workings of the Spirit of God, must appear enthusiasm to those who have not felt them; that is, if they take upon them to judge of the things which they own they know not." At four in the afternoon I came to Oxford, and to a small company in the evening explained the nature and extent of that salvation wherewith, "by grace, we are saved through faith." The next evening I showed, what it is to believe; as well as, more largely, what are the fruits of true believing; from those words of the Apostle, "This is the victory that overcometh the world, even our faith."

Thur. 15.—My brother and I set out for Tiverton. About eleven I preached at Burford. On *Saturday* evening I explained, at Bristol, the nature and extent of Christian perfection: and at nine in the morning preached at Bath, on, "I know that in me dwelleth no good thing." In the afternoon I exhorted four or five thousand people at Bristol, neither to neglect nor rest in the means of grace. In the evening I endeavoured to lift up the hands that hung down, by declaring, "He will not break the bruised reed, nor quench the smoking flax."

Mon. 19.—I earnestly exhorted those who had believed, to beware of two opposite extremes,—the one, the thinking while they were in light and joy, that the work was ended, when it was but just begun;

the other, the thinking when they were in heaviness, that it was not begun, because they found it was not ended. At eight I exhorted the society to wait upon God in all his ordinances; and in so doing to be still, and suffer God to carry on his whole work in their souls. In that hour he was pleased to restore his light to many that sat in darkness; two of whom, till then, thought he had quite "cast out their prayer, and turned his mercy from them."

Tues. 20.—We set out, and on *Wednesday*, 21, in the afternoon, came to Tiverton. My poor sister was sorrowing almost as one without hope. Yet we could not but rejoice at hearing, from one who had attended my brother in all his weakness, that, several days before he went hence, God had given him a calm and full assurance of his interest in Christ. O may every one who opposes it be thus convinced that this doctrine is of God! *Sat.* 24.—We accepted an invitation to Exeter, from one who came thence to comfort my sister in her affliction. And on *Sunday*, 25, (Mr. D. having desired the pulpit, which was readily granted both for the morning and afternoon,) I preached at St. Mary's, on, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Dr. W—— told me after sermon, "Sir, you must not preach in the afternoon." "Not," said he, "that you preach any false doctrine. I allow, all that you have said is true. And it is the doctrine of the Church of England. But it is not guarded. It is dangerous. It may lead people into enthusiasm or despair."

I did not readily see where the stress of this objection (so frequently started) lay. But upon a little reflection, I saw it plain. The real state of the case is this:—Religion is commonly thought to consist of three things,—harmlessness, using the means of grace, and doing good, as it is called; that is, helping our neighbours, chiefly by giving alms. Accordingly, by a religious man is commonly meant, one that is honest, just and fair in his dealings; that is constantly at church and sacrament; and that gives much alms, or (as it is usually termed) does much good. Now, in explaining those words of the Apostle, "The kingdom of God" (or true religion, the consequence of God's dwelling and reigning in the soul) "is not meat and drink," I was necessarily led to show, that religion does not properly consist in any or all of these three things; but that a man might both be harmless, use the means of grace, and do much good, and yet have no true religion at all. And sure it is, had God then impressed this great truth on any who before was ignorant of it, that impression would have occasioned such heaviness in his soul as the world always terms despair.

Again, in explaining those words, "The kingdom of God" (or true religion) "is righteousness, and peace, and joy in the Holy Ghost," I insisted, that every follower of Christ ought to expect and pray for that "peace of God which passeth all understanding," that "rejoicing in hope of the glory of God," which is even now "unspeakable and full of glory;" and above all, (as being the very life and soul of religion, without which it is all dead show,) "the love of God, shed abroad in" his "heart by the Holy Ghost given unto him." But all this is "enthusiasm from end to end," to those who have the form of godliness, but not the power. I know indeed there is a way of explaining these

texts, so that they shall mean just nothing; so that they shall express far less of inward religion than the writings of Plato or Hierocles. And whoever "guards" them thus (but God forbid I should do it) will undoubtedly avoid all danger of either driving people into this despair, or leading them into this enthusiasm.

Tues. 27.—I writ Mr. D. (according to his request) a short account of what had been done in Kingswood, and of our present undertaking there. The account was as follows:—

"Few persons have lived long in the west of England, who have not heard of the colliers of Kingswood; a people famous, from the beginning hitherto, for neither fearing God nor regarding man: so ignorant of the things of God, that they seemed but one remove from the beasts that perish; and therefore utterly without desire of instruction, as well as without the means of it.

"Many last winter used tauntingly to say of Mr. Whitefield, 'If he will convert Heathens, why does not he go to the colliers of Kingswood?' In spring he did so. And as there were thousands who resorted to no place of public worship, he went after them into their own wilderness, 'to seek and save that which was lost.' When he was called away, others went into 'the highways and hedges to compel them to come in.' And, by the grace of God, their labour was not in vain. The scene is already changed. Kingswood does not now, as a year ago, resound with cursing and blasphemy. It is no more filled with drunkenness and uncleanness, and the idle diversions that naturally lead thereto. It is no longer full of wars and fightings, of clamour and bitterness, of wrath and envyings. Peace and love are there. Great numbers of the people are mild, gentle, and easy to be intreated. They 'do not cry, neither strive,' and hardly is their 'voice heard in the streets;' or indeed in their own wood; unless when they are at their usual evening diversion, singing praise unto God their Saviour.

"That their children too might know the things which make for their peace, it was some time since proposed to build a house in Kingswood; and after many foreseen and unforeseen difficulties, in June last the foundation was laid. The ground made choice of was in the middle of the wood, between the London and Bath roads, not far from that called Two Mile-Hill, about three measured miles from Bristol.

"Here a large room was begun for the school, having four small rooms at either end for the schoolmasters (and, perhaps, if it should please God, some poor children) to lodge in. Two persons are ready to teach, so soon as the house is fit to receive them, the shell of which is nearly finished; so that it is hoped the whole will be completed in spring, or early in the summer.

"It is true, although the masters require no pay, yet this undertaking is attended with great expense. But let Him that 'feedeth the young ravens' see to that. He hath the hearts of all men in his hand. If he put it into your heart, or into that of any of your friends, to assist in bringing this his work to perfection, in this world look for no recompense; but it shall be remembered in that day, when our Lord shall say, 'Inasmuch as ye did it unto the least of these my brethren, ye did it unto me.'"

Wed. 28.—We left Tiverton, and the next day reached Bristol. On *Friday* many of us joined in prayer, for one that was grievously tormented. She raged more and more for about two hours, and then our Lord gave her rest. Five were in the same agony in the evening. I ordered them to be removed to the door, that their cries might neither

drown my voice, nor interrupt the attention of the congregation. But after sermon, they were brought into the room again, where a few of us continued in prayer to God (being determined not to go till we had an answer of peace) till nine the next morning. Before that time, three of them sang praise to God: and the others were eased, though not set at liberty.

Tues. Dec. 4.—I was violently attacked by some who were exceeding angry at those who cried out so; "being sure," they said, "it was all a cheat, and that any one might help crying out, if he would." J. Bl. was one of those who were sure of this. About eight the next morning, while he was alone in his chamber, at private prayer, so horrible a dread overwhelmed him, that he began crying out with all his might. All the family was alarmed. Several of them came running up into his chamber; but he cried out so much the more, till his breath was utterly spent. God then rebuked the adversary; and he is now less wise in his own conceit. *Thur.* 6.—I left Bristol, and (after preaching at Malmsbury and Burford in the way) on *Saturday*, 8, came into my old room at Oxford, from which I went to Georgia. Here, musing on the things that were past, and reflecting, how many that came after me were preferred before me, I opened my Testament on those words, (O may I never let them slip!) "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."

Sun. 9 —I expounded in the evening to a small, but deeply serious company, "There is one Mediator between God and men, the man Christ Jesus;" and exhorted them earnestly, to go straight to him, with all their miseries, follies, and sins. *Tues.* 11.—I visited Mrs. Plat; one who, having long sought death in the error of her life, was brought back to the great Shepherd of her soul, the first time my brother preached faith in Oxford. In the midst of sickness and pain, and the deepest want, she was calmly rejoicing in God. By this faith may I be thus saved! so as in the midst of heaviness, through manifold temptations, without raiment, or food, or health, or friends, to "rejoice with joy unspeakable."

Thur. 13.—I had some hours' conversation with a serious man, who offered many considerations to show, "that there are no unholy men on earth; and that there are no holy men; but that, in reality, all men are alike, there being no inward difference between them." I was at first in doubt, what could lead a man of learning and sense into so wonderful an opinion. But that doubt was soon cleared. He had narrowly observed those whom the world calls good men, and could not but discern, that the difference between them and others was merely external; their tempers, their desires, their springs of action, were the same. He clearly saw, although one man was a thief, a common swearer, a drunkard, and another not; although this woman was a liar, a prostitute, a Sabbath breaker, and the other clear of these things; yet they were both lovers of pleasure, lovers of praise, lovers of the present world. He saw self will was the sole spring of action in both

though exerting itself in different ways: and that the love of God no more filled and ruled the heart of the one, than of the other. Hence, therefore, he inferred well, "If these persons are holy, there are none unholy upon earth: seeing thieves and prostitutes have as good a heart, as these saints of the world." And whereas some of these said, "Nay, but we have faith; we believe in, and rely on, Christ:" it was easily replied, "Yea, and such a faith in Christ, such a reliance on him, to save them in their sins, have nine in ten of all the robbers and murderers, of whom ye yourselves say, 'Away with them from the earth.'"

In the afternoon I was informed how many wise and learned men (who cannot, in terms, deny it, because our Articles and Homilies are not yet repealed) *explain* justification by faith. They say, 1. Justification is two-fold; the first, in this life, the second, at the last day. 2. Both these are by faith alone; that is, by objective faith, or by the merits of Christ, which are the object of our faith. And this, they say, is all that St. Paul and the Church mean by, "We are justified by faith only." But they add, 3. We are not justified by subjective faith alone, that is, by the faith which is in us. But works also must be added to this faith, as a joint condition both of the first and second justification. The sense of which hard words is plainly this: God accepts us both here and hereafter only for the sake of what Christ has done and suffered for us. This alone is the *cause* of our justification. But the *condition* thereof is, not *faith alone*, but *faith and works* together.

In flat opposition to this, I cannot but maintain, (at least, till I have a clearer light,) 1. That the justification which is spoken of by St. Paul to the Romans, and in our Articles, is *not two-fold*. It is one, and no more. It is the present remission of our sins, or our first acceptance with God. 2. It is true that the merits of Christ are the *sole cause* of this our justification: but it is not true that this is all which St. Paul and our Church mean by our being justified by faith only; neither is it true, that either St. Paul or the Church mean by faith the merits of Christ. But, 3. By our being justified by faith only, both St. Paul and the Church mean, that the *condition* of our justification is *faith alone*, and *not good works*; inasmuch as "all works done before justification have in them the nature of sin." Lastly, That faith which is the sole condition of justification, is the faith which is in us, by the grace of God. It is "a sure trust which a man hath, that Christ hath loved him, and died for him."

During my short stay here, I received several unpleasing accounts of the state of things in London; a part of which I have subjoined:—

"Many of our sisters are shaken: J——y C—— says that she never had faith. Betty and Esther H—— are grievously torn by reasonings; the former, I am told, is going to Germany.—On Wednesday night there are but few come to Fetter-lane till near nine o'clock. And then, after the names are called over, they presently depart. It appears plain, our brethren here have neither wisdom enough to guide, nor prudence enough to let it alone.

"Mr. B——n expounds much, and speaks so slightingly of the means of grace, that many are much grieved to hear him; but others are greatly delighted with him. Ten or fourteen of them meet at our brother Clark's with Mr. Molther; and seem to consult about things, as if they were the whole body. These make a mere jest of going to church, or to the sacra-

ment. They have much confounded some of our sisters; and many of our brothers are much grieved."

In another letter, which I received a few days after this, were these words:—

"*Dec.* 14, 1739.

"This day I was told, by one that does not belong to the bands, that the society would be divided.—I believe brother Hutton, Clark, Edmonds, and Bray, are determined to go on, according to Mr. Molther's directions, and to *raise a church*, as they term it; and I suppose above half our brethren are on their side. But they are so very confused, they do not know how to go on; yet are unwilling to be taught, except by the Moravians.

"We long to see you; nay, even those would be glad to see you, who will not be directed by you. I believe, indeed, things would be much better if you would come to town."

Wed. 19.—I accordingly came to London, though with a heavy heart. Here I found every day the dreadful effects of our brethren's reasoning and disputing with each other. Scarce one in ten retained his first love; and most of the rest were in the utmost confusion, biting and devouring one another. I pray God, ye be not consumed one of another. *Mon.* 24.—After spending part of the night at Fetter-lane, I went to a smaller company, where also we exhorted one another with hymns and spiritual songs, and poured out our hearts to God in prayer. Toward morning one of them was overwhelmed with joy and love, and could not help showing it by strong cries and tears. At this another was much displeased, saying, it was only nature, imagination, and animal spirits.—O thou jealous God, lay not this sin to her charge! And let us not be wise above what is written.

Sun. 30.—One came to me, by whom I used to profit much. But her conversation was now too high for me: it was far above, out of my sight. My soul is sick of this sublime divinity. Let *me* think and speak as a little child! Let *my* religion be plain, artless, simple! Meekness, temperance, patience, faith, and love, be these *my* highest gifts: and let the highest words wherein I teach them, be those I learn from the book of God! *Mon.* 31.—I had a long and particular conversation with Mr. Molther himself. I weighed all his words with the utmost care, desired him to explain what I did not understand; asked him again and again, "Do I not mistake what you say? Is this your meaning, or is it not?" So that I think, if God has given me any measure of understanding, I could not mistake him much. As soon as I came home, I besought God to assist me, and not suffer "the blind to go out of the way." I then wrote down what I conceived to be the difference between us, in the following words:—

"As to faith, you believe,—1. There are no degrees of faith, and that no man has any degree of it, before all things in him are become new, before he has the full assurance of faith, the abiding witness of the Spirit, or the clear perception that Christ dwelleth in him. 2. Accordingly you believe, there is no justifying faith, or state of justification, short of this. 3. Therefore you believe, our brother Hutton, Edmonds, and others, had no justifying faith before they saw you. 4. And in general, that that gift of God, which many received since Peter Böhler came into England, viz. 'a sure confidence of the love of God' to them, was not justifying faith. 5. And that the joy and love attending it were from animal spirits, from

nature or imagination; not 'joy in the Holy Ghost,' and the real 'love of God shed abroad in their hearts.'

"Whereas I believe, 1. There are degrees in faith; and that a man may have some degree of it. before all things in him are become new; before he has the full assurance of faith, the abiding witness of the Spirit, or the clear perception that Christ dwelleth in him. 2. Accordingly, I believe there is a degree of justifying faith (and, consequently, a state of justification) short of, and commonly antecedent to, this. 3. And I believe our brother Hutton, with many others, had justifying faith long before they saw you. 4. And, in general, that the gift of God, which many received since Peter Bohler came into England, viz. 'a sure confidence of the love of God to them,' was justifying faith. 5. And that the joy and love attending it, were not from animal spirits, from nature or imagination; but a measure of 'joy in the Holy Ghost,' and of 'the love of God shed abroad in their hearts.'

"As to the way to faith, you believe, That the way to attain it is, to wait for Christ, and be still; that is, Not to use (what we term) the means of grace: Not to go to church: Not to communicate: Not to fast: Not to use so much private prayer: Not to read the Scripture: (Because you believe, these are not means of grace; that is, do not ordinarily convey God's grace to unbelievers; and, That it is impossible for a man to use them without trusting in them:) Not to do temporal good: Nor to attempt doing spiritual good. (Because you believe, no fruit of the Spirit is given by those who have it not themselves: And, that those who have not faith are utterly blind, and therefore unable to guide other souls.)

"Whereas I believe, The way to attain it is, to wait for Christ and be still: In using all the means of grace. Therefore I believe it right, for him who knows he has not faith, (that is, that conquering faith:) To go to church: To communicate: To fast: To use as much private prayer as he can: and, To read the Scripture: (Because I believe, these are means of grace;' that is, do ordinarily convey God's grace to unbelievers; and That it is possible for a man to use them, without trusting in them:) To do all the temporal good he can: And to endeavour after doing spiritual good. (Because I know, many fruits of the Spirit are given by those who have them not themselves: And that those who have not faith, or but in the lowest degree, may have more light from God, more wisdom for the guiding of other souls, than many that are strong in faith.)

"As to the manner of propagating the faith, you believe (as I have also heard others affirm,) That we may, on some accounts, use guile: By saying what we know will deceive the hearers, or lead them to think the thing which is not: By describing things a little beyond the truth, in order to their coming up to it: By speaking as if we meant what we do not. But I believe, That we may not 'use guile' on any account whatsoever: That we may not, on any account, say what we know will, and design should, deceive the hearers: That we may not describe things one jot beyond the truth, whether they come up to it or no: and, That we may not speak, on any pretence, as if we meant what indeed we do not. Lastly, As to the fruits of your thus propagating the faith in England, you believe, Much good has been done by it: Many unsettled from a false foundation: Many brought into true stillness, in order to their coming to the true foundation: Some grounded thereon, who were wrong before, but are right now. On the contrary, I believe that very little good, but much hurt, has been done by it. Many who were beginning to build holiness and good works, on the true foundation of faith in Jesus, being now wholly unsettled and lost in vain reasonings and doubtful disputations: Many others being brought into a false unscriptural stillness; so that they are not likely to come to any true foundation: And many being

grounded on a faith which is without works; so that they who were right before, are wrong now."

Tues. Jan. 1, 1740.—I endeavoured to explain to our brethren the true, Christian, scriptural stillness, by largely unfolding those solemn words, "Be still, and know that I am God." *Wednesday*, 2, I earnestly besought them all to "stand in the old paths," and no longer to subvert one another's souls by idle controversies and strife of words. They all seemed convinced. We then cried to God, to heal all our backslidings: and he sent forth such a spirit of peace and love, as we had not known for many months before.

Thur. 3.—I left London, and the next evening came to Oxford: where I spent the two following days, in looking over the letters which I had received for the sixteen or eighteen years last past. How few traces of inward religion are here! I found but one among all my correspondents who declared, (what I well remember, at that time I knew not how to understand,) that God had "shed abroad his love in his heart," and given him the "peace that passeth all understanding." But, who believed his report? Should I conceal a sad truth, or declare it for the profit of others? He was expelled out of his society, as a madman; and being disowned by his friends, and despised and forsaken of all men, lived obscure and unknown for a few months, and then went to Him whom his soul loved.

Mon. 7.—I left Oxford. In the evening I preached at Burford; the next evening at Malmsbury: and on *Wednesday*, 9, I once more described the "exceeding great and precious promises," at Bristol.

Sat. 12.—I explained the former part of Hebrews vi, and many were "renewed again to repentance." *Sunday*, 13, while the sacrament was administering at the house of a person that was sick in Kingswood, a woman, who had been before much tempted of the devil, sunk down as dead. One could not perceive by any motion of her breast, that she breathed; and her pulse was hardly discernible. A strange sort of dissimulation this! I would wish those who think it so, only to stop their own breath one hour, and I will then subscribe to their opinion.

Mon. 14.—I began expounding the Scriptures in order, at the new room, at six in the morning; by which means many more attend the college prayers (which immediately follow) than ever before. In the afternoon I preached at Downing, four miles from Bristol, on, "God hath given unto us eternal life, and this life is in his Son:" And on *Tuesday*, 15, at Sison, five miles from Bristol, on "the blood" which "cleanseth us from all sin." After preaching I visited a young man, dangerously ill, who a day or two after cried out aloud, "Lord Jesus, thou knowest that I love thee! And I have thee, and will never let thee go:" and died immediately.

Thur. 17.—I preached at Kendalshire, six miles from Bristol, on "Whosoever is born of God doth not commit sin." *Sunday*, 20, my heart was enlarged at Kingswood, in declaring, "Ye are saved through faith." And the woman who had been so torn of the devil last week, was now made partaker of this salvation; being above measure filled with the love of God, and with all peace and joy in believing. *Mon.* 21.—I preached at Hannam, four miles from Bristol. In the evening I made a collection in our congregation for the relief of the poor, without

Lawfords's Gate; who having no work, (because of the severe frost,) and no assistance from the parish wherein they lived, were reduced to the last extremity. I made another collection on *Thursday;* and a third on *Sunday;* by which we were enabled to feed a hundred, sometimes a hundred and fifty, a day, of those whom we found to need it most.

Tues. 22.—I preached at Bridge Gate, six miles from Bristol: *Thursday*, 24, at Westerleigh, eight miles from thence. In the evening, at the new room, I expounded Exodus xiv. And we found that God's arm is not shortened, and rejoiced before him with reverence. I was a little surprised, in going out of the room, at one who catched hold of me, and said abruptly, "I must speak with you and will. I have sinned against light and against love. I have sinned beyond forgiveness. I have been cursing you in my heart, and blaspheming God ever since I came here. I am damned; I know it; I feel it; I am in hell; I have hell in my heart." I desired two or three, who had confidence in God, to join in crying to him on her behalf. Immediately that horrid dread was taken away, and she began to see some dawnings of hope.

Fri. 25.—Another was with me, who after having tasted the heavenly gift, was fallen into the depth of despair. But it was not long before God heard the prayer, and restored to her the light of his countenance. One came to me in the evening, to know if a man could not be saved without the faith of assurance. I answered, "1. I cannot approve of your terms, because they are not scriptural. I find no such phrase as either 'faith of assurance' or 'faith of adherence' in the Bible. Besides, you speak as if there were two faiths in one Lord. Whereas, St. Paul tells us, there is but one faith in one Lord. 2. By 'Ye are saved by faith,' I understand, ye are saved from your inward and outward sins. 3. I never yet knew one soul thus saved without what you call 'the faith of assurance;' I mean a sure confidence, that, by the merits of Christ, he was reconciled to the favour of God."

Sat. 26.—I was strongly convinced, that if we asked of God, he would give light to all those that were in darkness. About noon we had a proof of it: one that was weary and heavy laden, upon prayer made for her, soon finding rest to her soul. In the afternoon we had a second proof,—another mourner being speedily comforted. M——y D——n was a third, who about five o'clock began again to rejoice in God her Saviour: as did M——y H——y, about the same hour, after a long night of doubts and fears. *Thur.* 31.—I went to one in Kingswood who was dangerously ill; as was supposed, past recovery. But she was strong in the Lord, longing to be dissolved and to be with Christ. Some of her words, were, "I was long striving to come to my Saviour, and I then thought he was afar off; but now I know he was nigh me all that time: I know his arms were round me; for his arms are like the rainbow, they go round heaven and earth."

I had now determined, if it should please God, to spend some time in Bristol. But quite contrary to my expectation, I was called away, in a manner I could not resist. A young man, who had no thoughts of religion, had come to Bristol, a few months before. One of his acquaintance brought him to me; he approved of what he heard, and for a while behaved well; but soon after, his seriousness wore off; he

returned to London, and fell in with his old acquaintance: by some of these he was induced to commit a robbery on the highway; for which he was apprehended, tried, and condemned. He had now a strong desire to speak with me; and some of his words (in a letter to his friend) were, "I adjure him, by the living God, that he come and see me before I go hence."

Fri. Feb. 1.—I set out, and on *Sunday*, 3, declared the grace of God at Newbury, from those words of the prophet, "I will heal their backsliding, I will love them freely." And though the church was full of (chiefly) genteel, well-dressed people, they behaved as if they knew God was there. *Mon.* 4.—I came to Reading, and met with a few still hungering and thirsting after righteousness. A few more I found at Windsor in the evening. The next afternoon I reached London. *Wed.* 6.—I went to the poor young man who lay under sentence of death. Of a truth God has begun a good work in his soul. O may it be brought to perfection! I think it was the next time I was there, that the ordinary of Newgate came to me, and with much vehemence told me, he was sorry I should turn Dissenter from the Church of England. I told him, if it was so, I did not know it: at which he seemed a little surprised; and offered at something by way of proof, but which needed not a reply.

Our twentieth Article defines a true church, "a congregation of faithful people, wherein the true word of God is preached, and the sacraments duly administered." According to this account, the Church of England is that body of faithful people, (or holy believers,) in England, among whom the pure word of God is preached, and the sacraments duly administered. Who then are the worst Dissenters from this Church? 1. Unholy men of all kinds; swearers, Sabbath breakers, drunkards, fighters, whoremongers, liars, revilers, evil speakers; the passionate, the gay, the lovers of money, the lovers of dress, or of praise, the lovers of pleasure more than lovers of God: all these are Dissenters of the highest sort, continually striking at the root of the Church; and themselves belonging in truth to no Church, but to the synagogue of Satan. 2. Men unsound in the faith; those who deny the Scriptures of truth; those who deny the Lord that bought them; those who deny justification by faith alone, or the present salvation which is by faith; these also are Dissenters of a very high kind: for they likewise strike at the foundation; and were their principles universally to obtain, there could be no true Church upon earth: Lastly, those who unduly administer the sacraments; who (to instance but in one point) administer the Lord's Supper to such as have neither the power nor the form of godliness. These, too, are gross Dissenters from the Church of England, and should not cast the first stone at others.

Tues. 12.—The young man who was to die the next day, gave me a paper, part of which was as follows:—

"As I am to answer to the God of justice and truth, before whom I am to appear naked to-morrow, I came to Bristol with a design to go abroad, either as a surgeon or in any other capacity that was suiting. It was there that I unfortunately saw Mr. Ramsey. He told me, after one or two interviews, that he was in the service of Mr. John Wesley; and that he would introduce me to him, which he did. I cannot but say, I was always fond of the doctrine that I heard from him; however,

unhappily I consented with Mr. Ramsey, and I believe between us we might take more than thirty pounds out of the money collected for building the school in Kingswood. I acknowledge the justice of God in overtaking me for my sacrilege, in taking that money which was devoted to God. But he, I trust, has forgiven me this and all my sins, washing them away in the blood of the Lamb.

"*Feb.* 12, 1739–40. GWILLAM SNOWDE."

I knew not in the morning whether to rejoice or grieve, when they informed me he was reprieved for six weeks; and afterward, that he was ordered for transportation. But known unto God are all his works!

Wed. 20.—I explained at Deptford the nature of Christian faith and salvation. Many seemed to receive the word with joy. Others complained, "Thou bringest strange things to our ears;" though some of them had not patience to hear what this new doctrine was.

Thur. 21.—I had a long conference with those whom I esteem very highly in love. But I could not yet understand them on one point,—Christian openness and plainness of speech. They pleaded for such a reservedness and closeness of conversation as I could in no wise reconcile with St. Paul's direction, "By manifestation of the truth" to commend "ourselves to every man's conscience in the sight of God." Yet I scarce knew what to think, considering they had the practice of their whole Church on their side: till I opened my Testament on these words, "What is that to thee? Follow thou me."

Tues. 26.—Complaint was made again, (as indeed had been done before, and that not once or twice only,) that many of our brethren, not content with leaving off the ordinances of God themselves, were continually troubling those that did not, and disputing with them, whether they would or no. The same complaint was made the next night also, at the meeting of the society. I then plainly set before them the things they had done, expostulated the case with them, and earnestly besought them not to trouble or perplex the minds of their brethren any more; but at least to excuse those who still waited for God in the ways of his own appointment.

Sat. March 1.—Many that were in heaviness being met together, we cried to God to comfort their souls. One of these soon found that God heareth the prayer. She had before been under the physician's hands; her relations taking it for granted she was "beside herself." But the Great Physician alone knew how to heal her sickness. *Mon.* 3.—I rode by Windsor to Reading, where I had left two or three full of peace and love. But I now found some from London had been here, grievously troubling these souls also; labouring to persuade them, 1. That they had no faith at all, because they sometimes felt doubt or fear. And, 2. That they ought to be still; not to go to church, not to communicate, not to search the Scriptures: "Because," say they, "you cannot do any of these things without trusting in them." After confirming their souls we left Reading, and on *Wednesday*, 5, came to Bristol. It was easy to observe here, in how different a manner God works now, from what he did last spring. He then poured along like a rapid flood, overwhelming all before him. Whereas now,

> He deigns his influence to infuse,
> Secret, refreshing as the silent dews.

Convictions sink deeper and deeper. Love and joy are more calm, even, and steady. And God, in many, is laying the axe to the root of the tree, who can have no rest in their spirits till they are fully renewed in the image of God, in righteousness and true holiness.

Wed. 12.—I found a little time (having been much importuned) to spend with the soldier in Bridewell, who was under sentence of death. This I continued to do once a day; whereby there was also an opportunity of declaring the Gospel of peace to several desolate ones that were confined in the same place. *Tues.* 18.—In the evening, just after I had explained, as they came in course, those comfortable words of God to St. Paul, "Be not afraid; but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city,"—a person spoke aloud in the middle of the room, "Sir, I am come to give you notice, that, at the next quarter sessions, you will be prosecuted for holding a seditious conventicle."

Tues. 25.—The morning exposition began at five, as I hope it will always for the time to come. *Thursday*, 27, I had an interview with Joseph Chandler, a young Quaker, who had sometimes spoke in their meeting, with whom I had never exchanged a word before; as indeed I knew him not either by face or name. But some had been at the pains of carrying him, as from me, a formal challenge to dispute; and had afterward told him that I had declared, in the open society, I challenged Joseph Chandler to dispute; and he promised to come, but broke his word. Joseph immediately sent to know, from my own mouth, if these things were so. If those who probably count themselves better Christians, had but done like this honest Quaker, how many idle tales, which they now potently believe, would, like this, have vanished into air! *Fri.* 28.—From these words, "Then was Jesus led by the Spirit into the wilderness to be tempted of the devil," I took occasion to describe that wilderness state, that state of doubts, and fears, and strong temptation, which so many go through, though in different degrees, after they have received remission of sins.

Sat. 29.—I spent another hour with one I had twice conversed with before; and with much the same effect. He asked wherein the doctrine I preached differed from the doctrine preached by other ministers of the Church. I told him, "I hope not at all from that which is preached by many other ministers. But from that which is preached by some, it differs thus: I preach the doctrine of the Church, and they do not." After he had long and zealously laboured to prove, that all ministers preached as I did, and there was no difference of doctrine at all; I was obliged to leave him abruptly; and should indeed have feared, that my time had been spent to small purpose, but for one piece of history which I then learned, viz. that he had gone to the bishop, before his lordship left Bristol, and informed him that I said in the public congregation, I had had a conference with the bishop and twelve clergymen, and had put them all to silence. Was his lordship so informed? And could he believe even this? O Joseph Chandler, Joseph Chandler!

I think it was about this time that the soldier was executed. For some time I had visited him every day. But when the love of God was shed abroad in his heart, I told him, "Do not expect to see me any more. He who has now begun a good work in your soul, will, I

doubt not, preserve you to the end. But I believe Satan will separate us for a season." Accordingly, the next day, I was informed that the commanding officer had given strict orders, neither Mr. Wesley, nor any of his people, should be admitted; for they were all Atheists. But did that man die like an Atheist? Let my last end be like his!

Tues. April 1.—While I was expounding the former part of the twenty-third chapter of the Acts, (how wonderfully suited to the occasion! though not by my choice,) the floods began to lift up their voice. Some or other of the children of Belial had laboured to disturb us several nights before: but now it seemed as if all the host of the aliens were come together with one consent. Not only the court and the alleys, but all the street, upward and downward, was filled with people, shouting, cursing, and swearing, and ready to swallow the ground with fierceness and rage. The mayor sent order, that they should disperse. But they set him at nought. The chief constable came next in person, who was, till then, sufficiently prejudiced against us. But they insulted him also in so gross a manner, as, I believe, fully opened his eyes. At length the mayor sent several of his officers, who took the ringleaders into custody, and did not go till all the rest were dispersed. Surely he hath been to us "the minister of God for good."

Wed. 2.—The rioters were brought up to the court, the quarter sessions being held that day. They began to excuse themselves by saying many things of me. But the mayor cut them all short, saying, "What Mr. Wesley is, is nothing to you. I will keep the peace: I will have no rioting in this city." Calling at Newgate in the afternoon, I was informed that the poor wretches under sentence of death were earnestly desirous to speak with me; but that it could not be; Alderman Beecher having just then sent an express order that they should not. I cite Alderman Beecher to answer for these souls at the judgment seat of Christ.

Thur. 3.—I went into the room, weak and faint. The scripture that came in course, was, "After the way which they call heresy, so worship I the God of my fathers." I know not, whether God hath been so with us from the beginning hitherto: he proclaimed, as it were, a general deliverance to the captives. The chains fell off: they arose and followed him. The cries of desire, joy, and love, were on every side. Fear, sorrow, and doubt, fled away. Verily thou hast "sent a gracious rain upon thine inheritance, and refreshed it when it was weary." On Good Friday I was much comforted by Mr. T——'s sermon at All Saints, which was according to the truth of the Gospel; as well as by the affectionate seriousness wherewith he delivered the holy bread to a very large congregation. May the good Lord fill him with all the life of love, and with all "spiritual blessings in Christ Jesus." At five, preaching on John xix, 34, "A soldier pierced his side, and there came forth blood and water;" I was enabled to speak strong words, both concerning the atoning blood, and the living sanctifying water. Many were deeply convinced of their want of both; and others filled with strong consolation.

Mon. 7.—At the pressing instance of Howel Harris, I again set out for Wales. In the evening I preached "repentance and remission of sins," at Lanvachas, three miles from the New Passage. *Tuesday*, 8,

I preached at Pont-y-Pool, on, "By grace ye are saved, through faith:" and in the evening at Lanhithel, three miles from thence, on, "I know that in me dwelleth no good thing." *Wed.* 9.—After reading prayers in Lanhithel church, I preached on those words, "I will heal their backsliding, I will love them freely." In the afternoon Howel Harris told me how earnestly many had laboured to prejudice him against me; especially those who had gleaned up all the idle stories at Bristol, and retailed them in their own country. And yet these are good Christians! These whisperers, tale bearers, back biters, evil speakers! Just such Christians as murderers or adulterers. "Except ye repent ye shall all likewise perish." In the evening I expounded, at Cardiff, the story of the Pharisee and Publican. The next day, *Thursday*, 10, after preaching thrice, I rode to Watford, five miles from Cardiff, where a few of us joined together in prayer, and in provoking one another to love and to good works.

Fri. 11.—I preached in Lantarnum church, on, "By grace ye are saved, through faith." In the afternoon I preached at Penreul, near Pont-y-Pool. A few were cut to the heart, particularly Mrs. A——d, who had some time before given me up for a Papist; Mr. E——s, the curate, having averred me to be such, upon his personal knowledge, at her house in Pont-y-Pool. I afterward called, "O ye dry bones, hear the word of the Lord:" and there was a shaking indeed. Three or four came to me in such mourning as I had scarcely seen; as did a poor drunkard, between eleven and twelve, who was convinced by the word spoken on Tuesday.

Sat. 12.—After preaching at Lanvachas in the way, in the afternoon I came to Bristol, and heard the melancholy news, that ——, one of the chief of those who came to make the disturbance on the 1st instant, had hanged himself. He was cut down, it seems, alive; but died in less than an hour. A second of them had been for some days in strong pain; and had many times sent to desire our prayers. A third came to me himself, and confessed he was hired that night, and made drunk on purpose; but when he came to the door, he knew not what was the matter, he could not stir, nor open his mouth.

Mon. 14.—I was explaining the "liberty" we have "to enter into the holiest by the blood of Jesus," when one cried out, as in an agony, "Thou art a hypocrite, a devil, an enemy to the Church. This is false doctrine. It is not the doctrine of the Church. It is damnable doctrine. It is the doctrine of devils." I did not perceive that any were hurt thereby; but rather strengthened, by having such an opportunity of confirming their love toward him, and returning good for evil.

Tues. 15.—I received the following note:—

"Sir,—This is to let you understand, that the man which made the noise last night is named John Beon. He now goes by the name of John Darsy. He is a Romish priest. We have people enough here in Bristol that know him."

Sat. 19.—I received a letter from Mr. Simpson, and another from Mr. William Oxlee, informing me that our poor brethren in Fetter-lane were again in great confusion; and earnestly desiring that, if it were possible, I would come to London without delay. *Mon.* 21.—I set out, and the next evening reached London. *Wednesday*, 23, I went

to Mr. Simpson. He told me, all the confusion was owing to my brother, who would preach up the ordinances: "Whereas believers," said he, "are not subject to ordinances; and unbelievers having nothing to do with them: they ought to be still; otherwise, they will be unbelievers all the days of their life."

After a fruitless dispute of about two hours, I returned home with a heavy heart. Mr. Molther was taken ill this day. I believe it was the hand of God that was upon him. In the evening our society met; but cold, weary, heartless, dead. I found nothing of brotherly love among them now; but a harsh, dry, heavy, stupid spirit. For two hours they looked one at another, when they looked up at all, as if one half of them was afraid of the other; yea, as if a voice were sounding in their ears, "Take ye heed every one of his neighbour: trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders." I think not so few as thirty persons spoke to me in these two days, who had been strongly solicited, 1. To deny what God had done for their souls; to own they never had living faith. 2. To be still till they had it; to leave off all the means of grace; not to go to church; not to communicate; not to search the Scripture; not to use private prayer; at least, not so much, or not vocally, or not at any stated times.

Fri. 25.—My brother and I went to Mr. Molther again, and spent two hours in conversation with him. He now also explicitly affirmed, 1. That there are *no degrees* in faith; that none has any faith who has ever any doubt or fear; and that none is justified till he has a clean heart, with the perpetual indwelling of Christ, and of the Holy Ghost: and 2. That every one who has not this, ought, till he has it, to be *still:* that is, as he explained it, not to use the ordinances, or means of grace, so called. He also expressly asserted, 1. That to those who have a clean heart, the ordinances are not matter of duty. They are not commanded to use them: they are free: they may use them, or they may not. 2. That those who have not a clean heart, ought not to use them; (particularly not to communicate;) because God neither commands nor designs they should; (commanding them to none, designing them only for believers;) and because they are not means of grace; there being no such thing as means of grace, but Christ only.

Ten or twelve persons spoke to me this day also, and many more the day following, who had been greatly troubled by this new gospel, and thrown into the utmost heaviness; and, indeed, wherever I went, I found more and more proofs of the grievous confusion it had occasioned; many coming to me day by day, who were once full of peace and love; but were now again plunged into doubts and fears, and driven even to their wit's end. I was now utterly at a loss what course to take; finding no rest for the sole of my foot. These "vain janglings" pursued me wherever I went, and were always sounding in my ears.—*Wednesday*, 30, I went to my friend, (that was!) Mr. St——, at Islington. But he also immediately entered upon the subject, telling me, now he was fully assured, that no one has any degree of faith till he is perfect as God is perfect. I asked, "Have *you* then *no degree* of faith?" He said, "No; for I have not a clean heart." I turned and asked his servant, "Esther, have you a clean heart?" She said,

"No; my heart is desperately wicked: but I have no doubt or fear. I know my Saviour loves me; and I love him: I feel it every moment." I then plainly told her master, "Here is an end of your reasoning. This is the state, the existence of which you deny."

Thence I went to the little society here, which had stood untainted from the beginning. But the plague was now spread to them also. One of them, who had been long full of joy in believing, now denied she had any faith at all; and said, till she had, she would communicate no more. Another, who said, she had the "faith that overcometh the world," added, she had not communicated for some weeks; and it was all one to her whether she did or no; for a believer was not subject to ordinances. In the evening, one of the first things started at Fetter-lane was, the question concerning the ordinances. But I entreated we might not be always disputing; but rather give ourselves unto prayer. I endeavoured all this time, both by explaining in public those scriptures which had been misunderstood, and by private conversation, to bring back those who had been led out of the way; and having now delivered my own soul, on *Friday*, May 2, I left London; and lying at Hungerford that night, the next evening came to Bristol.

Sun. 4.—I preached in the morning at the school, and in the after noon at Rose Green, on, "I determined not to know any thing among you, save Jesus Christ, and him crucified." *Mon.* 5.—I expounded those words, "I write unto you, little children, because your sins are forgiven you:" and described the state of those who have forgiveness of sins, but have not yet a clean heart. *Wed.* 7.—I prayed with a poor helpless sinner, who had been "all his lifetime subject to bondage." But our Lord now proclaimed deliverance to the captive, and he rejoiced with joy unspeakable. All the next day his mouth was filled with praise, and on *Friday* he fell asleep. *Thur.* 8.—I was greatly refreshed by conversing with several, who were indeed as little children, not artful, not wise in their own eyes, not doting on controversy and "strife of words," but truly "determined to know nothing save Jesus Christ, and him crucified."

Fri. 9.—I was a little surprised at some, who were buffeted of Satan in an unusual manner, by such a spirit of laughter as they could in no wise resist, though it was pain and grief unto them. I could scarce have believed the account they gave me, had I not known the same thing ten or eleven years ago. Part of Sunday my brother and I then used to spend in walking in the meadows and singing psalms. But one day, just as we were beginning to sing, he burst out into a loud laughter. I asked him, if he was distracted; and began to be very angry, and presently after to laugh as loud as he. Nor could we possibly refrain, though we were ready to tear ourselves in pieces, but we were forced to go home without singing another line.

Tues. 13.—In the evening I went to Upton, a little town five or six miles from Bristol, and offered to all those who had ears to hear, "repentance and remission of sins." The devil knew his kingdom shook, and therefore stirred up his servants to ring bells, and make all the noise they could. But my voice prevailed, so that most of those that were present heard "the word which is able to save their souls."

Wed. 14.—I visited one of our colliers, who was ill of the small pox.

His soul was full of peace, and a day or two after, returned to God that gave it.

Sat. 17.—I found more and more undeniable proofs, that the Christian state is a continual warfare; and that we have need every moment to "watch and pray, lest we enter into temptation." Outward trials indeed were now removed, and peace was in all our borders. But so much the more did inward trials abound; and "if one member suffered, all the members suffered with it." So strange a sympathy did I never observe before: whatever considerable temptation fell on any one, unaccountably spreading itself to the rest, so that exceeding few were able to escape it. *Sun.* 18.—I endeavoured to explain those important words of St. Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as if some strange thing happened unto you." Μη ξενιζεσθε τη εν ὑμιν πυρωσει προς πειρασμον ὑμιν γινομενη: Literally, "Marvel not at the burning in you which is for your trial."

Wed. 21.—In the evening such a spirit of laughter was among us, that many were much offended. But the attention of all was fixed on poor L——a S——, whom we all knew to be no dissembler. One so violently and variously torn of the evil one did I never see before. Sometimes she laughed till almost strangled; then broke out into cursing and blaspheming; then stamped and struggled with incredible strength, so that four or five could scarce hold her: then cried out, "O eternity, eternity! O that I had no soul! O that I had never been born!" At last she faintly called on Christ to help her. And the violence of her pangs ceased.

Most of our brethren and sisters were now fully convinced, that those who were under this strange temptation could not help it. Only E—th B—— and Anne H——n were of another mind; being still sure, any one might help laughing if she would. This they declared to many on *Thursday;* but on *Friday*, 23, God suffered Satan to teach them better. Both of them were suddenly seized in the same manner as the rest, and laughed whether they would or no, almost without ceasing. Thus they continued for two days, a spectacle to all; and were then, upon prayer made for them, delivered in a moment. *Mon.* 26.—S——a Ha——g, after she had calmly rejoiced several days, in the midst of violent pain, found at once a return of ease, and health, and strength; and arose and went to her common business.

Sun. June 1.—I explained "the rest which remaineth for the people of God," in the morning at Kingswood school, and in the evening at Rose Green, to six or seven thousand people. I afterward exhorted our society, (the time being come that I was to leave them for a season,) to "pray always," that they might not faint in their minds, though they were "wrestling not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places." *Mon.* 2.—I left Bristol, and rode by Avon and Malmsbury (where I preached in the evening) to Oxford. Two or three even here had not yet been persuaded to cast away their confidence: one of whom was still full of her first love, which she had received at the Lord's table.

Thur. 5.—I came to London; where, finding a general temptation prevail, of leaving off good works, in order to an increase of faith, I began on *Friday*, 6. to expound the Epistle of St. James, the great

antidote against this poison. I then went to Mr. S—— once again, to try if we could yet come to any agreement: but O, what an interview was there! He seriously told me he was going to sell his living; only the purchaser did not seem quite willing to come up to his price. He would fain have proved to me the lawfulness of doing this; and in order thereto he averred roundly, 1. That no honest man can officiate as a minister in the Church of England. 2. That no man can, with a good conscience, join in the prayers of the Church; "because," said he "they are all full of horrid lies."

Mon. 9.—A woman came to me from Deptford, sent (as she said) from God. I gave her the hearing: and she spoke great words and true. But I remembered, "Judge nothing before the time." *Wed.* 11.—I went with Mr. Ingham to Islington, purposely to talk with Mr. Molther. But they said, he was so ill, he could not be spoken to. In the evening I went to Fetter-lane, and plainly told our poor, confused, shattered society, wherein they had erred from the faith. It was as I feared: they could not receive my saying. However, I am clear from the blood of these men. *Fri.* 13.—A great part of our society joined with us in prayer, and kept, I trust, an acceptable fast unto the Lord.

Wed. 18.—My brother set out for Bristol. At six I preached in Mary-le-bone Fields, (much against my will, but I believed it was the will of God,) "repentance and remission of sins." All were quiet, and the far greater part of the hearers seemed deeply attentive. Thence I went to our own society of Fetter-lane: before whom Mr. Ingham (being to leave London on the morrow) bore a noble testimony for the ordinances of God, and the reality of weak faith. But the short answer was, "You are blind, and speak of the things you know not." *Thur.* 19.—We discovered another snare of the devil. The woman of Deptford had spoke plain to Mr. Humphreys, ordering him not to preach, to leave off doing good, and, in a word, to be still. We talked largely with her, and she was humbled in the dust, under a deep sense of the advantage Satan had gained over her.

In the evening Mr. Acourt complained, that Mr. Nowers had hindered his going into our society. Mr. Nowers answered, "It was by Mr. C. Wesley's order." "What," said Mr. Acourt, "do you refuse admitting a person into your society, only because he differs from you in opinion?" I answered, "No; but what opinion do you mean?" He said, "That of election. I hold, a certain number is elected from eternity. And these must and shall be saved. And the rest of mankind must and shall be damned. And many of your society hold the same." I replied, "I never asked whether they hold it or no. Only let them not trouble others by disputing about it." He said, "Nay, but I will dispute about it." "What, wherever you come?" "Yes, wherever I come." "Why then would you come among us, who you know are of another mind?" "Because you are all wrong, and I am resolved to set you all right." "I fear your coming with this view, would neither profit you nor us." He concluded, "Then I will go and tell all the world, that you and your brother are false prophets. And I tell you, in one fortnight, you will all be in confusion."

Fri. 20.—I mentioned this to our society, and, without entering into the controversy, besought all of them who were weak in the faith, not

to "receive one another to doubtful disputations;" but simply to follow after holiness, and the things that make for peace. *Sun.* 22.—Finding there was no time to delay, without utterly destroying the cause of God, I began to execute what I had long designed,—to strike at the root of the grand delusion. Accordingly, from those words of Jeremiah, "Stand ye in the way, ask for the old paths," I took occasion to give a plain account, both of the work which God had begun among us, and of the manner wherein the enemy had sown his tares among the good seed, to this effect:—

"After we had wandered many years in the *new path*, of salvation by *faith and works;* about two years ago it pleased God to show us the *old way*, of salvation by *faith only*. And many soon tasted of this salvation, 'being justified freely, having peace with God, rejoicing in hope of the glory of God,' and having his 'love shed abroad in their hearts.' These now ran the way of his commandments: they performed all their duty to God and man. They walked in all the ordinances of the Lord; and through these means which he had appointed for that end, received daily grace to help in time of need, and went on from faith to faith.

"But, eight or nine months ago, certain men arose, speaking contrary to the doctrines we had received. They affirmed that we were all in a wrong way still; that we had no faith at all; that faith admits of no degrees, and consequently weak faith is no faith; that none is justified till he has a clean heart, and is incapable of any doubt or fear.

"They affirmed also, that there is no commandment in the New Testament, but 'to believe;' that no other duty lies upon us; and that when a man does believe, he is not bound or obliged to do any thing which is commanded there: in particular, that he is not subject to ordinances, that is, (as they explained it,) is not bound or obliged to pray, to communicate, to read or hear the Scriptures; but may or may not use any of these things, (being in no bondage,) according as he finds his heart free to it.

"They further affirmed, that a believer cannot use any of these as a means of grace; that indeed there is no such thing as any means of grace, this expression having no foundation in Scripture; and that an unbeliever, or one who has not a clean heart, ought not to use them at all; ought not to pray, or search the Scriptures, or communicate, but to 'be still,' that is, leave off these 'works of the law;' and then he will surely receive faith, which, till he is still, he cannot have. All these assertions I propose to consider. The first was, that weak faith is no faith.

"By weak faith I understand, 1. That which is mixed with fear, particularly of not enduring to the end. 2. That which is mixed with doubt, whether we have not deceived ourselves, and whether our sins be indeed forgiven. 3. That which has not yet purified the heart fully, not from all its idols. And thus weak I find the faith of almost all believers to be, within a short time after they have first peace with God.

"Yet that weak faith is faith appears, 1. From St. Paul, 'Him that is weak in faith, receive.' 2. From St John, speaking of believers who were little children, as well as of young men and fathers. 3. From our Lord's own words, 'Why are ye fearful, O ye of little faith? O thou of little faith, wherefore didst thou doubt?—I have prayed for thee, (Peter,) that thy faith fail thee not.' Therefore he then had faith. Yet so weak was that faith, that not only doubt and fear, but gross sin in the same night prevailed over him. Nevertheless he was 'clean, by the word' Christ had 'spoken to him;' that is, justified; though it is plain he had not a clean heart. Therefore, there are degrees in faith; and weak faith may yet be true faith."

Mon. 23.—I considered the second assertion, that there is but one commandment in the New Testament, viz. "to believe:" That no

other duty lies upon us, and that a believer is not obliged to do any thing as commanded.

"How gross, palpable a contradiction is this, to the whole tenor of the New Testament! every part of which is full of commandments, from St. Matthew to the Revelation! But it is enough to observe, 1. That this bold affirmation is shamelessly contrary to our Lord's own words, 'Whosoever shall break one of the least of these commandments, shall be called the least in the kingdom of heaven:' for nothing can be more evident, than that he here speaks of more than one, of several commandments, which every soul, believer or not, is obliged to keep as commanded. 2. That this whole scheme is overturned from top to bottom, by that other sentence of our Lord, 'When ye have done all that is commanded you, say, We have done no more than it was our duty to do.' 3. That although to do what God commands us is a believer's privilege, that does not affect the question. He does it nevertheless, as his bounden duty, and as a command of God. 4. That this is the surest evidence of his believing, according to our Lord's own words, 'If ye love me, (which cannot be unless ye believe,) keep my commandments.' 5. That to desire to do what God commands, but not as a command, is to affect, not freedom, but independency. Such independency as St. Paul had not; for though the Son had made him free, yet was he not without law to God, but under the law to Christ: Such as the holy angels have not; for they fulfil his commandments, and hearken to the voice of his words: Yea, such as Christ himself had not; for 'as the Father' had given him 'commandment,' so he 'spake.'"

Tues. 24.—The substance of my exposition in the morning, on "Why yet are ye subject to ordinances?" was,

"From hence it has been inferred, that Christians are not subject to the ordinances of Christ; that believers need not, and unbelievers may not, use them; that these are not obliged, and those are not permitted, so to do; that these do not sin when they abstain from them; but those do sin when they do not abstain. But with how little reason this has been inferred, will sufficiently appear to all who consider,

"1. That the ordinances here spoken of by St. Paul are evidently Jewish ordinances; such as, 'Touch not, taste not, handle not;' and those mentioned a few verses before, concerning meats and drinks, and new moons, and sabbaths. 2. That, consequently, this has no reference to the ordinances of Christ; such as, prayer, communicating, and searching the Scriptures. 3. That Christ himself spake, that 'men' ought 'always to pray;' and commands, 'not to forsake the assembling ourselves together;' to search the Scriptures, and to eat bread and drink wine, in remembrance of him. 4. That the commands of Christ oblige all who are called by his name, whether (in strictness) believers or unbelievers; seeing 'whosoever breaketh the least of these commandments, shall be called least in the kingdom of heaven.'"

In the evening I preached on, "Cast not away your confidence, which hath great recompense of reward."

"Ye who have known and felt your sins forgiven, cast not away your confidence, 1. Though your joy should die away, your love wax cold, and your peace itself be roughly assaulted: Though, 2. You should find doubt or fear, or strong and uninterrupted temptation; yea, though, 3. You should find a body of sin still in you, and thrusting sore at you that you might fall.

"The first case may be only a fulfilling of your Lord's words, 'Yet a little while and ye shall not see me.' But he 'will come unto you again, and your hearts shall rejoice, and your joy no man taketh from you.'

"Your being in strong temptation, yea, though it should rise so high as to throw you into an agony, or to make you fear that God had forgotten you, is no more a proof that you are not a believer, than our Lord's agony, and his crying, 'My God, my God, why hast thou forsaken me?' was a proof that he was not the Son of God.

"Your finding sin remaining in you still, is no proof that you are not a believer. Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first, neither are 'all things' as yet 'become new.' But fear not, though you have an evil heart. Yet a little while, and you shall be endued with power from on high, whereby you may 'purify yourselves, even as He is pure;' and be 'holy, as He which hath called you is holy.'"

Wed. 25.—From those words, "All Scripture is given by inspiration of God," I took occasion to speak of the ordinances of God, as they are means of grace.

"Although this expression of our Church, 'means of grace,' be not found in Scripture; yet, if the sense of it undeniably is, to cavil at the term is a mere strife of words.

"But the sense of it is undeniably found in Scripture. For God hath in Scripture ordained prayer, reading or hearing, and the receiving the Lord's Supper, as the ordinary means of conveying his grace to man. And first, prayer. For thus saith the Lord, 'Ask, and it shall be given you. If any of you lack wisdom let him ask of God.' Here God plainly ordains prayer, as the means of receiving whatsoever grace we want, particularly that wisdom from above, which is the chief fruit of the grace of God.

"Here, likewise, God commands all to pray, who desire to receive any grace from him. Here is no restriction as to believers or unbelievers; but, least of all, as to unbelievers: for such, doubtless, were most of those to whom he said, 'Ask, and it shall be given you.'

"We know, indeed, that the prayer of an unbeliever is full of sin. Yet let him remember that which is written of one who could not then believe, for he had not so much as heard the Gospel, 'Cornelius, thy prayers and thine alms are come up for a memorial before God.'"

Thur. 26.—I showed, concerning the Holy Scriptures, 1. That to search (that is, read and hear) them, is a command of God. 2. That this command is given to all, believers or unbelievers. 3. That this is commanded or ordained as a means of grace, a means of conveying the grace of God to all, whether unbelievers (such as those to whom he first gave this command, and those to whom faith cometh by hearing) or believers, who by experience know, that "all Scripture is profitable," or a means to this end, "that the man of God may be perfect, throughly furnished to all good works." *Fri.* 27.—I preached on, "Do this in remembrance of me."

"In the ancient Church, every one who was baptized communicated daily. So in the Acts we read, they 'all continued daily in the breaking of bread, and in prayer.'

"But in latter times, many have affirmed, that the Lord's Supper is not a converting, but a confirming ordinance.

"And among us it has been diligently taught, that none but those who are converted, who have received the Holy Ghost, who are believers in the full sense, ought to communicate.

"But experience shows the gross falsehood of that assertion, that the Lord's Supper is not a converting ordinance. Ye are the witnesses For many now present know, the very beginning of your conversion to

God (perhaps, in some, the first deep conviction) was wrought at the Lord's Supper. Now, one single instance of this kind overthrows the whole assertion.

"The falsehood of the other assertion appears both from Scripture precept and example. Our Lord commanded those very men who were then unconverted, who had not yet received the Holy Ghost, who (in the full sense of the word) were not believers, to do this 'in remembrance of' him. Here the precept is clear. And to these he delivered the elements with his own hands. Here is example equally indisputable."

Sat. 28.—I showed at large, 1. That the Lord's Supper was ordained by God, to be a means of conveying to men either preventing, or justifying, or sanctifying grace, according to their several necessities. 2. That the persons for whom it was ordained, are all those who know and feel that they want the grace of God, either to restrain them from sin, or to show their sins forgiven, or to renew their souls in the image of God. 3. That inasmuch as we come to his table, not to give him any thing, but to receive whatsoever he sees best for us, there is no previous preparation indispensably necessary, but a desire to receive whatsoever he pleases to give. And, 4. That no fitness is required at the time of communicating, but a sense of our state, of our utter sinfulness and helplessness; every one who knows he is fit for hell, being just fit to come to Christ, in this as well as all other ways of his ap pointment.

Sun. 29.—I preached in the morning at Moorfields, and in the evening at Kennington, on Titus iii, 8, and endeavoured at both places to explain and enforce the Apostle's direction, that those "who have believed, be careful to maintain good works." The works I particularly mentioned were, praying, communicating, searching the Scriptures; feeding the hungry, clothing the naked, assisting the stranger, and visiting or relieving those that are sick or in prison. Several of our brethren, of Fetter-lane, being met in the evening, Mr. Simpson told them I had been preaching up the works of the Law; "which," added Mr. V——, "we believers are no more bound to obey, than the subjects of the king of England are bound to obey the laws of the king of France."

Wed. July 2.—I went to the society; but I found their hearts were quite estranged. *Friday*, 4.—I met a little handful of them, who still stand in the old paths; but how long they may stand God knoweth the rest being continually pressing upon them. *Wednesday*, 9.—I came to an explanation once more with them all together; but with no effect at all. *Tuesday*, 15.—We had yet another conference at large, but in vain; for all continued in their own opinions. *Wed.* 16.—One desired me to look into an old book, and give her my judgment of it: particularly of what was added at the latter end. This, I found, was, "The Mystic Divinity of Dionysius;" and several extracts nearly allied thereto, full of the same "super-essential darkness." I borrowed the book, and going in the evening to Fetter-lane, read one of those extracts, to this effect:—

"The Scriptures are good; prayer is good; communicating is good; relieving our neighbour is good; but to one who is not born of God, none of these is good, but all very evil. For him to read the Scriptures, or to pray, or to communicate, or to do any outward work, is deadly poison.

First, let him be born of God. Till then let him not do any of these things. For if he does he destroys himself."

After reading this twice or thrice over, as distinctly as I could, I asked, "My brethren, is this right, or is it wrong?" Mr. Bell answered immediately, "It is right; it is all right. It is the truth. To this we must all come, or we never can come to Christ." Mr. Bray said, "I believe our brother Bell did not hear what you read, or did not rightly understand." But Mr. Bell replied short, "Yes, I heard every word; and I understand it well. I say, it is the truth; it is the very truth; it is the inward truth." Many then laboured to prove, that my brother and I laid too much stress upon the ordinances. To put this matter beyond dispute, "I," said Mr. Bowes, "used the ordinances twenty years; yet I found not Christ. But I left them off only for a few weeks, and I found him then. And I am now as close united to him as my arm is to my body."

One asked, whether they would suffer Mr. Wesley to preach at Fetter-lane. After a short debate, it was answered, "No: this place is taken for the Germans." Some asked, whether the Germans had converted any soul in England: whether they had not done us much hurt, instead of good; raising a division of which we could see no end: and whether God did not many times use Mr. Wesley for the healing our divisions, when we were all in confusion. Several roundly replied, "Confusion! What do you mean? We were never in any confusion at all." I said, "Brother Edmonds, you ought not to say so; because I have your letters now in my hands." Mr. Edmonds replied, "That is not the first time I have put darkness for light, and light for darkness." We continued in useless debate till about eleven. I then gave them up to God.

Fri. 18.—A few of us joined with my mother in the great sacrifice of thanksgiving; and then consulted how to proceed with regard to our poor brethren of Fetter-lane: we all saw the thing was now come to a crisis, and were therefore unanimously agreed what to do.

Sun. 20.—At Mr. Seward's earnest request, I preached once more in Moorfields, on "the work of faith," and the "patience of hope," and "the labour of love." A zealous man was so kind as to free us from most of the noisy, careless hearers, (or spectators rather,) by reading, meanwhile, at a small distance, a chapter in the "Whole Duty of Man." I wish neither he nor they may ever read a worse book; though I can tell them of a better,—the Bible. In the evening, I went with Mr. Seward to the love-feast in Fetter-lane; at the conclusion of which, having said nothing till then, I read a paper, the substance whereof was as follows:—

"About nine months ago certain of you began to speak contrary to the doctrine we had till then received. The sum of what you asserted is this:—1. That there is no such thing as *weak faith:* that there is no justifying faith where there is ever any doubt or fear, or where there is not, in the full sense, a new, a clean heart. 2. That a man ought not to use those ordinances of God, which our Church terms 'means of grace,' before he has such a faith as excludes all doubt and fear, and implies a new, a clean heart.

"You have often affirmed, that to search the Scriptures, to pray, or to communicate, before we have this faith, is to seek salvation by works; and that till these works are laid aside no man can receive faith. I believe these assertions to be flatly contrary to the word of God. I have

warned you hereof again and again, and besought you to turn back to the Law and the Testimony. I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains, but that I should give you up to God. You that are of the same judgment, follow me."

I then, without saying any thing more, withdrew, as did eighteen or nineteen of the society.

Tues. 22.—Mr. Chapman, just come from Germany, gave me a letter from one of our (once) brethren there; wherein, after denying the gift of God, which he received in England, he advised my brother and me, no longer to take upon us to teach and instruct poor souls; but to deliver them up to the care of the Moravians, who alone were able to instruct them. "You," said he, "only instruct them in such errors, that they will be damned at last;" and added, "St. Peter justly describes you, who 'have eyes full of adultery, and cannot cease from sin;' and take upon you to guide unstable souls, and lead them in the way of damnation." *Wed.* 23.—Our little company met at the Foundery, instead of Fetter-lane. About twenty-five of our brethren God hath given us already, all of whom think and speak the same thing; seven or eight and forty likewise, of the fifty women that were in band, desired to cast in their lot with us.

Fri. Aug. 1.—I described that "rest" which "remaineth for the people of God." *Sunday*, 3.—At St. Luke's, our parish church, was such a sight as, I believe, was never seen there before: several hundred communicants, from whose very faces one might judge, that they indeed sought him that was crucified. *Mon.* 4.—I dined with one, who told me, in all simplicity, "Sir, I thought last week, there could be no such rest as you described; none in this world, wherein we should be so free as not to desire ease in pain. But God has taught me better. For on Friday and Saturday, when I was in the strongest pain, I never once had one moment's desire of ease; but only, that the will of God might be done."

In the evening many were gathered together at Long-lane, on purpose to make a disturbance; having procured a woman to begin, well known in those parts, as neither fearing God nor regarding man. The instant she broke out, I turned full upon her, and declared the love our Lord had for *her* soul. We then prayed that he would confirm the word of his grace. She was struck to the heart; and shame covered her face. From her I turned to the rest, who melted away like water, and were as men that had no strength. But surely some of them shall find who is their "rock and their strong salvation."

Sat. 9.—Instead of the letters I had lately received, I read a few of those formerly received from our poor brethren who have since then denied the work of God, and vilely cast away their shield. O who shall stand when the jealous God shall visit for these things? *Sun.* 10.—From Gal. vi, 3, I earnestly warned all who had tasted the grace of God, 1. Not to think they were justified, before they had a clear assurance that God had forgiven their sins; bringing in a calm peace, the love of God, and dominion over all sin. 2. Not to think themselves any thing after they had this; but to press forward for the prize of their high calling, even a clean heart, throughly renewed after the image of God, in righteousness and true holiness.

Mon. 11.—Forty or fifty of those who were seeking salvation desired leave to spend the night together, at the society room, in prayer and giving thanks. Before ten I left them, and lay down. But I could have no quiet rest, being quite uneasy in my sleep, as I found others were too, that were asleep in other parts of the house. Between two and three in the morning I was waked, and desired to come down stairs. I immediately heard such a confused noise, as if a number of men were all putting to the sword. It increased when I came into the room, and began to pray. One whom I particularly observed to be roaring aloud for pain was J—— W——, who had been always, till then, very sure that "none cried out but hypocrites:" so had Mrs. S—ms also. But she too now cried to God with a loud and bitter cry. It was not long before God heard from his holy place. He spake, and all our souls were comforted. He bruised Satan under our feet; and sorrow and sighing fled away.

Sat. 16.—I called on one, who, being at Long-lane, on Monday, the 4th instant, was exceeding angry at those that "pretended to be in fits," particularly at one who dropped down just by her. She was just going "to kick her out of the way," when she dropped down herself, and continued in violent agonies for an hour. Being afraid, when she came to herself, that her mother would judge of her as she herself had done of others, she resolved to hide it from her. But the moment she came into the house, she dropped down in as violent an agony as before. I left her weary and heavy laden, under a deep sense of the just judgment of God.

Sun. 17.—I enforced that necessary caution, "Let him that standeth take heed lest he fall." Let him that is full of joy and love, take heed lest he fall into pride; he that is in calm peace, lest he fall into desire; and he that is in heaviness through manifold temptations, lest he fall into anger or impatience. I afterward heard a sermon, setting forth the *duty of getting a good estate*, and *keeping a good reputation*. Is it possible to deny (supposing the Bible true) that such a preacher is a "blind leader of the blind?"

Tues. 19.—I was desired to go and pray with one who had sent for me several times before, lying in the new prison, under sentence of death, which was to be executed in a few days. I went; but the gaoler said, Mr. Wilson, the curate of the parish, had ordered I should not see him. *Wed.* 20.—I offered remission of sins to a small serious congregation near Deptford. Toward the end, a company of persons came in, dressed in habits fit for their work, and laboured greatly either to provoke or divert the attention of the hearers. But no man answering them a word, they were soon weary, and went away.

Thur. 21.—I was deeply considering those points wherein our German brethren affirm we err from the faith, and reflecting how much holier some of them were than me, or any people I had yet known. But I was cut short in the midst by those words of St. Paul, 1 Tim. v, 21, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality." *Fri.* 22.—I was desired to pray with an old hardened sinner, supposed to be at the point of death. He knew not me; nor ever had heard me preach. I spoke much

but he opened not his mouth. But no sooner did I name "the Saviour of sinners," than he burst out, "The Saviour of sinners indeed! I know it: for he has saved *me*. He told me so on Sunday morning. And he said, I should not die yet, till I had heard his children preach his Gospel, and had told my old companions in sin, that he is ready to save them too."

Sat. 23.—A gentlewoman (one Mrs. C——) desired to speak with me, and related a strange story:—On Saturday, the 16th instant, (as she informed me,) one Mrs. G., of Northampton, deeply convinced of sin, and therefore an abomination to her husband, was by him put into Bedlam. On Tuesday she slipped out of the gate with some other company; and after a while, not knowing whither to go, sat down at Mrs. C.'s door. Mrs. C., knowing nothing of her, advised her the next day to go to Bedlam again; and went with her, where she was then chained down, and treated in the usual manner.—This is the justice of men! A poor highwayman is hanged; and Mr. G. esteemed a very honest man!

Thur. 28.—I desired one who had seen affliction herself, to go and visit Mrs. G. in Bedlam, where it pleased God greatly to knit their hearts together, and with his comforts to refresh their souls. Disputes being now at an end, and all things quiet and calm, on *Monday*, September 1, I left London, and the next evening found my brother at Bristol, swiftly recovering from his fever. At seven, it pleased God to apply those words to the hearts of many backsliders, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together," Hos. xi, 8.

Wed. 3.—I met with one who, having been lifted up with the abundance of joy which God had given her, had fallen into such blasphemies and vain imaginations as are not common to men. In the afternoon I found another instance, nearly, I fear, of the same kind: one, who, after much of the love of God shed abroad in her heart, was become wise far above what is written, and set her *private revelations* (so called) on the self-same foot with the written word. She zealously maintained, 1. That Christ had died for angels as well as men. 2. That none of the angels kept their first estate; but all sinned, less or more. 3. That by the death of Christ three things were effected: one part of the fallen spirits were *elected*, and immediately confirmed in holiness and happiness, who are now the holy angels; another part of them, having more deeply sinned, were *reprobated*, who are now devils; and the third part, allowed a further trial; and in order thereto, sent down from heaven, and imprisoned in bodies of flesh and blood, who are now human souls.—In the evening I earnestly besought them all to keep clear of vain speculations, and seek only for the plain, practical "truth, which is after godliness."

Thur. 4.—A remarkable cause was tried: some time since, several men made a great disturbance during the evening sermon here, behaving rudely to the women, and striking the men who spake not to them. A constable standing by, pulled out his staff, and commanded them to keep the peace. Upon this one of them swore he would be revenged; and going immediately to a justice, made oath, that he (the constable)

had picked his pocket, who was accordingly bound over to the next sessions. At these, not only the same man, but two of his companions, swore the same thing. But there being eighteen or twenty witnesses on the other side, the jury easily saw through the whole proceeding, and without going out at all, or any demur, brought in the prisoner *not guilty*.

Fri. 5.—Our Lord brought home many of his banished ones. In the evening we cried mightily unto him, that brotherly love might continue and increase. And it was according to our faith.

Sat. 6.—I met the bands in Kingswood, and warned them, with all authority, to beware of being wise above that is written, and to desire to know nothing but Christ crucified. *Mon.* 8.—We set out early in the morning, and the next evening came to London. *Wednesday*, 10. —I visited one that was in violent pain, and consumed away with pining sickness; but in "every thing giving thanks," and greatly "rejoicing in hope of the glory of God." From her we went to another, dangerously ill of the small pox, but desiring neither life nor ease, but only the holy will of God. If these are unbelievers, (as some of the still brethren have lately told them,) I am content to be an unbeliever all my days.

Thur. 11:—I visited a poor woman, who, lying ill between her two sick children, without either physic, or food convenient for her, was mightily praising God her Saviour, and testifying, as often as she could speak, her desire to be dissolved and to be with Christ.

Sun. 14.—As I returned home in the evening, I had no sooner stepped out of the coach, than the mob, who were gathered in great numbers about my door, quite closed me in. I rejoiced and blessed God, knowing this was the time I had long been looking for; and immediately spake to those that were next me, of "righteousness, and judgment to come." At first not many heard, the noise round about us being exceeding great. But the silence spread further and further, till I had a quiet, attentive congregation: and when I left them, they all showed much love, and dismissed me with many blessings.

Tues. 16.—Many more, who came in among us as lions, in a short space became as lambs; the tears trickling apace down their cheeks, who at first most loudly contradicted and blasphemed. I wonder the devil has not wisdom enough to discern that he is destroying his own kingdom. I believe he has never yet, any one time, caused this open opposition to the truth of God, without losing one, or more, of his servants, who were found of God, while they sought him not.

Wed. 17.—A poor woman gave me an account of what, I think, ought never to be forgotten. It was four years, she said, since her son, Peter Shaw, then nineteen or twenty years old, by hearing a sermon of Mr. Wh——y's, fell into great uneasiness. She thought he was ill, and would have sent for a physician; but he said, "No, no. Send for Mr. Wh——." He was sent for, and came; and after asking her a few questions, told her, "The boy is mad. Get a coach and carry him to Dr. M——. Use my name. I have sent several such to him." Accordingly, she got a coach, and went with him immediately to Dr. M——'s house. When the Doctor came in, the young man rose and said, "Sir, Mr. Wh—— has sent me to you."

The Doctor asked, "Is Mr. Wh—— your minister?" and bid him put out his tongue. Then, without asking any questions, he told his mother, "Choose your apothecary, and I will prescribe." According to his prescriptions they, the next day, blooded him largely, confined him to a dark room, and put a strong blister on each of his arms, with another over all his head. But still he was as "mad" as before, praying, or singing, or giving thanks continually: of which having laboured to cure him for six weeks in vain, though he was now so weak he could not stand alone, his mother dismissed the doctor and apothecary, and let him be "beside himself" in peace.

Thur. 18.—The prince of the air made another attempt in defence of his tottering kingdom. A great number of men having got into the middle of the foundery began to speak big, swelling words; so that my voice could hardly be heard, while I was reading the eleventh chapter of the Acts. But immediately after, the hammer of the word brake the rocks in pieces: all quietly heard the glad tidings of salvation; and some, I trust, not in vain. *Mon.* 22.—Wanting a little time for retirement, which it was almost impossible for me to have in London, I went to Mr. Piers's, at Bexley; where, in the mornings and evenings, I expounded the sermon on the mount; and had leisure during the rest of the day for business of other kinds. On *Saturday*, 27, I returned.

Sun. 28.—I began expounding the same scripture at London. In the afternoon I described to a numerous congregation at Kennington, the life of God in the soul. One person who stood on the mount made a little noise at first; but a gentleman, whom I knew not, walked up to him, and, without saying one word, mildly took him by the hand and led him down. From that time he was quiet till he went away. When I came home, I found an innumerable mob round the door, who opened all their throats the moment they saw me. I desired my friends to go into the house; and then walking into the midst of the people, proclaimed "the name of the Lord, gracious and merciful, and repenting him of the evil." They stood staring one at another. I told them, they could not flee from the face of this great God: and therefore besought them, that we might all join together in crying to him for mercy. To this they readily agreed: I then commended them to his grace, and went undisturbed to the little company within.

Tues. 30.—As I was expounding the twelfth of the Acts, a young man, with some others, rushed in, cursing and swearing vehemently; and so disturbed all near him, that, after a time, they put him out. I observed it, and called to let him come in, that our Lord might bid his chains fall off. As soon as the sermon was over, he came and declared before us all that he was a smuggler, then going on that work; as his disguise, and the great bag he had with him, showed. But he said, he must never do this more: for he was now resolved to have the Lord for his God.

Sun. Oct. 5.—I explained the difference between being called a Christian, and being so: and God overruled the madness of the people, so that after I had spoke a few words, they were quiet and attentive to the end. *Mon.* 6.—While I was preaching at Islington, and rebuking sharply those that had made shipwreck of the faith, a woman dropped

down, struck, as was supposed, with death, having the use of all her limbs quite taken from her: but she knew the next day, she should "not die, but live, and declare the loving kindness of the Lord."

Tues. 14.—I met with a person who was to be pitied indeed. He was once a zealous Papist; but, being convinced he was wrong, cast off Popery and Christianity together. He told me at once, "Sir, I scorn to deceive you, or any man living: don't tell me of your Bible: I value it not: I do not believe a word of it." I asked, "Do you believe there is a God? And what do you believe concerning him?" He replied, "I know there is a God; and I believe him to be the soul of all, the *Animâ Mundi:* if he be not rather, as I sometimes think is more probable, the To Παν, the whole compages of body and spirit, every where diffused. But further than this, I know not: all is dark; my thought is lost. Whence I come, I know not; nor what or why I am; nor whither I am going: but this I know, I am unhappy: I am weary of life: I wish it were at an end." I told him, I would pray to the God in whom I believed, to show him more light before he went hence; and to convince him, how much advantage every way a believer in Christ had over an infidel.

Sun. 19.—I found one who was a fresh instance of that strange truth, "The servants of God suffer nothing." His body was well nigh torn asunder with pain: but God made all his bed in his sickness: so that he was continually giving thanks to God, and making his boast of his praise. At five, I besought all that were present, to "be followers of God, as dear children; and to walk in love as Christ also loved us, and gave himself for us." Many who were gathered together for that purpose, endeavoured by shouting to drown my voice: but I turned upon them immediately, and, offered them deliverance from their hard master. The word sunk deep into them, and they opened not their mouth. Satan, thy kingdom hath suffered loss. Thou fool! How long wilt thou contend with Him that is mightier than thou?

Mon. 20.—I began declaring that "Gospel of Christ" which "is the power of God unto salvation," in the midst of the publicans and sinners, at Short's Gardens, Drury-lane. *Wed.* 22.—I spent an hour with Mr. St——. O what πιθανολογια, "persuasiveness of speech," is here! Surely, all the deceivableness of unrighteousness. Who can escape, except God be with him? *Thur.* 23.—I was informed of an awful providence. A poor wretch, who was here last week, cursing and blaspheming, and labouring with all his might to hinder the word of God, had afterward boasted to many, that he would come again on Sunday, and no man should stop his mouth then. But on Friday God laid his hand upon him, and on Sunday he was buried. Yet on *Sunday*, the 26th, while I was enforcing that great question with an eye to the spiritual resurrection, "Why should it be thought a thing incredible with you, that God should raise the dead?" the many-headed beast began to roar again. I again proclaimed deliverance to the captives; and their deep attention showed that the word sent to them, did not return empty. *Mon.* 27.—The surprising news of poor Mr. S——d's death was confirmed. Surely God will maintain his own cause. Righteous art thou, O Lord!

Sat. Nov. 1.—While I was preaching at Long-lane, the storm was

so exceeding high, that the house we were in shook continually: but so much the more did many rejoice in Him whom the winds and the seas obey; finding they were ready to obey his call, if he should then require their souls of them. *Mon.* 3.—We distributed, as every one had need, among the numerous poor of our society, the clothes of several kinds, which many who could spare them had brought for that purpose. *Sun.* 9.—I had the comfort of finding all our brethren that are in band, of one heart and of one mind. *Mon.* 10.—Early in the morning I set out, and the next evening came to Bristol.

I found my brother (to supply whose absence I came) had been in Wales for some days. The next morning I inquired particularly into the state of the little flock. In the afternoon we met together to pour out our souls before God, and beseech him to bring back into the way those who had erred from his commandments. I spent the rest of the week in speaking with as many as I could, either comforting the feeble-minded, or confirming the wavering, or endeavouring to find and save that which was lost.

Sun. 16.—After communicating at St. James's, our parish church, with a numerous congregation, I visited several of the sick. Most of them were ill of the spotted fever; which, they informed me, had been extremely mortal; few persons recovering from it. But God had said, "Hitherto shalt thou come." I believe there was not one with whom we were, but recovered. *Monday*, *Tuesday*, and *Wednesday*, I visited many more, partly of those that were sick or weak, partly of "the lame" that had been "turned out of the way;" having a confidence in God, that he would yet return unto every one of these, and leave a blessing behind him. *Thur.* 20.—My brother returned from Wales. So, early on *Friday*, 21, I left Bristol, and on *Saturday*, in the afternoon, came safe to London.

Tues. 25.—After several methods proposed for employing those who were out of business, we determined to make a trial of one which several of our brethren recommended to us. Our aim was, with as little expense as possible, to keep them at once from want and from idleness; in order to which, we took twelve of the poorest, and a teacher, into the society room, where they were employed for four months, till spring came on, in carding and spinning of cotton: and the design answered: they were employed and maintained with very little more than the produce of their own labour.

Fri. 28.—A gentleman came to me full of good will, to exhort me not to leave the Church; or (which was the same thing in his account) to use extemporary prayer; which, said he, "I will prove to a demonstration to be no prayer at all. For you cannot do two things at once. But thinking how to pray, and praying, are two things. *Ergo*, you cannot both think and pray at once." Now, may it not be proved by the self-same demonstration, that praying by a form is no prayer at all? *e. g.* "You cannot do two things at once. But reading and praying are two things. *Ergo*, you cannot both read and pray at once." Q. E. D. In the afternoon I was with one of our sisters, who, for two days, was believed to be in the agonies of death, being then in travail with her first child: but the pain, she declared, was as nothing to her; her soul being filled, all that time, with "joy unspeakable."

Mon. Dec. 1.—Finding many of our brethren and sisters offended at each other, I appointed the several accusers to come and speak face to face with the accused. Some of them came almost every day this week. And most of the offences vanished away. Where any doubt remained, I could only advise them each to look to his own heart; and to suspend their judgments of each other, till God should "bring to light the hidden things of darkness." *Fri.* 12.—Having received many unpleasing accounts concerning our little society in Kingswood I left London, and after some difficulty and danger, by reason of much ice on the road, on *Saturday* evening came to my brother at Bristol, who confirmed to me what I did not desire to hear.

Sun. 14.—I went to Kingswood, intending, if it should please God, to spend some time there, if haply I might be an instrument in his hand, of repairing the breaches which had been made; that we might again, with one heart and one mouth, glorify the Father of our Lord Jesus Christ. *Mon.* 15.—I began expounding, both in the morning and evening, our Lord's sermon upon the mount. In the day time I laboured to heal the jealousies and misunderstandings which had arisen, warning every man, and exhorting every man, "See that ye fall not out by the way."

Tues. 16.—In the afternoon I preached on, "Let patience have her perfect work." The next evening Mr. Cennick came back from a little journey into Wiltshire. I was greatly surprised when I went to receive him, as usual, with open arms, to observe him quite cold; so that a stranger would have judged he had scarce ever seen me before. However, for the present, said nothing, but did him honour before the people. *Fri.* 19.—I pressed him to explain his behaviour. He told me many stories which he had heard of me: yet it seemed to me something was still behind: so I desired we might meet again in the morning. *Sat.* 20.—A few of us had a long conference together. Mr. C—— now told me plainly, he could not agree with me, because I did not preach the truth, in particular with regard to election. We then entered a little into the controversy; but without effect.

Sun. 21.—In the morning I enforced those words, "Beloved, if God so loved us, we ought to love one another." Three of our sisters I saw in the afternoon, all supposed to be near death, and calmly rejoicing in hope of speedily going to Him whom their souls loved. At the love-feast, which we had in the evening at Bristol, seventy or eighty of our brethren and sisters from Kingswood were present, notwithstanding the heavy snow. We all walked back together, through the most violent storm of sleet and snow which I ever remember; the snow also lying above knee-deep in many places. But our hearts were warmed, so that we went on, rejoicing and praising God for the consolation.

Wed. 24.—My brother set out for London. *Thursday*, 25, I met with such a case, as I do not remember either to have known or heard of before. L——a Sm——, after many years' mourning, was filled with peace and joy in believing. In the midst of this, without any discernible cause, such a cloud suddenly overwhelmed her, that she could not believe her sins were ever forgiven her at all; nor that there was any such thing as forgiveness of sins. She could not believe that the Scriptures were true; nor that there was any heaven or hell, or angel,

or spirit, or any God. One more I have since found in the same state. So sure it is, that all faith is the gift of God; which the moment he withdraws, the evil heart of unbelief will poison the whole soul.

Fri. 26.—I returned early in the morning to Kingswood, in order to preach at the usual hour. But my congregation was gone to hear Mr. C——, so that (except a few from Bristol) I had not above two or three men, and as many women, the same number I had once or twice before. In the evening I read nearly through a treatise of Dr. John Edwards, on "The Deficiency of Human Knowledge and Learning." Surely, never man wrote like this man! At least, none of all whom I have seen. I have not seen so haughty, overbearing, pedantic a writer. Stiff and trifling in the same breath; positive and opiniated to the last degree, and of course treating others with no more good manners than justice. But above all, sour, ill-natured, morose without a parallel, which indeed is his distinguishing character. Be his opinion right or wrong, if Dr. Edwards's temper were the Christian temper, I would abjure Christianity for ever.

Thur. 30.—I was sent for by one who had been a zealous opposer of "this way." But the Lover of souls now opened her eyes, and cut her off from trusting in the multitude of her good works: so that, find ing no other hope left, she fled, poor and naked, to the blood of the covenant, and, a few days after, gladly gave up her soul into the hands of her faithful Redeemer. At six, the body of Alice Philips being brought into the room, I explained, "To-day shalt thou be with me in paradise." This was she whom her master turned away the last year for receiving the Holy Ghost. And she had then scarce where to lay her head. But she hath now a house of God, eternal in the heavens.

Wed. 31.—Many from Bristol came over to us, and our love was greatly confirmed toward each other. At half an hour after eight, the house was filled from end to end, where we concluded the year, wrestling with God in prayer, and praising him for the wonderful work which he had already wrought upon earth.

January 1, 1741.—I explained, "If any man be in Christ, he is a new creature." But many of our brethren, I found, had no ears to hear; having disputed away both their faith and love. In the evening, out of the fulness that was given me, I expounded those words of St. Paul, (indeed of every true believer,) "To me to live is Christ, and to die is gain." *Sat.* 3.—The bodies of Anne Cole and Elizabeth Davis were buried. I preached before the burial, on, "Blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours, and their works do follow them." Some time after Elizabeth Davis was speechless, being desired to hold up her hand, if she knew she was going to God, she looked up, and immediately held up both her hands. On Wednesday, I had asked Anne Cole, whether she chose to live or die. She said, "I do not choose either: I choose nothing. I am in my Saviour's hands; and I have no will but his. Yet I know, he will restore me soon." And so he did, in a few hours, to the paradise of God.

Sun. 4.—I showed the absolute necessity of "forgetting the things that are behind," whether works, sufferings, or gifts, if we would "press toward the mark for the prize of our high calling." In the evening, all

the bands being present, both of Bristol and Kingswood, I simply related what God had done by me, for them of Kingswood in particular; and what return many of them had made, for several months last past, by their continual disputes, divisions, and offences; causing me to go heavily all the day long. *Wed.* 7.—I found another believer, patiently waiting for the salvation of God; desiring neither health, nor ease, nor life, nor death; but only that his will should be done. *Thur.* 8.—I expounded the twenty-third psalm; and many were led forth by the waters of comfort: two especially, who never knew till then, that their "iniquities were forgiven, and their sin covered."

Sun. 11.—I met with a surprising instance of the power of the devil. While we were at the room, Mrs. J——s, sitting at home, took the Bible to read; but on a sudden threw it away, saying, "I am good enough; I will never read or pray more." She was in the same mind when I came; often repeating, "I used to think I was full of sin, and that I sinned in every thing I did; but now I know better: I am a good Christian; I never did any harm in my life; I don't desire to be any better than I am." She spoke many things to the same effect, plainly showing, that the spirit of pride, and of lies, had the full dominion over her. *Monday*, 12.—I asked, "Do you desire to be healed?" She said, "I am whole." "But do you desire to be saved?" She replied, "I am saved; I ail nothing; I am happy." Yet it was easy to discern, she was in the most violent agony, both of body and mind; sweating exceedingly, notwithstanding the severe frost, and not continuing in the same posture a moment. Upon our beginning to pray, she raged beyond measure; but soon sunk down as dead. In a few minutes she revived, and joined in prayer. We left her, for the present, in peace.

Mon. 12.—In the evening our souls were so filled with the spirit of prayer and thanksgiving, that I could scarce tell how to expound, till I found where it is written, "My song shall be always of the loving kindness of the Lord. With my mouth will I ever be showing thy truth, from one generation to another."

All this day, Mrs. J——s was in a violent agony, till, starting up in the evening, she said, "Now they have done. They have just done. C—— prayed and Humphreys preached. (And indeed so they did.) And they are coming hither as fast as they can." Quickly after they came in. She immediately cried out, "Why, what do you come for? You can't pray. You know you can't." And they could not open their mouths; so that, after a short time, they were constrained to leave her as she was. Many came to see her on *Tuesday*;—to every one of whom she spoke, concerning either their actual or their heart-sins, and that so closely, that several of them went away in more haste than they came. In the afternoon Mr. J—— sent to Kingswood for me. She told him, "Mr. Wesley won't come to-night; he will come in the morning. But God has begun, and he will end the work by himself. Before six in the morning I shall be well." And about a quarter before six the next morning, after lying quiet awhile, she broke out, "Peace be unto thee; (her husband;) peace be unto this house. The peace of God is come to my soul. I know that my Redeemer liveth." And for several days her mouth was filled with his praise, and her "talk was wholly of his wondrous works."

Thur. 15.—I went to one of our brothers, who, being (as was supposed) struck with death, was rejoicing with joy unspeakable. His mouth overflowed with praise, and his eyes with tears, in hope of going soon to Him he loved. *Mon.* 18.—I found, from several accounts, it was absolutely necessary for me to be at London. I therefore desired the society to meet in the evening, and having settled things in the best manner I could, on *Tuesday* set out, and on *Wednesday* evening met our brethren at the Foundery. *Thur.* 22.—I began expounding where my brother had left off, viz. at the fourth chapter of the First Epistle of St. John. He had not preached the morning before; nor intended to do it any more. "The Philistines are upon thee, Samson." But the Lord is not "departed from thee." He shall strengthen thee yet again, and thou shalt be "avenged of them for the loss of thy eyes."

Sun. 25.—I enforced that great command, "As we have opportunity, let us do good unto all men:" and in the evening, those solemn words, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." *Wed.* 28.—Our old friends, Mr. Gambold and Mr. Hall, came to see my brother and me. The conversation turned wholly on silent prayer, and quiet waiting for God; which, they said, was the only possible way to attain living, saving faith.

Sirenum voces, et Circes pocula nôsti?
(Know'st thou the' enchanted cup, and Siren's song?)

Was there ever so pleasing a scheme? But where is it written? Not in any of those books which I account the Oracles of God. I allow, if there is a better way to God than the scriptural way, this is it. But the prejudice of education so hangs upon me, that I cannot think there is. I must therefore still wait in the Bible-way, from which this differs as light from darkness. *Fri.* 30.—I preached in the morning, on, "Then shall they fast in those days;" and in the afternoon spent a sweet hour in prayer with some hundreds of our society.

Sun. Feb. 1.—A private letter, wrote to me by Mr. Whitefield, having been printed without either his leave or mine, great numbers of copies were given to our people, both at the door and in the Foundery itself. Having procured one of them, I related (after preaching) the naked fact to the congregation, and told them, "I will do just what I believe Mr. Whitefield would, were he here himself." Upon which I tore it in pieces before them all. Every one who had received it, did the same. So that in two minutes there was not a whole copy left. Ah! poor Ahithophel!

Ibi omnis effusus labor! (So all the labour's lost!])

Wed. 4.—Being the general fast-day, I preached in the morning on those words, "Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?" Coming from the service at St. Luke's, I found our house so crowded, that the people were ready to tread one upon another. I had not designed to preach; but seeing such a congregation, I could not think it right to send them empty away; and therefore expounded the parable of the barren fig tree. O that it may at length bear fruit! From hence I went to Deptford, where many poor wretches were got together, utterly void both of common sense and common decency. They cried aloud, as if just

come from "among the tombs:" but they could not prevail against the Holy One of God. Many of them were altogether confounded, and, I trust, will come again with a better mind.

Tues. 10.—(Being Shrove Tuesday.) Before I began to preach, many men of the baser sort, having mixed themselves with the women, behaved so indecently, as occasioned much disturbance. A constable commanded them to keep the peace: in answer to which they knocked him down. Some who were near seized on two of them, and, by shutting the doors, prevented any further contest. Those two were afterward carried before a magistrate; but on their promise of better behaviour, were discharged. *Thur.* 12.—My brother returned from Oxford, and preached on the true way of waiting for God: thereby dispelling at once the fears of some, and the vain hopes of others; who had confidently affirmed that Mr. Charles Wesley was *still* already, and would come to London no more.

Mon. 16.—While I was preaching in Long-lane, the host of the aliens gathered together: and one large stone (many of which they threw) went just over my shoulder. But no one was hurt in any degree: for thy "kingdom ruleth over all." All things now being settled according to my wish, on *Tuesday*, 17, I left London. In the afternoon, I reached Oxford, and leaving my horse there, set out on foot for Stanton Harcourt. The night overtook me in about an hour, accompanied with heavy rain. Being wet and weary, and not well knowing my way, I could not help saying in my heart, (though ashamed of my want of resignation to God's will,) O that thou wouldest "stay the bottles of heaven;" or, at least, give me light, or an honest guide, or some help in the manner thou knowest! Presently the rain ceased; the moon broke out, and a friendly man overtook me, who set me upon his own horse, and walked by my side, till we came to Mr. Gambold's door.

Wed. 18.—I walked on to Burford; on *Thursday* to Malmsbury; and the next day to Bristol. *Saturday*, 21.—I inquired, as fully as I could, concerning the divisions and offences which, notwithstanding the earnest cautions I had given, began afresh to break out in Kingswood. In the afternoon I met a few of the bands there; but it was a cold uncomfortable meeting. *Sunday*, 22.—I endeavoured to show them the ground of many of their mistakes, from those words, "Ye need not that any man teach you, but as that same anointing teacheth you;" —a text which had been frequently brought in support of the rankest enthusiasm. Mr. Cennick, and fifteen or twenty others, came up to me after sermon. I told them they had not done right in speaking against me behind my back. Mr. C——, Ann A——, and Thomas Bissicks, as the mouth of the rest, replied, they had said no more of me behind my back than they would say to my face; which was, that I did preach up man's faithfulness, and not the faithfulness of God.

In the evening was our love-feast in Bristol: in the conclusion of which, there being mention made that many of our brethren at Kingswood had formed themselves into a separate society, I related to them at large the effects of the separations which had been made from time to time in London; and likewise the occasion of this, namely, Mr. C——'s preaching other doctrine than that they had before received.

The natural consequence was, that when my brother and I preached the same which we had done from the beginning, many censured and spoke against us both; whence arose endless strife and confusion.

T—— B—— replied, why, we preached false doctrine; we preached that there is righteousness in man. I said, "So there is, after the righteousness of Christ is imputed to him through faith. But who told you that what we preached was false doctrine? Whom would you have believed this from, but Mr. C——?" Mr. C—— answered, "You *do* preach righteousness in man. I did say this: and I say it still. However, we are willing to join with you; but we will also meet apart from you: for we meet to confirm one another in those truths which you speak against." I replied, "You should have told me this before, and not have supplanted me in my own house, stealing the hearts of the people, and, by private accusations, separating very friends." He said, "I have never privately accused you." I said. "My brethren, judge;" and read as follows:—

To the Reverend Mr. George Whitefield.

Jan. 17, 1741.

"My dear Brother,—That you might come quickly, I have written a second time.

"I sit solitary, like Eli, waiting what will become of the ark. And while I wait, and fear the carrying of it away from among my people, my trouble increases daily. How glorious did the Gospel seem once to flourish in Kingswood!—I spake of the everlasting love of Christ with sweet power. But now Brother Charles is suffered to open his mouth against this truth, while the frighted sheep gaze and fly, as if no shepherd was among them. It is just as though Satan was now making war with the saints in a more than common way. O pray for the distressed lambs yet left in this place, that they faint not! Surely they would, if preaching would do it: for they have nothing whereon to rest, (who now attend on the sermons,) but their own faithfulness.

"With Universal Redemption, Brother Charles pleases the world: Brother John follows him in every thing. I believe no Atheist can more preach against predestination than they: and all who believe election are counted enemies to God, and called so. Fly, dear brother. I am as alone: I am in the midst of the plague. If God gives thee leave make haste."

Mr. C—— stood up and said, "That letter is mine: I sent it to Mr. Whitefield; and I do not retract any thing in it, nor blame myself for sending it." Perceiving some of our brethren began to speak with warmth, I desired he would meet me at Kingswood on Saturday, where each of us could speak more freely, and that all things might sleep till then.

Tues. 24.—The bands meeting at Bristol, I read over the names of the United Society, being determined that no disorderly walker should remain therein. Accordingly, I took an account of every person, 1. To whom any reasonable objection was made. 2. Who was not known to and recommended by some, on whose veracity I could depend. To those who were sufficiently recommended, tickets were given on the following days. Most of the rest I had face to face with their accusers, and such as either appeared to be innocent, or confessed their faults and promised better behaviour, were then received into the society. The others were put upon trial again, unless they voluntarily

expelled themselves. About forty were by this means separated from us; I trust only for a season. *Sat.* 28.—I met the Kingswood bands again, and heard all who desired it at large: after which, I read the following paper:—

"By many witnesses it appears, that several members of the Band Society in Kingswood have made it their common practice to scoff at the preaching of Mr. John and Charles Wesley: That they have censured and spoken evil of them behind their backs, at the very time they professed love and esteem to their faces: That they have studiously endeavoured to prejudice other members of that society against them; and, in order thereto, have belied and slandered them in divers instances. Therefore, not for their opinions, nor for any of them, (whether they be right or wrong,) but for the causes above mentioned, viz. for their scoffing at the word and ministers of God, for their tale-bearing, backbiting, and evil-speaking, for their dissembling, lying, and slandering:

"I, John Wesley, by the consent and approbation of the Band Society in Kingswood, do declare the persons above mentioned to be no longer members thereof. Neither will they be so accounted, until they shall openly confess their fault, and thereby do what in them lies, to remove the scandal they have given."

At this they seemed a little shocked at first; but Mr. C——, T—— B——, and A—— A——, soon recovered, and said, they had heard both my brother and me many times preach Popery. However, they would join with us if we would; but that they would not own they had done any thing amiss. I desired them to consider of it yet again, and give us their answer the next evening. The next evening, March 1, they gave the same answer as before. However, I could not tell how to part; but exhorted them to wait yet a little longer, and wrestle with God, that they might know his will concerning them.

Fri. 6.—Being still fearful of doing any thing rashly, or contrary to the great law of love, I consulted again with many of our brethren, concerning the further steps I should take. In consequence of which, on *Saturday*, 7, all who could of the society being met together, I told them, open dealing was best; and I would therefore tell them plainly what I thought (setting all opinions aside) had been wrong in many of them, viz.

"1. Their despising the ministers of God, and slighting his ordinances: 2. Their not speaking or praying when met together, till they were sensibly moved thereto: and, 3. Their dividing themselves from their brethren, and forming a separate society. That we could not approve of delaying this matter, because the confusion that was already, increased daily. That, upon the whole, we believed the only way to put a stop to these growing evils was, for every one now to take his choice, and quit one society or the other."

T—— B—— replied, "It is our holding election is the true cause of your separating from us." I answered, "You know in your own conscience it is not. There are several Predestinarians in our societies both at London and Bristol; nor did I ever yet put any one out of either because he held that opinion." He said, "Well, we will break up our society, on condition you will receive and employ Mr. C—— as you did before." I replied, "My brother has wronged me much. But he doth not say, 'I repent.'" Mr. C—— said, "Unless in not speaking in your defence, I do not know that I have wronged

you at all." I rejoined, "It seems then nothing remains, but for each to choose which society he pleases." Then, after a short time spent in prayer, Mr. C— – went out, and about half of those who were present, with him.

Sun. 8.—After preaching at Bristol, on the abuse and the right use of the Lord's Supper, I earnestly besought them at Kingswood to beware of offending "in tongue," either against justice, mercy, or truth. After sermon, the remains of our society met, and found we had great reason to bless God, for that, after fifty-two were withdrawn, we had still upward of ninety left. O may these, at least, hold "the unity of the Spirit in the bond of peace!" I will shut up this melancholy subject with part of a letter wrote by my brother about this time:—

"If you think proper, you may show Brother C—— what follows." (N. B. I did *not* think it proper then.)

"My dearest brother John C——, in much love and tenderness I speak. You came to Kingswood upon my brother's sending for you. You served under him in the Gospel as a son. I need not say how well he loved you. You used the authority he gave you, to overthrow his doctrine: you every where contradicted it; (whether true or false is not the question;) but you ought first to have fairly told him, 'I preach contrary to you. Are you willing, notwithstanding, that I should continue in your house gainsaying you? If you are not, I have no place in these regions. You have a right to this open dealing. I now give you fair warning: shall I stay here opposing you, or shall I depart?'

"My brother, have you dealt thus honestly and openly with him? No; but you have stolen away the people's heart from him. And when some of them basely treated their best friend, God only excepted, how patiently did you take it? When did you ever vindicate us, as we have you? Why did you not plainly tell them, 'You are eternally indebted to these men. Think not that I will stay among you, to head a party against my dearest friend—and brother, as he suffers me to call him, having humbled himself for my sake, and given me (no bishop, priest, or deacon,) the right hand of fellowship. If I hear that one word more is spoken against him, I will leave you that moment, and never see your face more.'

"This had been just and honest, and not more than we have deserved at your hands. I say *we;* for God is my witness, how condescendingly loving I have been toward you. Yet did you so forget yourself, as both openly and privately to contradict my doctrine; while, in the mean time, I was as a deaf man that heard not, neither answered a word, either in private or public. Ah, my brother! I am distressed for you. I would,—but you will not receive my saying. Therefore I can only commit you to Him who hath commanded us to forgive one another, even as God, for Christ's sake, hath forgiven us."

Sun. 15.—I preached twice at Kingswood, and twice at Bristol, on those words of a troubled soul, "O that I had wings like a dove; for then would I flee away, and be at rest." One of the notes I received to-day was as follows: "A person whom God has visited with a fever, and has wonderfully preserved seven days in a hay mow, without any sustenance but now and then a little water out of a ditch, desires to return God thanks. The person is present, and ready to declare what God has done both for his body and soul. For the three first days of his illness, he felt nothing but the terrors of the Lord greatly fearing lest he should drop into hell; till after long and earnest prayer, he felt himself given up to the will of God, and equally content to live or die.

Then he fell into a refreshing slumber, and awaked full of peace and the love of God."

Tues. 17.—From these words, "Shall not the Judge of all the earth do right?" I preached a sermon (which I have not done before in Kingswood school since it was built) directly on predestination. On *Wednesday* (and so every Wednesday and Thursday) I saw the sick in Bristol: many of whom I found were blessing God for his seasonable visitation. In the evening I put those of the women who were grown slack, into distinct bands by themselves; and sharply reproved many for their unfaithfulness to the grace of God: who bore witness to his word, by pouring upon us all the spirit of mourning and supplication. *Thur.* 19.—I visited many of the sick, and among the rest, J—— W——, who was in grievous pain both of body and mind. After a short time spent in prayer, we left her. But her pain was gone: her soul being in full peace, and her body also so strengthened, that she immediately rose, and the next day went abroad.

Sat. 21.—I explained, in the evening, the thirty-third chapter of Ezekiel: in applying which, I was suddenly seized with such a pain in my side, that I could not speak. I knew my remedy, and immediately kneeled down. In a moment the pain was gone: and the voice of the Lord cried aloud to the sinners, "Why will ye die, O house of Israel?" *Mon.* 23.—I visited the sick in Kingswood: one of whom surprised me much. Her husband died of the fever some days before. She was seized immediately after his death; then her eldest daughter; then another and another of her children, six of whom were now sick round about her, without either physic, money, food, or any visible means of procuring it. Who but a Christian can at such a time say from the heart, "Blessed be the name of the Lord?" Finding all things now, both at Kingswood and Bristol, far more settled than I expected, I complied with my brother's request, and setting out on *Wednesday*, 25, the next day came to London.

Sat. 28.—Having heard much of Mr. Whitefield's unkind behaviour, since his return from Georgia, I went to him to hear him speak for himself, that I might know how to judge. I much approved of his plainness of speech. He told me, he and I preached two different gospels, and therefore he not only would not join with, or give me the right hand of fellowship, but was resolved publicly to preach against me and my brother, wheresoever he preached at all. Mr. Hall (who went with me) put him in mind of the promise he had made but a few days before, that, whatever his private opinion was, he would never publicly preach against us. He said, that promise was only an effect of human weakness, and he was now of another mind.

Mon. 30.—I fixed an hour every day for speaking with each of the bands, that no disorderly walker might remain among them, nor any of a careless or contentious spirit. And the hours from ten to two, on every day but Saturday, I set apart for speaking with any who should desire it.

Wed. April 1.—At his earnest and repeated request, I went to see one under sentence of death in the new prison. But the keeper told me, Mr. Wilson (the curate of the parish) had given charge I should not speak with him. I am clear from the blood of this man. Let

Mr. Wilson answer for it to God. *Sat.* 4.—I believed both love and justice required that I should speak my sentiments freely to Mr. Wh——, concerning the letter he had published, said to be in answer to my sermon on free grace. The sum of what I observed to him was this, 1. That it was quite imprudent to publish it at all, as being only the putting of weapons into their hands, who loved neither the one nor the other. 2. That if he was constrained to bear his testimony (as he termed it) against the error I was in, he might have done it by publishing a treatise on this head, without ever calling my name in question. 3. That what he had published was a mere burlesque upon an answer, leaving four of my eight arguments untouched, and handling the other four in so gentle a manner, as if he was afraid they would burn his fingers: however, that, 4, he had said enough of what was wholly foreign to the question, to make an open (and probably, irreparable) breach between him and me: seeing "for a treacherous wound, and for the bewraying of secrets, every friend will depart."

Mon. 6.—I had a long conversation with Peter Böhler. I marvel how I refrain from joining these men. I scarce ever see any of them but my heart burns within me. I long to be with them; and yet I am kept from them. *Tues.* 7.—I dined with one who had been a professed Atheist for upward of twenty years. But coming some months since to make sport with the word of God, it cut him to the heart. And he could have no rest day nor night, till the God whom he had denied spoke peace to his soul.

In the evening, having desired all the bands to meet, I read over the names of the United Society; and marked those who were of a doubtful character, that full inquiry might be made concerning them. On *Thursday*, at the meeting of that society, I read over the names of these, and desired to speak with each of them the next day, as soon as they had opportunity. Many of them afterward gave sufficient proof, that they were seeking Christ in sincerity. The rest I determined to keep on trial, till the doubts concerning them were removed.

Fri. 10.—In the evening, at Short's Gardens, I read over, in order to expound, the eighth chapter to the Romans. But thoughts and words crowded in so fast upon me, that I could get no further than the first verse: nor indeed, than that single clause, "Who walk not after the flesh, but after the Spirit." *Tues.* 14.—I was much concerned for one of our sisters, who, having been but a few times with the still brethren, was on a sudden so much wiser than her teachers, that I could neither understand her, nor she me. Nor could I help being a little surprised at the profound indifference she showed, who a few days before would have plucked out her eyes, had it been possible, and given them to me.

Wed. 15.—I explained at Greyhound-lane, the latter part of the fourth chapter to the Ephesians. I was so weak in body, that I could hardly stand; but my spirit was much strengthened. I found myself growing sensibly weaker all *Thursday*; so that on *Friday*, 17, I could scarce get out of bed, and almost as soon as I was up, was constrained to lie down again. Nevertheless I made shift to drag myself on, in the evening, to Short's Gardens. Having, not without difficulty, got up the stairs, I read those words, (though scarce intelligibly, for my

voice too was almost gone,) "Whom he did foreknow, he also did predestinate." In a moment both my voice and strength returned and from that time, for some weeks, I found such bodily strength, as I had never done before, since my landing in America.

Mon. 20.—Being greatly concerned for those who were tossed about with divers winds of doctrine, many of whom were again entangled in sin, and carried away captive by Satan at his will; I besought God to show me where this would end, and opened my Bible on these words, "And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor any thing that they had taken to them. David recovered all." *Tues.* 21.—I wrote to my brother, then at Bristol, in the following words:—

"As yet I dare in no wise join with the Moravians: 1. Because their general scheme is mystical, not scriptural; refined in every point above what is written; immeasurably beyond the plain gospel. 2. Because there is darkness and closeness in all their behaviour, and guile in almost all their words. 3. Because they not only do not practise, but utterly despise and decry, self-denial and the daily cross. 4. Because they conform to the world, in wearing gold and gay or costly apparel. 5. Because they are by no means zealous of good works, or at least only to their own people: for these reasons (chiefly) I will rather, God being my helper, stand quite alone than join with them: I mean till I have full assurance, that they are better acquainted with 'the truth as it is in Jesus.'"

Fri. May 1.—I was with one who told me, she had been hitherto taught of man; but now she was taught of God only. She added, that God had told her not to partake of the Lord's Supper any more; since she fed upon Christ continually. O who is secure from Satan transforming himself into an angel of light? In the evening I went to a little love-feast which Peter Böhler made for those ten who joined together on this day three years, "to confess our faults one to another." Seven of us were present; one being sick, and two unwilling to come. Surely the time will return, when there shall be again

Union of mind, as in us all one soul!

Sat. 2.—I had a conversation of several hours with P. Böhler and Mr. Spangenberg. Our subject was, a new creature; Mr. Spangenberg's account of which was this:—

"The moment we are justified, a new creature is put into us. This is otherwise termed, the new man. But notwithstanding, the old creature or the old man remains in us till the day of our death. And in this old man there remains an old heart, corrupt and abominable. For inward corruption remains in the soul as long as the soul remains in the body. But the heart which is in the new man is clean. And the new man is stronger than the old; so that though corruption continually strives, yet while we look to Christ it cannot prevail."

I asked him, "Is there still an old man in you?" He said, "Yes; and will be as long as I live." I said, "Is there then corruption in your heart?" He replied, "In the heart of my old man there is: but not in the heart of my new man." I asked, "Does the experience of your brethren agree with yours?" He answered, "I know what I have now spoken is the experience of all the brethren and sisters throughout our Church." A few of our brethren and sisters sitting by, then spoke what they experienced. He told them, (with great emotion, his hand

trembling much,) "You all deceive your own souls. There is no higher state than that I have described. You are in a very dangerous error. You know not your own hearts. You fancy your corruptions are taken away, whereas they are only covered. Inward corruption never can be taken away, till our bodies are in the dust." Was there inward corruption in our Lord? Or, cannot the servant be *as* his Master?

Sun. 3.—I gave the scriptural account of one who is "in Christ a new creature," from whom "old things are passed away," and in whom "all things are become new." In the afternoon I explained at Marylebone Fields, to a vast multitude of people, "He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The devil's children fought valiantly for their master, that his kingdom should not be destroyed. And many stones fell on my right hand and on my left. But when I began to examine them closely, what reward they were to have for their labour, they vanished away like smoke.

Wed. 6, was a day on which we agreed to meet for prayer and humbling our souls before God, if haply he might show us his will concerning our re-union with our brethren of Fetter-lane. And to this intent all the men and women bands met at one in the afternoon. Nor did our Lord cast out our prayer, or leave himself without witness among us. But it was clear to all, even those who were before the most eagerly desirous of it, that the time was not come. 1. Because they had not given up their most essentially erroneous doctrines; and, 2. Because many of us had found so much guile in their words, that we could scarce tell what they really held, and what not.

Thur. 7.—I reminded the United Society, that many of our brethren and sisters had not needful food; many were destitute of convenient clothing; many were out of business, and that without their own fault; and many sick and ready to perish: that I had done what in me lay to feed the hungry, to clothe the naked, to employ the poor, and to visit the sick; but was not, alone, sufficient for these things; and therefore desired all whose hearts were as my heart, 1. To bring what clothes each could spare, to be distributed among those that wanted most. 2. To give weekly a penny, or what they could afford, for the relief of the poor and sick. My design, I told them, is to employ, for the present, all the women who were out of business, and desire it, in knitting. To these we will first give the common price for that work they do; and then add, according as they need. Twelve persons are appointed to inspect these, and to visit and provide things needful for the sick. Each of these is to visit all the sick within their district, every other day: and to meet on Tuesday evening, to give an account of what they have done, and consult what can be done further.

This week the Lord of the harvest began to put in his sickle among us. On Tuesday our brother Price, our sister Bowes on Wednesday, to-day our sister Hawthorn, died. They all went in full and certain hope, to Him whom their soul loved.

Fri. 8.—I found myself much out of order. However, I made shift to preach in the evening: but on *Saturday* my bodily strength quite failed, so that for several hours I could scarce lift up my head. *Sunday*,

10, I was obliged to lie down most part of the day, being easy only in that posture. Yet in the evening my weakness was suspended, while I was calling sinners to repentance. But at our love-feast which followed, beside the pain in my back and head, and the fever which still continued upon me, just as I began to pray, I was seized with such a cough, that I could hardly speak. At the same time came strongly into my mind, "These signs shall follow them that believe." I called on Jesus aloud, to "increase my faith;" and to "confirm the word of his grace." While I was speaking, my pain vanished away; the fever left me; my bodily strength returned; and for many weeks I felt neither weakness nor pain. "Unto thee, O Lord, do I give thanks."

Thur. 14.—Hearing that one was in a high fever, of whom I had for some time stood in doubt, I went to her, and asked how she did. She replied, "I am very ill,—but I am very well. O I am happy, happy, happy! for my spirit continually rejoices in God *my* Saviour. All the angels in heaven rejoice in my Saviour. And I rejoice with them, for I am united to Jesus." She added, "How the angels rejoice over an heir of salvation! How they now rejoice over *me!* And I am partaker of their joy. O my Saviour, how happy am I in thee!"

Fri. 15.—I called again. She was saying as I came in, "My Beloved is mine; and he hath cleansed me from all sin. O how far is the heaven above the earth! So far hath he set my sins from me. O how did he rejoice, when 'he was heard in that he feared!' He was heard, and he gained a possibility of salvation for me and all mankind. It is finished: his grace is free for all: I am a witness: I was the chief of sinners, a backsliding sinner, a sinner against light and love: but I am washed: I am cleansed." I asked, "Do you expect to die now?" She said, "It is not shown me that I shall. But life or death is all one to me. I shall not change my company. Yet I shall more abundantly rejoice when we stand before the Lord; you and I, and all the other children which he hath given you."

In the evening I called upon her again, and found her weaker, and her speech much altered. I asked her, "Do you *now* believe? Do not you find your soul in temptation?" She answered, smiling and looking up, "There is the Lamb: and where he is, what is temptation? I have no darkness, no cloud. The enemy may come; but he hath no part in me." I said, "But does not your sickness hinder you?" She replied, "Nothing hinders me. It is the Spirit of my Father that worketh in me: and nothing hinders that Spirit. My body indeed is weak and in pain: but my soul is all joy and praise."

Sat. 16.—I mentioned this to Peter Böhler. But he told me, "There is no such state on earth. Sin will and must always remain in the soul. The old man will remain till death. The old nature is like an old tooth: you may break off one bit, and another, and another; but you can never get it all away: the stump of it will stay as long as you live; and sometimes will ache too." *Mon.* 18.—At the pressing instance of my brother, I left London, and the next evening met him at Bristol. I was a little surprised when I came into the room, just after he had ended his sermon. Some wept aloud; some clapped their hands; some shouted: and the rest sang praise; with whom (having soon recovered themselves) the whole congregation joined. So I trust,

if ever God were pleased that we should suffer for the truth's sake, all other sounds would soon be swallowed up in the voice of praise and thanksgiving.

Wed. 20.—I spent most of the morning in speaking with the new members of the society. In the afternoon I saw the sick; but not one in fear, neither repining against God. *Thur.* 21.—In the evening I published the great decree of God, eternal, unchangeable, (so miserably misunderstood and misrepresented by vain men that would be wise,) "He that believeth shall be saved; he that believeth not shall be damned." *Sat.* 23.—At a meeting of the stewards of the society, (who receive and expend what is contributed weekly,) it was found needful to retrench the expenses; the contributions not answering thereto. And it was accordingly agreed to discharge two of the school-masters at Bristol; the present fund being barely sufficient to keep two masters and a mistress here, and one master and a mistress at Kingswood.

Mon. 25.—Having settled all the business on which I came, I set out early, and on *Tuesday* called at Windsor. I found here also a few, who have peace with God, and are full of love both to him, and to one another. In the evening I preached at the Foundery, on, "Stand still, and see the salvation of the Lord." *Fri.* 29.—I spent an hour with poor Mr. M——e. His usual frown was vanished away. His look was clear, open and composed. He listened to the word of reconciliation with all possible marks of deep attention, though he was too weak to speak. Before I went, we commended him to the grace of God, in confidence that our prayer was heard: to whom, at two in the morning, he resigned his spirit, without any sigh or groan.

Tues. June 2.—I spoke plainly to Mr. Piers, who told me he had been much shaken by the still brethren. But the snare is broken: I left him rejoicing in hope, and praising God for the consolation. *Thur.* 4.—I exhorted a crowded congregation, not to "receive the grace of God in vain." The same exhortation I enforced on the society: (about nine hundred persons:) and by their fruits it doth appear that they begin to love one another, "not in word" only, "but in deed and in truth." *Fri.* 5.—Hearing that a deaf and dumb man near Marienborn, had procured a remarkable letter to be wrote into England, I asked James Hutton, if he knew of that letter; and what the purport of it was. He answered, yes; he had read the letter; but had quite forgot what it was about. I then asked Mr. V——, who replied, the letter was short, but he did not remember the purport of it.

Sun. 7.—I preached in Charles' Square, on "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." A violent storm began about the middle of the sermon: but these things move not those who seek the Lord. So much the more was his power present to heal; insomuch that many of our hearts danced for joy, praising "the glorious God that maketh the thunder." *Mon.* 8.—I set out from Enfield Chase for Leicestershire. In the evening we came to Northampton: and the next afternoon to Mr. Ellis's at Markfield, five or six miles beyond Leicester.

For these two days, I had made an experiment which I had been so often and earnestly pressed to do:—Speaking to none concerning

the things of God, unless my heart was free to it. And what was the event? Why, 1. That I spoke to none at all for fourscore miles together: No, not even to him that travelled with me in the chaise, unless a few words at first setting out. 2. That I had no cross either to bear or to take up, and commonly in an hour or two fell fast asleep. 3. That I had much respect shown me wherever I came; every one behaving to me, as to a civil, good-natured gentleman. O how pleasing is all this to flesh and blood! Need ye "compass sea and land," to make "proselytes" to this!

Wed. 10.—I preached in the morning, on the inward kingdom of God. And many, I trust, found they were Heathens in heart, and Christians in name only. In the afternoon we came to J—— C——n's, about ten miles beyond Markfield; a plain, open-hearted man, desirous to know and do the will of God. I was a little surprised at what he said: "A few months since there was a great awakening all round us: But since Mr. S—— came, three parts in four are fallen as fast asleep as ever." I spoke to him of drawing people from the Church, and advising them to leave off prayer. He said, there was no Church of England left; and that there was no Scripture for family prayer, nor for praying in private at any other particular times; which a believer need not do. I asked, what our Saviour then meant by saying, "Enter into thy closet and pray." He said, "Oh! that means, Enter into the closet of your heart."

Between five and six we came to Ogbrook, where Mr. S——n then was. I asked Mr. Greaves, what doctrine he taught here. He said, "The sum of all is this: 'If you will believe, be still. Do not pretend to do good; (which you cannot do till you believe;) and leave off what you call the means of grace; such as prayer and running to church and sacrament.'" About eight, Mr. Greaves offering me the use of his church, I explained the true Gospel stillness; and in the morning, *Thursday*, 11, to a large congregation, "By grace are ye saved through faith."

In the afternoon we went on to Nottingham, where Mr. Howe received us gladly. At eight the society met as usual. I could not but observe, 1. That the room was not half full, which used, till very lately, to be crowded within and without. 2. That not one person who came in used any prayer at all; but every one immediately sat down, and began either talking to his neighbour, or looking about to see who was there. 3. That when I began to pray, there appeared a general surprise, none once offering to kneel down, and those who stood, choosing the most easy, indolent posture which they conveniently could. I afterward looked for one of our hymnbooks upon the desk; (which I knew Mr. Howe had brought from London;) but both that and the Bible were vanished away; and in the room lay the Moravian hymns and the Count's sermons.

I expounded, (but with a heavy heart,) "Believe in the Lord Jesus, and thou shalt be saved;" and the next morning described (if haply some of the secure ones might awake from the sleep of death) the fruits of true faith, "righteousness, and peace, and joy in the Holy Ghost." In the evening we came to Markfield again, where the church was quite full, while I explained, "All we like sheep have

gone astray; and the Lord hath laid on him the iniquity of us all." *Sat.* 13.—In the morning I preached on those words, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted to him for righteousness." We then set out for Melbourn, where, finding the house too small to contain those who were come together, I stood under a large tree, and declared Him whom God hath exalted to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins." Thence I went to Hemmington, where also, the house not being large enough to contain the people, they stood about the door, and at both the windows, while I showed "what" we "must do to be saved." One of our company seemed a little offended when I had done, at "a vile fellow, notorious all over the country, for cursing, swearing, and drunkenness; though he was now grey-headed, being near four-score years of age." He came to me, and catching me hold by the hands, said, "Whether thou art a good or a bad man, I know not; but I know the words thou speakest are good. I never heard the like in all my life. O that God would set them home upon *my* poor soul!" He then burst into tears, so that he could speak no more.

Sun. 14.—I rode to Nottingham again, and at eight preached at the market-place, to an immense multitude of people, on, "The dead shall hear the voice of the Son of God; and they that hear shall live." I saw only one or two who behaved lightly, whom I immediately spoke to; and they stood reproved. Yet, soon after, a man behind me began aloud to contradict and blaspheme; but upon my turning to him, he stepped behind a pillar, and in a few minutes diappeared. In the afternoon we returned to Markfield. The church was so excessive hot, (being crowded in every corner,) that I could not, without difficulty, read the Evening service. Being afterward informed that abundance of people were still without, who could not possibly get into the church, I went out to them, and explained that great promise of our Lord, "I will heal their backslidings: I will love them freely." In the evening I expounded in the church, on her who "loved much, because she had much forgiven."

Mon. 15.—I set out for London, and read over in the way, that celebrated book, Martin Luther's "Comment on the Epistle to the Galatians." I was utterly ashamed. How have I esteemed this book, only because I heard it so commended by others; or, at best, because I had read some excellent sentences occasionally quoted from it! But what shall I say, now I judge for myself? Now I see with my own eyes? Why, not only that the author makes nothing out, clears up not one considerable difficulty; that he is quite shallow in his remarks on many passages, and muddy and confused almost on all; but that he is deeply tinctured with Mysticism throughout, and hence often dangerously wrong. To instance only in one or two points:—How does he (almost in the words of Tauler) decry reason, right or wrong, as an irreconcilable enemy to the gospel of Christ! Whereas, what is reason (the faculty so called) but the power of apprehending, judging, and discoursing? Which power is no more to be condemned in the gross than seeing, hearing, or feeling. Again, how blasphemously does he speak of good works and of the law of God; constantly coupling the law

with sin, death, hell, or the devil; and teaching, that Christ delivers us from them all alike. Whereas, it can no more be proved by Scripture that Christ delivers us from the law of God, than that he delivers us from holiness or from heaven. Here (I apprehend) is the real spring of the grand error of the Moravians. They follow Luther for better for worse. Hence their "No works; no law; no commandments." But who art thou that "speakest evil of the law, and judgest the law?"

Tues. 16.—In the evening I came to London, and preached on those words, Gal. v, 15, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." After reading Luther's miserable comment upon the text, I thought it my bounden duty openly to warn the congregation against that dangerous treatise; and to retract whatever recommendation I might ignorantly have given of it. *Wed.* 17.—I set out, and rode slowly toward Oxford; but before I came to Wycombe my horse tired. There I hired another, which tired also before I came to Tetsworth. I hired a third here, and reached Oxford in the evening.

Thur. 18.—I inquired concerning the exercises previous to the degree of Bachelor in Divinity, and advised with Mr. Gambold concerning the subject of my sermon before the University; but he seemed to think it of no moment: "For," said he, "all here are so prejudiced, that they will mind nothing you say." I know not that. However, I am to deliver my own soul, whether they will hear, or whether they will forbear. I found a great change among the poor people here. Out of twenty-five or thirty weekly communicants, only two were left. Not one continued to attend the daily prayers of the Church. And those few that were once united together, were now torn asunder, and scattered abroad.

Mon. 22.—The words on which my book opened at the society, in the evening, were these:—"Ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. Your words have been stout against me, saith the Lord. But ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God! And what profit is it that we have kept his ordinance?" Mal. iii, 7, 13. *Wed.* 24.—I read over, and partly transcribed, Bishop Bull's *Harmonia Apostolica.* The position with which he sets out is this: "That all good works, and not faith alone, are the necessarily previous condition of justification," or the forgiveness of our sins. But in the middle of the treatise he asserts, "That faith alone is the condition of justification:" "For faith," says he, "referred to justification, means all inward and outward good works." In the latter end, he affirms, "that there are two justifications; and that only inward good works necessarily precede the former, but both inward and outward, the latter."

Sat. 27.—I rode to London, and enforced, in the evening, that solemn declaration of the great Apostle, "Do we then make void the law through faith? God forbid. Yea, we establish the law." *Sun.* 28.—I showed in the morning at large, "Where the Spirit of the Lord is, there is liberty;" liberty from sin; liberty to be, to do, and to suffer, according to the written word. At five I preached at Charles' Square, to the largest congregation that, I believe, was ever seen there, on, "Almost

thou persuadest me to be a Christian." As soon as I had done, I quite lost my voice. But it was immediately restored, when I came to our little flock, with the blessing of the Gospel of peace; and I spent an hour and half in exhortation and prayer, without any hoarseness, faintness, or weariness. *Mon.* 29.—I preached in the morning, on, "Ye are saved through faith." In the afternoon I expounded, at Windsor, the story of the Pharisee and Publican. I spent the evening at Wycombe, and the next morning, *Tuesday*, 30, returned to Oxford.

Thur. July 2.—I met Mr. Gambold again; who honestly told me, he was ashamed of my company; and therefore must be excused from going to the society with me. This is plain dealing at least! *Sat.* 4. —I had much talk with Mr. V——, who allowed, 1. That there are many (not one only) commands of God, both to believers and unbelievers; and, 2. That the Lord's Supper, the Scripture, and both public and private prayer, are God's ordinary means of conveying grace to man. But what will this private confession avail, so long as the quite contrary is still declared in those "Sixteen Discourses," published to all the world, and never yet either corrected or retracted?

Mon. 6.—Looking for a book in our college library, I took down, by mistake, the Works of Episcopius; which opening on an account of the Synod of Dort, I believed it might be useful to read it through. But what a scene is here disclosed! I wonder not at the heavy curse of God, which so soon after fell on our Church and nation. What a pity it is, that the *holy Synod* of Trent, and that of Dort, did not sit at the same time; nearly allied as they were, not only as to the *purity of doctrine*, which each of them established, but also as to the *spirit* wherewith they acted; if the latter did not exceed!

Thur. 9.—Being in the Bodleian library, I light on Mr. Calvin's account of the case of Michael Servetus; several of whose letters he occasionally inserts; wherein Servetus often declares in terms, "I believe the Father is God, the Son is God, and the Holy Ghost is God." Mr. Calvin, however, paints him such a monster as never was,—an Arian, a blasphemer, and what not: besides strewing over him his flowers of "dog, devil, swine," and so on; which are the usual appellations he gives to his opponents. But still he utterly denies his being the cause of Servetus's death. "No," says he, "I *only advised* our magistrates, as having a right to restrain heretics by the sword, to seize upon and try that arch-heretic. But after he was condemned, *I said not one word about his execution!*"

Fri. 10.—I rode to London, and preached at Short's Gardens, on "the name of Jesus Christ of Nazareth." *Sunday*, 12.—While I was showing at Charles' Square, what it is "to do justly, to love mercy, and to walk humbly with our God," a great shout began. Many of the rabble had brought an ox, which they were vehemently labouring to drive in among the people. But their labour was in vain; for in spite of them all, he ran round and round, one way and the other, and at length broke through the midst of them clear away, leaving us calmly rejoicing and praising God. *Mon.* 13.—I returned to Oxford, and on *Wednesday* rode to Bristol. My brother, I found, was already gone to Wales; so that I came just in season; and that, indeed, on another account also; for a spirit of enthusiasm was breaking in upon many, who

charged their own imaginations on the will of God, and that not written, but impressed on their hearts. If these impressions be received as the rule of action, instead of the written word, I know nothing so wicked or absurd but we may fall into, and that without remedy.

Fri. 17.—The school at Kingswood was throughly filled between eight and nine in the evening. I showed them, from the example of the Corinthians, what need we have to bear one with another, seeing we are not to expect many fathers in Christ, no, nor young men among us, as yet. We then poured out our souls in prayer and praise, and our Lord did not hide his face from us. *Sun.* 19.—After preaching twice at Bristol, and twice at Kingswood, I earnestly exhorted the society to continue in the faith, "enduring hardship, as good soldiers of Jesus Christ." On *Monday* (my brother being now returned from Wales) I rode back to Oxford. *Wed.* 22.—At the repeated instance of some that were there, I went over to Abingdon. I preached on, "What must I do to be saved?" Both the yard and house were full. But so stupid, senseless a people, both in a spiritual and natural sense, I scarce ever saw before. Yet God is able, of "these stones, to raise up children to Abraham."

Fri. 24.—Several of our friends from London, and some from Kingswood and Bristol, came to Oxford. Alas! how long shall they "come from the east, and from the west, and sit down in the kingdom of God," while the children of the kingdom will not come in, but remain in utter darkness! *Sat.* 25.—It being my turn, (which comes about once in three years,) I preached at St. Mary's, before the University. The harvest truly is plenteous. So numerous a congregation (from whatever motives they came) I have seldom seen at Oxford. My text was the confession of poor Agrippa, "Almost thou persuadest me to be a Christian." I have "cast my bread upon the waters." Let me "find it again after many days!" In the afternoon I set out, (having no time to spare,) and on *Sunday*, 26, preached at the Foundery, on the "liberty" we have "to enter into the holiest by the blood of Jesus."

Mon. 27.—Finding notice had been given, that I would preach in the evening at Hackney, I went thither, and openly declared those glad tidings, "By grace are ye saved through faith." Many, we heard, had threatened terrible things; but no man opened his mouth. Perceive ye not yet, that "greater is he that is in us, than he that is in the world?" *Tues.* 28.—I visited one that was going heavily and in fear "through the valley of the shadow of death." But God heard the prayer, and soon lifted up the light of his countenance upon her: so that she immediately broke out into thanksgiving, and the next day quietly fell asleep.

Fri. 31.—Hearing that one of our sisters (Jane Muncy) was ill, I went to see her. She was one of the first women bands at Fetter-lane; and, when the controversy concerning the means of grace began, stood in the gap, and contended earnestly for the ordinances once delivered to the saints. When, soon after, it was ordered, that the unmarried men and women should have no conversation with each other, she again withstood to the face those who were "teaching for doctrines the commandments of men." Nor could all the sophistry of

those who are, without controversy, of all men living the wisest in their generation, induce her either to deny the faith she had received, or to use less plainness of speech, or to be less zealous in recommending and careful in practising good works. Insomuch that many times, when she had been employed in the labour of love till eight or nine in the evening, she then sat down and wrought with her hands till twelve or one in the morning; not that she wanted any thing herself, but that she might have to give to others for necessary uses.

From the time that she was made leader of one or two bands, she was more eminently a pattern to the flock: in self-denial of every kind, in openness of behaviour, in simplicity and godly sincerity, in steadfast faith, in constant attendance on all the public and all the private ordinances of God. And as she had laboured more than they all, so God now called her forth to suffer. She was seized at first with a violent fever, in the beginning of which they removed her to another house. Here she had work to do which she knew not of. The master of the house was one who "cared for none of these things." But he observed her, and was convinced. So that he then began to understand and lay to heart the things that bring a man peace at the last.

In a few days the fever abated, or settled, as it seemed, into an inward imposthume; so that she could not breathe without violent pain, which increased day and night. When I came in, she stretched out her hand and said, "Art thou come, thou blessed of the Lord? Praised be the name of my Lord for this." I asked, "Do you faint, now you are chastened of him?" She said, "O no, no, no; I faint not; I murmur not; I rejoice evermore." I said, "But can you in every thing give thanks?" She replied, "Yes; I do, I do." I said, "God will make all your bed in your sickness." She cried out, "He does, he does; I have nothing to desire; he is ever with me, and I have nothing to do but to praise him."

In the same state of mind, though weaker and weaker in body, she continued till Tuesday following; when several of those who had been in her band being present, she fixed her eyes upon them, and fell into a kind of agonizing prayer, that God would keep them from the evil one. But in the afternoon, when I came, she was quite calm again, and all her words were prayer and praise. The same spirit she breathed when Mr. Maxfield called the next day; and soon after he went, she slept in peace.—"A mother in Israel" hast thou been, and "thy works shall praise thee in the gates!"

Sat. Aug. 1.—I had a long conversation with Mr. Ingham. We both agreed, 1. That none shall finally be saved, who have not, as they had opportunity, done all good works; and, 2. That if a justified person does not do good, as he has opportunity, he will lose the grace he has received; and if he "repent" not, "and do the former works," will perish eternally. But with regard to the unjustified, (if I understand him,) we wholly disagreed. He believed, it is not the will of God, that they should wait for faith in doing good. I believe, this is the will of God; and that they will never find him, unless they seek him in this way. *Sun.* 2.—I went, after having been long importuned by Dr. Deleznot, to the chapel in Great Hermitage-street, Wapping. Mr. Meriton (a clergyman from the Isle of Man) read prayers. I then

preached on these words in the former lesson, "Seest thou how Ahab humbleth himself? Because he hath humbled himself, I will not bring this evil in his days:" and took occasion thence to exhort all unbelievers, to use the grace God had already given them; and in keeping his law, according to the power they now had, to wait for the faith of the Gospel.

Fri. 7.—The body of our sister Muncy being brought to Short's Gardens, I preached on those words, "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." From thence we went with it to the grave, in St. Giles's church-yard, where I performed the last office, in the presence of such an innumerable multitude of people as I never saw gathered together before. O what a sight it will be when God saith to the grave, "Give back;" and all the dead, small and great, shall stand before him! *Wed.* 12.—I visited one whom God is purifying in the fire, in answer to the prayers of his wife, whom he was just going to beat, (which he frequently did,) when God smote him in a moment, so that his hand dropped, and he fell down upon the ground, having no more strength than a new-born child. He has been confined to his bed ever since; but rejoices in hope of the glory of God.

Fri. 14.—Calling on a person near Grosvenor Square, I found there was but too much reason here for crying out of the increase of Popery; many converts to it being continually made, by the gentleman who preaches in Swallow-street, three days in every week. Now, why do not the champions who are continually crying out, "Popery, Popery," in Moorfields, come hither, that they may not always be fighting "as one that beateth the air?" Plainly, because they have no mind to fight at all; but to show their valour without an opponent. And they well know, they may defy Popery at the Foundery, without any danger of contradiction. *Wed.* 19.—The scripture which came in turn to be expounded, was the ninth chapter to the Romans. I was then constrained to speak an hour longer than usual; and am persuaded most, if not all who were present, saw that this chapter has no more to do with personal, irrespective predestination, than the ninth of Genesis.

Thur. 20.—A clergyman having sent me word, that if I would preach in the evening on the text he named, he would come to hear me, I preached on that text, Matt. vii, 15. And strongly enforced the caution of our Lord, to "beware of false prophets;" that is, all preachers who do not speak as the oracles of God. *Tues.* 25.—I explained, at Chelsea, the nature and necessity of the new birth. One (who, I afterward heard, was a dissenting teacher) asked me when I had done, "*Quid est tibi nomen?*" And on my not answering, turned in triumph to his companions, and said, "Ay, I told you he did not understand Latin!" *Wed.* 26.—I was informed of a remarkable conversation, at which one of our sisters was present a day or two before; wherein a gentleman was assuring his friends, that he himself was in Charles' Square, when a person told Mr. Wesley to his face, that he, Mr. Wesley, had paid twenty pounds already, on being convicted for selling Geneva; and that he now kept two Popish priests in his house. This gave occasion to another to mention what he had himself heard, at an eminent dis

senting teacher's, viz. that it was beyond dispute, Mr. Wesley had large remittances from Spain, in order to make a party among the poor; and that as soon as the Spaniards landed, he was to join them with twenty thousand men.

Mon. 31.—I began my course of preaching on the Common Prayer. *Tuesday*, September 1.—I read over Mr. Whitefield's account of God's dealings with his soul. Great part of this I know to be true. O "let not mercy and truth forsake thee! Bind them about thy neck! Write them upon the table of thy heart!" *Thur.* 3.—James Hutton having sent me word, that Count Zinzendorf would meet me at three in the afternoon, I went at that time to Gray's Inn Walks. The most material part of our conversation (which I dare not conceal) was as follows:—To spare the dead I do not translate:—

Z. Cur Religionem tuam mutâsti?

W. Nescio me Religionem meam mutâsse. Cur id sentis? Quis hoc tibi retulit?

Z. Planè tu. Id ex epistolâ tuâ ad nos video. Ibi, Religione, quam apud nos professus es, relictâ, novam profiteris.

W. Quî sic? Non intelligo.

Z. Imò, istic dicis, "Verè Christianos non esse miseros peccatores." Falsissimum. Optimi hominum ad mortem usque miserabilissimi sunt peccatores. Siqui aliud dicunt, vel penitus impostores sunt, vel diabolicè seducti. Nostros fratres meliora docentes impugnâsti. Et pacem volentibus, eam denegâsti.

W. Nondùm intelligo quid velis.

Z. Ego, cum ex Georgiâ ad me scripsisti, te dilexi plurimùm. Tum corde simplicem te agnovi. Iterùm scripsisti. Agnovi corde simplicem, sed turbatis ideis. Ad nos venisti. Ideæ tuæ tum magis turbatæ erant et confusæ. In Angliam redîisti. Aliquandiu pòst, audivi fratres nostros tecum pugnare. Spangenbergium misi ad pacem inter vos conciliandam. Scripsit mihi, "Fratres tibi injuriam intulisse." Rescripsi, ne pergerent, sed et veniam a te peterent. Spangenberg scripsit iterùm, "Eos petîisse; sed te gloriari de iis, pacem nolle." Jam adveniens, idem audio.

W. Res in eo cardine minimè vertitur. Fratres tui (verum hoc) me malè tractârunt. Postea veniam petîerunt. Respondi, "Id supervacaneum; me nunquam iis succensuisse: Sed vereri, 1. Ne falsa docerent. 2. Ne pravè viverent."

Ista unica est, et fuit, inter nos quæstio.

Z. Apertiùs loquaris.

W. Veritus sum, ne falsa docerent, 1. De fine fidei nostræ (in hâc vitâ) scil. Christianâ perfectione. 2. De mediis gratiæ, sic ab Ecclesiâ nostrâ dictis.

Z. Nullam inhærentem perfectionem in hâc vitâ agnosco. Est hic error errorum. Eum per totum orbem igne et gladio persequor, conculco, ad internecionem do. Christus est sola Perfectio nostra. Qui perfectionem inhærentem sequitur, Christum denegat.

W. Ego verò credo, Spiritum Christi operari perfectionem in verè Christianis.

Z. Nullimodò. Omnis nostra perfectio est in Christo. Omnis Christiana perfectio est, fides in sanguine Christi. Est tota Christiana perfectio, imputata, non inhærens. Perfecti sumus in Christo, in nobismet nunquam perfecti.

W. Pugnamus, opinor, de verbis. Nonne omnis verè credens sanctus est?

Z. Maximè. Sed sanctus in Christo, non in se.

W. Sed, nonne sanctè vivit?

Z. Imò, sanctè in omnibus vivit.

W. Nonne, et cor sanctum habet?

Z. Certissimè.

W. Nonne, ex consequenti, sanctus est *in se?*

Z. Non, non. In Christo tantùm. Non sanctus *in se.* Nullam omninò habet sanctitatem *in se.*

W. Nonne habet in corde suo amorem Dei et proximi, quin et totam imaginem Dei?

Z. Habet. Sed hæc sunt sanctitas legalis, non Evangelica. Sanctitas Evangelica est fides.

W. Omninò lis est de verbis. Concedis, credentis cor totum esse sanctum et vitam totam: Eum amare Deum toto corde, eique servire totis viribus. Nihil ultrà peto. Nil aliud volo per Perfectio vel Sanctitas Christiana.

Z. Sed hæc non est sanctitas ejus. Non magìs sanctus est, si magìs amat, neque minùs sanctus, si minùs amat.

W. Quid? Nonne credens, dum crescit in amore, crescit pariter in sanctitate?

Z. Nequaquam. Eo momento quo justificatur, sanctificatur penitùs. Exin, neque magìs sanctus est, neque minùs sanctus, ad mortem usque.

W. Nonne igitur Pater in Christo sanctior est Infante recèns nato?

Z. Non. Sanctificatio totalis ac Justificatio in eodem sunt instanti; et neutra recipit magìs aut minùs.

W. Nonne verò credens crescit indies amore Dei? Num perfectus est amore simulac justificatur?

Z. Est. Non unquam crescit in amore Dei. Totaliter amat eo momento, sicut totaliter sanctificatur.

W. Quid itaque vult Apostolus Paulus, per, "Renovamur ee die in diem?"

Z. Dicam. Plumbum si in aurum mutetur, est aurum primo die, et secundo, et tertio. Et sic renovatur de die in diem. Sed nunquam est magìs aurum, quàm primo die.

W. Putavi, crescendum esse in gratiâ!

Z. Certe. Sed non in sanctitate. Simulac justificatur quis, Pater, Filius et Spiritus Sanctus habitant in ipsius corde. Et cor ejus eo momento æquè purum est ac unquam erit. Infans in Christo tàm purus corde est quàm Pater in Christo. Nulla est discrepantia.

W. Nonne justificati erant Apostoli ante Christi mortem?

Z. Erant.

W. Nonne verò sanctiores erant post diem Pentecostes, quàm ante Christi mortem?

Z. Neutiquàm.

W. Nonne eo die impleti sunt Spiritu Sancto?

Z. Erant. Sed istud donum Spiritûs, sanctitatem ipsorum non respexit. Fuit donum miraculorum tantùm.

W. Fortasse te non capio. Nonne nos ipsos abnegantes, magìs magìsque mundo morimur, ac Deo vivimus?

Z. Abnegationem omnem respuimus, conculcamus. Facimus credentes omne quod volumus et nihil ultrà. Mortificationem omnem ridemus. Nulla purificatio præcedit perfectum amorem.

W. Quæ dixisti, Deo adjuvante, perpendam.*

* [TRANSLATION.]

[Z. Why have you changed your religion?

W. I am not aware that I have changed my religion. Why do you think so? Who has told you this?

Z. Plainly, yourself. I see it from your letter to us. In that, having abandoned the religion which you professed among us, you profess a new one.

The letter referred to by the Count was written August 8, preceding. It was as follows, excepting two or three paragraphs, which I have omitted as less material:—

John Wesley, a Presbyter of the Church of God in England, to the Church of God at Hernhuth in Upper Lusatia.

1. It may seem strange, that such a one as I am should take upon me to write to you. You I believe to be dear children of God, through faith which is in Jesus. Me you believe (as some of you have declared) to be "a child of the devil, a servant of corruption." Yet, whatsoever I am, or

W. How so? I do not understand you.

Z. Yea, you say there that true Christians are not miserable sinners. This is most false. The best of men are most miserable sinners, even unto death. If any say otherwise, they are either wholly impostors, or diabolically led astray. Our brethren, teachers of better things, you have opposed: and have refused peace to them desiring it.

W. I do not yet understand what you mean.

Z. When you wrote to me from Georgia, I loved you very much. I perceived that you were then simple in heart. You wrote again: I saw that you were still simple in heart, but disordered in your ideas. You came among us: your ideas were then still more disordered and confused. You returned to England. Some time after, I heard that our brethren were contending with you. I sent Spangenberg to effect a reconciliation between you. He wrote to me, that the Brethren had injured you. I wrote back, that they should not only not presist, but even ask your pardon. Spangenberg wrote again, that they had asked it: but that you, boasting of these things, were unwilling to be at peace. Now, being come, I hear the same.

W. The matter by no means turns on that point. Your Brethren (it is so far true) did treat me ill. Afterward, they asked my pardon. I answered, that that was superfluous; that I had never been angry with them: but was afraid, 1. That there was error in their doctrine. 2. That there was sin (allowed) in their practice. This was then, and is at this day, the only question between them and me.

Z. Speak more plainly.

W. I feared that there was error in their doctrine,—1. Concerning the end of our faith in this life, to wit, Christian perfection. 2. Concerning the means of grace, so called by our Church.

Z. I acknowledge no inherent perfection in this life. This is the error of errors. I pursue it through the world with fire and sword;—I trample it under foot;—I exterminate it. Christ is our only perfection. Whoever follows after inherent perfection, denies Christ.

W. But I believe, that the Spirit of Christ works perfection in true Christians.

Z. Not at all. All our perfection is in Christ. All Christian perfection is, faith in the blood of Christ. The whole of Christian perfection is imputed, not inherent. We are perfect in Christ;—in ourselves, never.

W. We contend, I think, about words. Is not every true believer holy?

Z. Certainly. But he is holy in Christ, not in himself.

W. But does he not live holily?

Z. Yes, he lives holily in all things.

W. Has he not also a holy heart?

Z. Most certainly.

W. Is he not, consequently, holy in himself?

Z. No, no. In Christ only. He is not holy in himself. In himself he has no holiness at all.

W. Has he not the love of God and his neighbour in his heart? Yea, even the whole image of God?

Z. He has. But these constitute legal, not evangelical holiness. Evangelical holiness is,—faith.

W. The dispute is altogether about words. You grant that the whole heart and the whole life of a believer, are holy: that he loves God with all his heart, and serves him with all his strength. I ask nothing more. I mean nothing else by Christian perfection or holiness.

Z. But this is not his holiness. He is not more holy, if he loves more; nor less holy, if he loves less.

whatsoever you are, I beseech you to weigh the following words; if haply God, "who sendeth by whom he will send," may give you light thereby; although "the mist of darkness," (as one of you affirms) should be reserved for me for ever.

2. My design is, freely and plainly to speak whatsoever I have seen or heard among you, in any part of your Church, which seems not agreeable to the Gospel of Christ. And my hope is, that the God whom you serve will give you throughly to weigh what is spoken; and if in any thing "ye have been otherwise minded" than the truth is, "will reveal even this unto you."

3. And First, with regard to Christian salvation, even the present salvation which is through faith, I have heard some of you affirm, 1. That it does not imply the proper taking away our sins, the cleansing our souls from all sin, but only the tearing the system of sin in pieces. 2. That it does not imply liberty from sinful thoughts.

4. I have heard some of you affirm, on the other hand, 1. That it does imply liberty from the commandments of God, so that one who is saved through faith, is not obliged or bound to obey them, does not do any thing as a commandment, or as a duty. To support which they have affirmed, that there is* no command in the New Testament but to believe; that there is no duty required therein, but that of believing; and that to

W. What? Does not a believer, while he increases in love, increase equally in holiness?

Z. By no means. The moment he is justified, he is sanctified wholly. From that time, even unto death, he is neither more nor less holy.

W. Is not then a father in Christ more holy than a new-born-babe [in Christ]?

Z. No. Entire sanctification and justification are in the same instant; and neither is increased or diminished.

W. But does not a believer grow daily in the love of God? Is he perfect in love as soon as he is justified?

Z. He is. He never increases in the love of God. He loves entirely in that moment, as he is entirely sanctified.

W. What then does the apostle Paul mean by, "We are renewed day by day?"

Z. I will tell you. Lead, if it be changed into gold, is gold the first day, and the second, and the third. And so it is renewed day by day. But it is never more gold than on the first day.

W. I thought we ought to grow in grace!

Z. Certainly. But not in holiness. As soon as any one is justified, the Father, the Son, and the Holy Spirit, dwell in his heart: and in that moment his heart is as pure as it ever will be. A babe in Christ is as pure in heart as a father in Christ. There is no difference.

W. Were not the Apostles justified before the death of Christ?

Z. They were.

W. But were they not more holy after the day of Pentecost, than before the death of Christ?

Z. Not in the least.

W. Were they not on that day filled with the Holy Ghost?

Z. They were. But that gift of the Spirit had no reference to their holiness. It was the gift of miracles only.

W. Perhaps I do not understand you. Do we not, while we deny ourselves, more and more die to the world and live to God?

Z. We spurn all [self] denial: we trample it under foot. Being believers, we do whatever we will, and nothing more. We ridicule all mortification. No purification precedes perfect love.

W. What you have said, God assisting me, I will thoroughly consider.—AM. ED.]

* In the answer to this letter, which I received some weeks after, this is explained as follows:—"All things which are a *commandment* to the natural man, are a *promise* to all that have been justified.—The thing itself is not lost, but the notion which people are wont to have of commandments, duties," &c. I reply, 1. If this be all you mean, why do you not say so explicitly to all men? 2. Whether this be all, let any reasonable man judge, when he has read what is here subjoined.

a believer there is no commandment at all. 2. That it does imply liberty to conform to the world,* by talking on useless, if not trifling subjects; by joining in worldly diversions in order to do good; by putting on of gold and costly apparel,† or by continuing in those professions, the gain of which depends on ministering hereto. 3. That it does imply liberty to avoid persecution, by ‡ not reproving even those who sin in your sight; by not letting your light shine before those men who love darkness rather than light; by not using plainness of speech, and a frank, open carriage to all men. Nay, by a close, dark, reserved conversation, and behaviour, especially toward strangers. And in many of you I have more than once found (what you called, "being wise as serpents") much subtlety, much evasion and disguise, much guile and dissimulation. You appeared to be what you were not, or not to be what you were. You so studied "to become all things to all men," as to take the colour and shape of any that were near you. So that your practice was indeed no proof of your judgment; but only an indication of your design, *nulli laedere os;* [to hurt a bone of none;] and of your conformity to that (not scriptural) maxim, *Sinere mundum vadere ut vult: Nam vult vadere*, (To let the world go as it will; for it will go.)

5. Secondly, With regard to that faith through which we are saved, I have heard many of you say, "A man may have justifying faith and not know it." Others of you, who are now in England, (particularly Mr. Molther,) I have heard affirm,§ that there is no such thing as weak faith; that there are no degrees in faith; that there is no justifying faith, where there is ever any doubt; that there is no justifying faith without the plerophory of faith, the clear, abiding witness of the Spirit; that there is no justifying faith, where there is not, in the full, proper sense, a new or clean heart; and that those who have not these two gifts, are only awakened, not justified.

6. Thirdly, As to the way to faith, here are many among us, whom some of your brethren have advised (what it is not to be supposed they would as yet speak to me, or in their public preaching)‖ not to use those

* The brethren answer to this, "We believe it much better to discourse out of the newspapers, than to chatter about holy things to no purpose." Perhaps so. But what is this to the point? I believe both the one and the other to be useless, and therefore an abomination to the Lord. This objection then stands in full force, the fact alleged being rather defended than denied. The joining in worldly diversions in order to do good, (another charge which cannot be denied,) I think would admit of the same defence, viz. "That there are other things as bad."

† "We wear," say the brethren, "neither gold nor silver." You forget. I have seen it with my eyes. "But we judge no body that does." How! Then you must judge both St. Peter and Paul false witnesses before God. "And because those professions that minister thereto [to sin, to what God has flatly forbidden] relate to trade, and trade is a thing relating to the magistrate, we, therefore let all these things alone, entirely suspending our judgment concerning them." What miserable work is here! Because trade relates to the magistrate, am I not to consider whether my trade be innocent or sinful? Then, the keeper of a Venetian brothel is clear. The magistrate shall answer for him to God!

‡ This fact also you grant, and defend thus:—"The power of reproving relates either to outward things, or to the heart. Nobody has any right to the former, but the magistrate." (Alas! alas! what casuistry is this?) "And if one will speak to the heart, he must be first sure that the Saviour has already got hold of it." What then must become of all other men? O how pleasing is all this to flesh and blood!

§ In the preface to the second Journal, the Moravian Church is cleared from this mistake.

‖ The substance of the answer to this and the following paragraphs is, 1. That none ought to communicate till he has faith, that is, a sure trust in the mercy of God through Christ. This is granting the charge. 2. That "if the Methodists hold, this sacrament is a means of getting faith, they must act acording to their persuasion." We do hold it, and know it to be so, to many of those who are previously convinced of sin.

ordinances which our Church terms "means of grace," till they have such a faith as implies a clean heart, and excludes all possibility of doubting. They have advised them, till then, not to search the Scriptures, not to pray, not to communicate; and have often affirmed, that to do these things, is seeking salvation by works; and that till these works are laid aside, no man can receive faith; for, "No man," say they, "can do these things without trusting in them: if he does not trust in them, why does he do them?"

7. To those who answered, "It is our duty to use the ordinances of God," they replied, "There are no ordinances of Christ, the use of which is now bound upon Christians as a duty, or which we are commanded to use. As to those you mention in particular, (viz. prayer, communicating, and searching the Scripture,) if a man have faith he need not; if he have not, he must not use them. A believer may use them, though not as enjoined; but an unbeliever (as before defined) may not."

8. To those who answered, "I hope God will through these means convey his grace to my soul," they replied, "There is no such thing as means of grace; Christ has not ordained any such in his Church. But if there were, they are nothing to you; for you are dead; you have no faith; and you cannot work while you are dead. Therefore, let these things alone till you have faith."

9. And some of our English brethren, who are joined with yours, have said openly, "You will never have faith till you leave running about to church and sacrament, and societies." Another of them has said, (in his public expounding,) "As many go to hell by praying as by thieving." Another, "I knew one, who, leaning over the back of a chair, received a great gift. But he must kneel down to give God thanks: so he lost it immediately. And I know not whether he will ever have it again." And yet another, "You have lost your first joy: therefore you pray: that is the devil. You read the Bible: that is the devil. You communicate: that is the devil."

10. Let not any of you, my brethren, say, "We are not chargeable with what they speak." Indeed you are: for you can hinder it if you will. Therefore, if you do not, it must be charged upon you. If you do not use the power which is in your hands, and thereby prevent their speaking thus, you do, in effect, speak thus yourselves. You make their words your own; and are, accordingly, chargeable with every ill consequence which may flow therefrom.

11. Fourthly, With regard to your Church,* you greatly, yea, above measure, exalt yourselves and despise others. I have scarce heard one Moravian brother, in my life, own his Church to be wrong in any thing. I have scarce heard any of you (I think not one in England) own himself to be wrong in any thing. Many of you I have heard speak of your Church, as if it were infallible; or, so led by the Spirit, that it was not possible for it to err in any thing. Some of you have set it up (as indeed you ought to do, if it be infallible) as the judge of all the earth, of all persons (as well as doctrines) therein: and you have accordingly passed sentence

* "A religion," you say, "and a Church, are not all one: a religion is an assembly wherein the Holy Scriptures are taught after a prescribed rule." This is too narrow a definition. For there are many Pagan (as well as Mohammedan) religions. Rather, a religion is, a method of worshipping God, whether in a right or a wrong manner. "The Lord has such a peculiar hand in the several constitutions of religion, that one ought to respect every one of them." I cannot possibly: I cannot respect, either the Jewish (as it is now) or the Romish religion. You add, "A Church (I will not examine whether there are any in this present age, or whether there is no other beside ours) is a congregation of sinners who have obtained forgiveness of sins. That such a congregation should be in an error, cannot easily happen." I find no reason, therefore, to retract any thing which is advanced on this or any of the following heads.

upon them at once, by their agreement or disagreement with your Church. Some of you have said, that there is no true Church on earth but yours; yea, that there are no true Christians out of it. And your own members you require to have implicit faith in her decisions, and to pay implicit obedience to her directions.

12. Fifthly, You receive not the ancient, but the modern Mystics, as the best interpreters of Scripture: and in conformity to these, you mix much of man's wisdom with the wisdom of God: you greatly refine the plain religion taught by the letter of Holy Writ, and philosophize on almost every part of it, to accommodate it to the Mystic theory. Hence you talk much, in a manner wholly unsupported by Scripture, against mixing nature with grace, against imagination, and concerning the animal spirits, mimicking the power of the Holy Ghost. Hence your brethren zealously caution us against animal joy, against natural love of one another, and against selfish love of God; against which (or any of them) there is no one caution in all the Bible. And they have, in truth, greatly lessened, and had well nigh destroyed, brotherly love from among us.

13. In conformity to the Mystics, you likewise greatly check joy in the Holy Ghost, by such cautions against sensible comforts, as have no tittle of Scripture to support them. Hence also your brethren here damp the zeal of babes in Christ, talking much of false zeal, forbidding them to declare what God hath done for their souls, even when their hearts burn within them to declare it, and comparing those to uncorked bottles, who simply and artlessly speak of the ability which God giveth.

14. Hence, Lastly, it is, that you undervalue good works, (especially works of outward mercy,) never publicly insisting on the necessity of them, nor declaring their weight and excellency. Hence, when some of your brethren have spoken of them, they put them on a wrong foot; viz. "If you find yourself moved, if your heart is free to it, then reprove, exhort, relieve." By this means, you wholly avoid the taking up your cross, in order to do good; and also substitute an uncertain, precarious inward motion, in the place of the plain written word. Nay, one of your members has said of good works in general, (whether works of piety or of charity,) "A believer is no more obliged to do these works of the Law, than a subject of the king of England is obliged to obey the laws of the king of France."

15. My brethren, whether ye will hear, or whether ye will forbear, I have now delivered my own soul. And this I have chosen to do in an artless manner, that if any thing should come home to your hearts, the effect might evidently flow, not from the wisdom of man, but from the power of God.

August 8, 1740.

Thus have I declared, and in the plainest manner I can, the real controversy between us and the Moravian brethren: an unpleasing task, which I have delayed, at least, as long as I could with a clear conscience. But I am constrained at length nakedly to speak the thing as it is, that I may not hinder the work of God. I am very sensible of the objection which has so often been made, viz. "You are inconsistent with yourself. You did tenderly love, highly esteem, and zealously recommend these very men: and now you do not love or esteem them at all You not only do not recommend them, but are bitter against them, nay, and rail at them, before all the world." This is partly true and partly false. That the whole case may be better understood, it will be needful to give a short account of what has occurred between us from the beginning.

My first acquaintance with the Moravian brethren began in my voyage to Georgia. Being then with many of them in the same ship, I narrowly observed their whole behaviour. And I greatly approved of all I saw. Therefore I unbosomed myself to them without reserve. From February 14, 1735, to December 2, 1737, being with them (except when I went to Frederica or Carolina) twice or thrice every day, I loved and esteemed them more and more. Yet a few things I could not approve of. These I mentioned to them from time to time, and then commended the cause to God. In February following I met with Peter Böhler. My heart clave to him as soon as he spoke. And the more we conversed, so much the more did I esteem both him and all the Moravian Church: so that I had no rest in my spirit till I executed the design which I had formed long before: till, after a short stay in Holland, I hastened forward, first to Marienborn, and then to Hernhuth. In September, 1738, soon after my return to England, I began the following letter to the Moravian Church. But being fearful of trusting my own judgment, I determined to wait yet a little longer, and so laid it by unfinished:—

"My dear Brethren,

"I cannot but rejoice in your steadfast faith, in your love to our blessed Redeemer, your deadness to the world; your meekness, temperance, chastity, and love of one another. I greatly approve of your conferences and bands; of your method of instructing children; and, in general, of your great care of the souls committed to your charge. But of some other things I stand in doubt, which I will mention in love and meekness. And I wish that, in orde. to remove those doubts, you would on each of those heads, First, Plainly answer, whether the fact be as I suppose; and, if so, Secondly, Consider whether it be right.

"Do you not wholly neglect joint fasting? Is not the Count all in all? Are not the rest mere shadows; calling him Rabbi; almost implicitly both believing and obeying him? Is there not something of levity in your behaviour? Are you, in general, serious enough? Are you zealous and watchful to redeem time? Do you not sometimes fall into trifling conversation? Do you not magnify your own Church too much? Do you believe any who are not of it to be in gospel liberty? Are you not straitened in your love? Do you love your enemies and wicked men as yourselves? Do you not mix human wisdom with divine; joining worldly prudence to heavenly? Do you not use cunning, guile, or dissimulation in many cases? Are you not of a close, dark, reserved temper and behaviour? Is not the spirit of secresy the spirit of your community? Have you that child-like openness, frankness, and plainness of speech, so manifest to all in the Apostles and first Christians?"

It may easily be seen that my objections, then, were nearly the same as now. Yet I cannot say my affection was lessened at all, till after September, 1739, when certain men among us began to trouble their brethren, and subvert their souls. However, I cleared the Moravians still, and laid the whole blame on our English brethren. But from November the 1st, I could not but see (unwilling as I was to see them) more and more things which I could in no wise reconcile with the gospel of Christ. And these I have set down with all simplicity, as they occurred in order of time: believing myself indispensably obliged so to do, both in duty to God and man. Yet do I this, because I love them not? God knoweth; yea, and in part I esteem them still: because I

verily believe, they have a sincere desire to serve God; because many of them have tasted of his love, and some retain it in simplicity; because they love one another; because they have *so much* of the truth of the Gospel, and *so far* abstain from outward sin; and, lastly, because their discipline is, in most respects, so truly excellent.

"But why then are you bitter against them?" I do not know that I am. Let the impartial reader judge. And if any bitter word has escaped my notice, I here utterly retract it. "But do not you rail at them?" I hope not. God forbid that I should rail at a Turk, infidel, or heretic. To one who advanced the most dangerous error, I durst say no more than, "The Lord rebuke thee." But I would point out what those errors were; and, I trust, in the spirit of meekness.

In this spirit, my brethren, I have read, and endeavoured to consider, all the books you have published in England, that I might inform myself whether, on further consideration, you had retracted the errors which were advanced before. But it does by no means appear that you have retracted any of them: for, waiving the odd and affected phrases therein; the weak, mean, silly, childish expressions; the crude, confused, and indigested notions; the whims, unsupported either by Scripture or sound reason; yea, waiving those assertions which, though contrary to Scripture and matter of fact, are, however, of no importance; those three grand errors run through almost all those books, viz. *Universal Salvation*, *Antinomianism*, and a kind of new-reformed *Quietism*.

1. Can Universal Salvation be more explicitly asserted than it is in these words?—"By this his name *all* can and *shall* obtain life and salvation." (Sixteen Discourses, p. 30.) This *must* include all *men*, at least; and *may* include all *devils* too. Again, "The name of the wicked will not be so much as mentioned on the great day." (Seven Discourses, p. 22.) And if they are not so much as *mentioned*, they cannot be *condemned*.

2. How can Antinomianism, (N. B. I speak of Antinomian doctrine, abstracted from practice, good or bad,) that is, making void the law through faith, be more expressly taught than it is in these words?—"To believe certainly, that Christ suffered death for us: this is the true means to be saved at once: we want no more. For the history of Jesus coming into the world, 'is the power of God unto salvation to every one that believeth;' the bare historical knowledge of this." (Sixteen Discourses, p. 57.) "There is but *one duty*, which is that of *believing*." (Ibid. p. 193.) "From any demand of the law, no man is obliged now to go one step, to give away one farthing, to eat or omit one morsel." (Seven Discourses, p. 11.) "What did our Lord do with the law? He abolished it." (Ibid. p. 33.) "Here one may think,—This is a fine sort of Christianity, where nothing good is commanded, and nothing bad is forbid. But thus it is." (Ibid. p. 34.) "So one ought to speak now. All commands and prohibitions are unfit for our times." (Ibid.)

3. Is not the very essence of Quietism (though in a new shape) contained in these words?—"The whole matter lies in this, that we should *suffer ourselves to be relieved*." (Sixteen Discourses, p. 17.) "One must *do nothing*, but *quietly attend* the voice of the Lord." (Ibid. p. 29.) "To tell men who have not experienced the power of grace, what they

should do, and how they ought to behave, is as if you should send a lame man upon an errand." (Ibid. p. 70.) "The beginning is not to be made with doing what our Saviour has commanded. For whosoever will begin with doing, when he is dead, he can do nothing at all; but whatever he doeth in his own activity, is but a cobweb; that is, good for nothing." (Ibid. p. 72, 81.) "As soon as we *remain passive* before him as the wood which a table is to be made from, then something comes of us." (Seven Discourses, p. 22.)

O my brethren, let me conjure you yet again, in the name of our common Lord, "if there be any consolation of love, if any bowels and mercies," remove "the fly" out of "the pot of ointment;" separate "the precious from the vile!" Review, I beseech you, your whole work, and see if Satan hath gained no advantage over you. "Very excellent things" have been "spoken of thee, O thou city of God." But may not "He which hath the sharp sword with two edges" say, Yet "I have a few things against thee?" O that ye would repent of these, that ye might be "a glorious Church; not having spot, or wrinkle, or any such thing."

Three things, above all, permit *me*, even *me*, to press upon you, with all the earnestness of love First, With regard to your doctrine, that ye purge out from among you, the leaven of Antinomianism, wherewith you are so deeply infected, and no longer "make void the Law through faith." Secondly, With regard to your discipline, that ye "call no man Rabbi, Master," Lord of your faith, "upon earth." Subordination, I know, is needful; and I can show you such a subordination, as in fact answers all Christian purposes, and is yet as widely distant from that among *you*, as the heavens are from the earth. Thirdly, With regard to your practice, that ye renounce all craft, cunning, subtlety, dissimulation; wisdom, falsely so called; that ye put away all disguise, all guile out of your mouth; that in all "simplicity and godly sincerity" ye "have your conversation in this world;" that ye use "great plainness of speech" to all, whatever ye suffer thereby; seeking only, "by manifestation of the truth," to "commend" yourselves "to every man's conscience in the sight of God."

June 24, 1744.

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM SEPTEMBER 3, 1741, TO OCTOBER 27, 1743

JOURNAL.—No. V.

SUNDAY, September 6, 1741.—Observing some who were beginning to use their liberty as a cloak for licentiousness, I enforced, in the morning, those words of St. Paul, (worthy to be written in the heart of every believer,) "All things are lawful for me; but all things are not expedient;" and, in the evening, that necessary advice of our Lord, "That men ought always to pray, and not to faint." *Mon.* 7.—I visited a young man in St. Thomas's Hospital, who, in strong pain, was praising God continually. At the desire of many of the patients, I spent a short time with them in exhortation and prayer. O what a harvest might there be, if any lover of souls, who has time upon his hands, would constantly attend these places of distress, and, with tenderness and meekness of wisdom, instruct and exhort those on whom God has laid his hands, to know and improve the day of their visitation!

Wed. 9.—I expounded in Greyhound-lane, Whitechapel, part of the one hundred and seventh psalm. And they did rejoice whom "the Lord had redeemed, and delivered from the hand of the enemy."

Sat. 12.—I was greatly comforted by one whom God had lifted up from the gates of death, and who was continually telling, with tears of joy, what God had done for his soul. *Sun.* 13.—I met about two hundred persons, with whom severally I had talked the week before, at the French chapel, in Hermitage-street, Wapping, where they gladly joined in the service of the Church, and particularly in the Lord's Supper, at which Mr. Hall assisted. It was more than two years after this, that he began so vehemently to declaim against my brother and me, as "bigots to the Church, and those carnal ordinances," as he loved to term them. *Fri.* 18.—I buried the only child of a tender parent, who, having soon finished her course, after a short sickness, went to Him her soul loved, in the fifteenth year of her age.

Sun. 20.—I preached in Charles' Square, Hoxton, on these solemn words, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." I trust God blessed his word. The scoffers stood abashed, and opened not their mouth. *Mon.* 21.—I set out, and the next evening met my brother at Bristol, with Mr. Jones, of Fonmon Castle, in Wales; now convinced of the truth as it is in

Jesus, and labouring with his might to redeem the time he had lost, to make his calling sure, and to lay hold on eternal life.

Thur. 24.—In the evening we went to Kingswood. The house was filled from end to end. And we continued in ministering the word of God, and in prayer and praise, till the morning.

Sun. 27.—I expounded at Kingswood, (morning and afternoon,) at Bristol, and at Baptist Mills, the message of God to the Church of Ephesus, particularly that way of recovering our first love, which God hath prescribed, and not man: "Remember from whence thou art fallen, and repent, and do the first works." *Tues.* 29.—I was pressed to visit Nicholas Palmer, one who had separated from us, and behaved with great bitterness, till God laid his hand upon him. He had sent for me several times, saying, he could not die in peace till he had seen me. I found him in great weakness of body and heaviness of spirit. We wrestled with God on his behalf; and our labour was not in vain: his soul was comforted; and a few hours after, he quietly fell asleep.

Thur. Oct. 1.—We set out for Wales; but missing our passage over the Severn in the morning, it was sunset before we could get to Newport. We inquired there if we could hire a guide to Cardiff; but there was none to be had. A lad coming in quickly after, who was going (he said) to Lanissan, a little village two miles to the right of Cardiff, we resolved to go thither. At seven we set out; it rained pretty fast, and there being neither moon nor stars, we could neither see any road, nor one another, nor our own horses' heads; but the promise of God did not fail; he gave his angels charge over us; and soon after ten we came safe to Mr. Williams's house at Lanissan.

Fri. 2.—We rode to Fonmon Castle. We found Mr. Jones's daughter ill of the small pox: but he could cheerfully leave her and all the rest in the hands of Him in whom he now believed. In the evening I preached at Cardiff, in the Shire Hall, a large and convenient place, on, "God hath given unto us eternal life, and this life is in his Son." There having been a feast in the town that day, I believed it needful to add a few words upon intemperance: and while I was saying, "As for you, drunkards, you have no part in this life; you abide in death; you choose death and hell;" a man cried out vehemently, "I am one; and thither I am going." But I trust God at that hour began to show him and others "a more excellent way."

Sat. 3.—About noon we came to Pont-y-Pool. A clergyman stopped me in the first street; a few more found me out soon after, whose love I did not find to be cooled at all by the bitter adversaries who had been among them. True pains had been taken to set them against my brother and me, by men who "know not what manner of spirit" they "are of." But instead of disputing, we betook ourselves to prayer; and all our hearts were knit together as at the first. In the afternoon we came to Abergavenny. Those who are bitter of spirit have been here also; yet Mrs. James (now Mrs. Whitefield) received us gladly, as she had done aforetime. But we could not procure even two or three to join with us in the evening beside those of her own household.

Sun. 4.—I had an unexpected opportunity of receiving the holy communion. In the afternoon we had a plain, useful sermon, on the Pharisee and the Publican praying in the temple; which I explained at large

in the evening, to the *best dressed* congregation I have ever yet seen in Wales. Two persons came to me afterward, who were, it seemed, convinced of sin, and groaning for deliverance. *Mon.* 5.—I preached in the morning at Pont-y-Pool, to a small but deeply attentive congregation. Mr. Price conducted us from thence to his house at Watford. After resting here an hour, we hastened on, and came to Fonmon, where I explained and enforced those words, "What must I do to be saved?" Many seemed quite amazed, while I showed them the nature of salvation, and the Gospel way of attaining it.

Tues. 6.—I read prayers and preached in Porth Kerry church. My text was, "By grace are ye saved through faith." In the evening, at Cardiff, I expounded Zechariah iv, 7: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The next morning we set out, and in the evening praised God with our brethren in Bristol. *Thur.* 8.—I dined with C—— T——, greatly praising God for having done his own wise and holy will, in taking away "the desire of his eyes." In the evening I preached on, "Looking unto Jesus;" and many were filled with consolation. *Fri.* 9.—The same spirit helped our infirmities at the hour of intercession; and again, at Kingswood, in the evening. I was just laid down, when one came and told me, Howel Harris desired to speak with me at Bristol, being just come from London, and having appointed to set out for Wales at three in the morning. I went, and found him with Mr. Humphreys and Mr. S——. They immediately fell upon their favourite subject; on which when we had disputed two hours, and were just where we were at first, I begged we might exchange controversy for prayer. We did so, and then parted in much love, about two in the morning.

Sat. 10.—His journey being deferred till Monday, H. Harris came to me at the new room. He said, as to the decree of reprobation, he renounced and utterly abhorred it. And as to the not falling from grace, 1. He believed that it ought not to be mentioned to the unjustified, or to any that were slack and careless, much less that lived in sin; but only to the earnest and disconsolate mourners. 2. He did himself believe it was possible for one to fall away who had been "enlightened" with some knowledge of God, who had "tasted of the heavenly gift, and been made partaker of the Holy Ghost;" and wished we could all agree to keep close, in the controverted points, to the very words of Holy Writ. 3. That he accounted no man so justified as not to fall, till he had a thorough, abiding hatred to all sin, and a continual hunger and thirst after all righteousness. Blessed be thou of the Lord, thou man of peace! Still follow after peace and holiness.

Thur. 15.—I was preparing for another journey to Wales, which I had designed to begin on Friday; when I received a message from H. Harris, desiring me to set out immediately, and meet him near the New Passage. I accordingly set out at noon; but, being obliged to wait at the water side, did not reach Will Creek (the place he had appointed for our meeting) till an hour or two after night. But this was soon enough; for he had not been there; nor could we hear any thing of him: so we went back to Mather, and thence in the morning to Lanmarton, a village two miles off, where we heard Mr. Daniel Rowlands was to be, and whom accordingly we found there. Evil sur-

misings presently vanished away, and our hearts were knit together in love. We rode together to Machan, (five miles beyond Newport,) which we reached about twelve o'clock. In an hour after H. Harris came, and many of his friends from distant parts. We had no dispute of any kind; but the spirit of peace and love was in the midst of us. At three we went to church. There was a vast congregation, though at only a few hours' warning. After prayers, I preached on those words in the Second lesson, "The life which I now live I live by the faith of the Son of God, who loved me, and gave himself for me." Mr. Rowlands then preached in Welsh, on Matthew xxviii, 5: "Fear not ye: for ye seek Jesus, which was crucified."

We rode afterward to St. Bride's in the Moors; where Mr. Rowlands preached again. Here we were met by Mr. Humphreys and Thomas Bissicks, of Kingswood. About eleven a few of us retired, in order to provoke one another to love, and to good works. But T. Bissicks immediately introduced the dispute, and others seconded him. This H. Harris and Mr. Rowlands strongly withstood; but finding it profited nothing, Mr. Rowlands soon withdrew. H. Harris kept them at bay till about one o'clock in the morning: I then left them and Capt. T. together. About three they left off just where they began.

Sat. 17.—Going to a neighbouring house, I found Mr. H. and T Bissicks tearing open the sore with all their might. On my coming in, all was hushed; but Mrs. James, of Abergavenny, (a woman of candour and humanity,) insisted that those things should be said to my face. There followed a lame piece of work: but although the accusations brought were easily answered, yet I found they left a soreness on many spirits. When H. Harris heard of what had passed, he hasted to stand in the gap once more; and with tears besought them all, "to follow after the things that make for peace;" and God blessed the healing words which he spoke; so that we parted in much love, being all determined to let controversy alone, and to preach "Jesus Christ, and him crucified." I preached at Cardiff at three, and about five set out thence for Fonmon Castle. Notwithstanding the great darkness of the night, and our being unacquainted with the road, before eight we came safe to the congregation, which had been some time waiting for us.

Sun. 18.—I rode to Wenvo. The church was thoroughly filled with attentive hearers, while I preached on those words, "Whom ye ignorantly worship, him declare I unto you." In the afternoon I read prayers and preached at Porth Kerry: in the evening there was a great concourse of people at the Castle, to whom I strongly declared "the hope of righteousness which is through faith." *Mon.* 19.—I preached once more at Porth Kerry, and, in the afternoon, returned to Cardiff, and explained to a large congregation, "When they had nothing to pay, he frankly forgave them both." *Tues.* 20.—At eleven I preached at the prison, on, "I came not to call the righteous, but sinners to repentance." In the afternoon I was desired to meet one of the honourable women, whom I found a mere sinner, groaning under the mighty hand of God. About six, at Mr. W.'s desire, I preached once more on those words, "Whom ye ignorantly worship, him declare I unto you."

Wed. 21.—I set out soon after preaching, and about nine, came to Newport. A clergyman soon after I was set down, came into the next

room, and asked aloud, with a tone unusually sharp, where those vagabond fellows were. Capt. T., without any ceremony, took him in hand; but he soon quitted the field, and walked out of the house. Just as I was taking horse, he returned and said, "Sir, I am afraid you are in a wrong way; but if you are right, I pray God to be with you, and prosper your undertakings." About one I came to Callicut, and preached to a small, attentive company of people, on, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Between seven and eight we reached Bristol. *Thur.* 22.—I called upon Edward W——, who had been ill for several days. I found him in deep despair. Since he had left off prayer, "all the waves and storms were gone over him." We cried unto God, and his soul revived. A little light shone upon him, and, just as we sung,—

Be Thou his strength and righteousness,
His Jesus, and his all;

his spirit returned to God.

Fri. 23.—I saw several others who were ill of the same distemper. Surely our Lord will do much work by this sickness. I do not find that it comes to any house without leaving a blessing behind it. In the evening I went to Kingswood, and found Ann Steed also praising God in the fires, and testifying that all her weakness and pain wrought together for good. *Sat.* 24.—I visited more of the sick, both in Kingswood and Bristol; and it was pleasant work; for I found none of them "sorrowing as men without hope." At six I expounded, "God is light, and in him is no darkness at all;" and his light broke in upon us in such a manner, that we were even lost in praise and thanksgiving.

Sun. 25.—After the sacrament at All Saints, I took horse for Kingswood; but before I came to Lawrence Hill, my horse fell, and attempting to rise again, fell down upon me. One or two women ran out of a neighbouring house, and when I rose, helped me in. I adore the wisdom of God. In this house were three persons who began to run well, but Satan had hindered them: but they resolved to set out again; and not one of them has looked back since.

Notwithstanding this delay, I got to Kingswood by two. The words God enabled me to speak there, and afterward at Bristol, (so I must express myself still, for I dare not ascribe them to my own wisdom,) were as a hammer and a flame; and the same blessing we found at the meeting of the society; but more abundantly at the love-feast which followed. I remember nothing like it for many months. A cry was heard from one end of the congregation to the other; not of grief, but of overflowing joy and love. "O continue forth thy loving kindness unto them that know thee; and thy righteousness unto them that are true of heart!" The great comfort I found, both in public and private, almost every day of the ensuing week, I apprehend, was to prepare me for what followed: a short account of which I sent to London soon after, in a letter, the copy of which I have subjoined; although I am sensible there are several circumstances therein which some may set down for mere enthusiasm and extravagance.

"Dear Brother,—All last week I found hanging upon me the effects of a violent cold I had contracted in Wales: Not, I think, (as Mr. Turner and Walcam supposed,) by lying in a damp bed at St. Bride's; but rather

by riding continually in the cold and wet nights, and preaching immediately after. But I believed it would pass off, and so took little notice of it till Friday morning. I then found myself exceeding sick: and as I walked to Baptist Mills, (to pray with Susanna Basil, who was ill of a fever,) felt the wind pierce me, as it were, through. At my return I found myself something better: only I could not eat any thing at all. Yet I felt no want of strength at the hour of intercession, nor at six in the evening, while I was opening and applying those words, 'Sun, stand thou still in Gibeon; and thou, moon, in the valley of Ajalon.' I was afterward refreshed and slept well: so that I apprehended no further disorder; but rose in the morning as usual, and declared, with a strong voice and enlarged heart, 'Neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love.' About two in the afternoon, just as I was set down to dinner, a shivering came upon me, and a little pain in my back: but no sickness at all, so that I eat a little; and then, growing warm, went to see some that were sick. Finding myself worse about four, I would willingly have lain down. But having promised to see Mrs. G——, who had been out of order for some days, I went thither first, and thence to Weaver's Hall. A man gave me a token for good as I went along. 'Ay,' said he, 'he will be a martyr too, by and by.' The scripture I enforced was, 'My little children, these things I write unto you, that ye sin not. But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' I found no want either of inward or outward strength. But afterward finding my fever increased, I called on Dr. Middleton. By his advice I went home and took my bed: a strange thing to me who had not kept my bed a day (for five and thirty years) ever since I had the small-pox. I immediately fell into a profuse sweat, which continued till one or two in the morning. God then gave me refreshing sleep, and afterward such tranquillity of mind, that this day, *Sunday*, November 1, seemed the shortest day to me I had ever known in my life.

"I think a little circumstance ought not to be omitted, although I know there may be an ill construction put upon it. Those words were now so strongly impressed upon my mind, that for a considerable time I could not put them out of my thoughts, 'Blessed is the man that provideth for the poor and needy: the Lord shall deliver him in the time of trouble. The Lord shall comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.'

"On *Sunday* night likewise I slept well, and was easy all *Monday* morning. But about three in the afternoon the shivering returned much more violent than before. It continued till I was put to bed. I was then immediately as in a fiery furnace. In a little space I began sweating: but the sweating seemed to increase rather than allay the burning heat. Thus I remained till about eight o'clock; when I suddenly awaked out of a kind of doze, in such a sort of disorder (whether of body or mind, or both) as I know not how to describe. My heart and lungs, and all that was within me, and my soul too, seemed to be in perfect uproar. But I cried unto the Lord in my trouble, and he delivered me out of my distress.

"I continued in a moderate sweat till near midnight, and then slept pretty well till morning. On *Tuesday*, November 3, about noon I was removed to Mr. Hooper's. Here I enjoyed a blessed calm for several hours, the fit not returning till six in the evening: and then in such a manner as I never heard or read of. I had a quick pulse, attended with violent heat; but no pain either in my head, or back, or limbs; no sickness, no stitch, no thirst. Surely God is a present help in time of trouble. And he does 'make all' my 'bed in' my 'sickness.'

"*Wed.* 4.—Many of our brethren agreed to seek God to-day by fasting

and prayer. About twelve my fever began to rage. At two I dozed a little, and suddenly awaked in such a disorder (only more violent) as that on Monday. The silver cord appeared to be just then loosing, and the wheel breaking at the cistern. The blood whirled to and fro, as if it would immediately force its way through all its vessels, especially in the breast: and excessive burning heat parched up my whole body, both within and without. About three, in a moment the commotion ceased, the heat was over, and the pain gone. Soon after, it made another attack; but not near so violent as the former. This lasted till half past four, and then vanished away at once. I grew better and better till nine: then I fell asleep, and scarce awaked at all till morning.

"*Thur.* 5.—The noisy joy of the people in the streets did not agree with me very well; though I am afraid it disordered their poor souls much more than it did my body. About five in the evening my cough returned, and soon after, the heat and other symptoms; but with this remarkable circumstance, that for fourteen or fifteen hours following, I had more or less sleep in every hour. This was one cause why I was never light-headed at all, but had the use of my understanding, from the first hour of my illness to the last, as fully as when in perfect health.

"*Fri.* 6.—Between ten and twelve the main shock began. I can give but a faint account of this, not for want of memory, but of words. I felt in my body nothing but storm and tempest, hail-stones and coals of fire. But I do not remember that I felt any fear, (such was the mercy of God!) nor any murmuring. And yet I found but a dull, heavy kind of patience, which I knew was not what it ought to be. The fever came rushing upon me as a lion, ready to break all my bones in pieces. My body grew weaker every moment; but I did not feel my soul put on strength. Then it came into my mind, 'Be still, and see the salvation of the Lord. I will not stir hand or foot; but let him do with me what is good in his own eyes.' At once my heart was at ease. 'My mouth was filled with laughter, and my tongue with joy.' My eyes overflowed with tears, and I began to sing aloud. One who stood by said, 'Now he is light-headed.' I told her, 'O no; I am not light-headed; but I am praising God; God is come to my help, and pain is nothing; glory be to God on high!' I now found why it was not expedient for me to recover my health sooner: because then I should have lost this experimental proof, how little every thing is which can befall the body, so long as God carries the soul aloft, as it were on the wings of an eagle.

"An hour after, I had one more grapple with the enemy, who then seemed to collect all his strength. I essayed to shake myself, and praise God as before, but I was not able; the power was departed from me. I was shorn of my strength, and became weak and like another man. Then I said, 'Yet here I hold; lo, I come to bear thy will, O God.' Immediately he returned to my soul, and lifted up the light of his countenance. And I felt, 'He rideth easily enough, whom the grace of God carrieth.' I supposed the fit was now over, it being about five in the afternoon, and began to compose myself for sleep; when I felt first a chill, and then a burning all over, attended with such a universal faintness, and weariness, and utter loss of strength, as if the whole frame of nature had been dissolved. Just then my nurse, I know not why, took me out of bed, and placed me in a chair. Presently a purging began, which I believe saved my life. I grew easier from that hour, and had such a night's rest as I have not had before, since it pleased God to lay his hand upon me."

From *Saturday*, 7, to *Sunday*, 15, I found my strength gradually increasing, and was able to read Turretin's "History of the Church," (a dry, heavy, barren treatise,) and the life of that truly good and great man, Mr. Philip Henry. On *Monday* and *Tuesday* I read over the

"Life of Mr. Matthew Henry,"—a man not to be despised, either as a scholar or a Christian, though, I think, not equal to his father. On *Wednesday* I read over once again "Theologia Germanica." O how was it, that I could ever so admire the affected obscurity of this unscriptural writer! Glory be to God, that I now prefer the plain Apostles and Prophets, before him and all his mystic followers.

Thur. 19.—I read again, with great surprise, part of the "Ecclesiastical History of Eusebius." But so weak, credulous, throughly injudicious a writer, have I seldom found. *Friday*, 20.—I began Mr. Laval's "History of the Reformed Churches in France;" full of the most amazing instances of the wickedness of men, and of the goodness and power of God. About noon, the next day, I went out in a coach as far as the school in Kingswood; where one of the mistresses lay (as was believed) near death, having found no help from all the medicines she had taken. We determined to try one remedy more; so we poured out our souls in prayer to God. From that hour she began to recover strength, and in a few days was out of danger.

Sun. 22.—Being not suffered to go to church as yet, I communicated at home. I was advised to stay at home some time longer; but I could not apprehend it necessary: and therefore, on *Monday*, 23, went to the new room, where we praised God for all his mercies. And I expounded, for about an hour, (without any faintness or weariness,) on, "What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord." I preached once every day this week, and found no inconvenience by it. *Sunday*, 29.—I thought I might go a little further. So I preached both at Kingswood and at Bristol; and afterward spent near an hour with the society, and about two hours at the love-feast. But my body could not yet keep pace with my mind. I had another fit of my fever the next day; but it lasted not long, and I continued slowly to regain my strength.

On *Thursday*, Dec. 3, I was able to preach again, on, "By their fruits ye shall know them;" and *Friday* evening on, "Cast thy bread upon the waters, and after many days thou shalt find it again." *Mon.* 7.—I preached on, "Trust ye in the Lord Jehovah, for in the Lord is everlasting strength." I was showing, what cause we had to trust in the Captain of our salvation, when one in the midst of the room cried out, "Who was *your* captain, the other day, when you hanged yourself? I know the man who saw you when you was cut down." This wise story, it seems, had been diligently spread abroad, and cordially believed by many in Bristol. I desired they would make room for the man to come nearer. But the moment he saw the way open, he ran away with all possible speed, not so much as once looking behind him.

Wed. 9.—God humbled us in the evening by the loss of more than thirty of our little company, who I was obliged to exclude, as no longer adorning the Gospel of Christ. I believed it best, openly to declare both their names and the reasons why they were excluded. We then all cried unto God, that this might be for their edification, and not for destruction.

Fri. 11.—I went to Bath. I had often reasoned with myself concerning this place, "Hath God left himself without witness?" Did he

never raise up such as might be shining lights, even in the midst of this sinful generation? Doubtless he has; but they are either gone "to the desert," or hid under the bushel of prudence. Some of the most serious persons I have known at Bath are either *solitary Christians*, scarce known to each other, unless by name; or *prudent Christians*, as careful not to give offence, as if that were the unpardonable sin: and as zealous, to "keep their religion to themselves," as they should be, to "let it shine before men." I returned to Bristol the next day. In the evening one desired to speak with me. I perceived him to be in the utmost confusion, so that for a while he could not speak. At length he said, "I am he that interrupted you at the new room, on Monday; I have had no rest since, day or night, nor could have till I had spoken to you. I hope you will forgive me, and that it will be a warning to me all the days of my life."

Tues. 15.—It being a hard frost, I walked over to Bath, and had a conversation of several hours with one who had lived above seventy, and *studied* divinity above thirty, years: yet remission of sins was quite a new doctrine to him. But I trust God will write it on his heart. In the evening I took down the names of some who desired to strengthen each other's hands in God. Thus "the bread" we have "cast upon the waters is found again after many days." I returned to Bristol the next day. *Thursday*, 17.—We had a night of solemn joy, occasioned by the funeral of one of our brethren, who died with a hope full of immortality.

Fri. 18.—Being disappointed of my horse, I set out on foot in the evening for Kingswood. I catched no cold, nor received any hurt, though it was very wet, and cold, and dark. Mr. Jones, of Fonmon, met me there; and we poured out our souls before God together. I found no weariness, till, a little before one, God gave me refreshing sleep. *Sun.* 20.—I preached once more at Bristol, on, "Little children, keep yourselves from idols;" immediately after which, I forced myself away from those to whom my heart was now more united than ever; and I believe their hearts were even as my heart. O what poor words are those:—"You abate the *reverence* and *respect* which the people owe to their pastors!" Love is all in all; and all who are alive to God *must* pay this to every true pastor: wherever a flock is duly fed with the pure milk of the word, they will be ready (were it possible) to pluck out their eyes, and give them to those that are over them in the Lord. I took coach on *Monday*, 21, and on *Wednesday* came to London. *Thursday*, 24.—I found it was good for me to be here, particularly while I was preaching in the evening. The society afterward met; but we scarce knew how to part, our hearts were so enlarged toward each other.

Sat. 26.—The morning congregation was increased to above thrice the usual number, while I explained, "Grace be unto you, and peace, from God the Father, and from our Lord Jesus Christ." At Long-lane likewise, in the evening, I had a crowded audience, to whom I spoke from those words, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." *Sun.* 27.—After diligent inquiry made, I removed all those from the congregation of the faithful, whose behaviour

or spirit was not agreeable to the Gospel of Christ: openly declaring the objections I had to each, that others might fear, and cry to God for them.

Thur. 31.—By the unusual overflowing of peace and love to all, which I felt, I was inclined to believe some trial was at hand. At three in the afternoon my fever came; but, finding it was not violent, I would not break my word, and therefore went at four and committed to the earth the remains of one who had died in the Lord a few days before; neither could I refrain from exhorting the almost innumerable multitude of people, who were gathered together round her grave, to cry to God, that they might die the death of the righteous, and their last end be like hers. I then designed to lie down; but Sir John G—— coming, and sending to speak with me, I went to him, and from him into the pulpit, knowing God could renew my strength. I preached, according to her request who is now with God, on those words with which her soul had been so refreshed a little before she went hence, after a long night of doubts and fears: "Thy sun shall no more go down, neither shall thy moon withdraw itself. For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." At the society which followed, many cried after God with a loud and bitter cry. About ten I left them, and committed myself into his hands, to do with me what seemed him good.

Fri. Jan. 1, 1742.—After a night of quiet sleep, I waked in a strong fever, but without any sickness, or thirst, or pain. I consented, however, to keep my bed; but on condition that every one who desired it, should have liberty to speak with me. I believe fifty or sixty persons did so this day; nor did I find any inconvenience from it. In the evening I sent for all the bands, who were in the house, that we might magnify our Lord together. A near relation being with me when they came, I asked her afterward, if she was not offended. "Offended!" said she: "I wish I could be always among you. I thought I was in heaven." This night also, by the blessing of God, I slept well, to the utter astonishment of those about me, the apothecary in particular, who said, he had never seen such a fever in his life. I had a clear remission in the morning; but about two in the afternoon, a stronger fit than any before; otherwise I had determined to have been at the meeting of the bands: but good is the will of the Lord.

Sun. 3.—Finding myself quite free from pain, I met the leaders, morning and afternoon; and joined with a little company of them in the great sacrifice of thanksgiving. In the evening, it being the men's love-feast, I desired they would all come up. Those whom the room would not contain, stood without; while we all with one mouth sung praise to God. *Mon.* 4.—I waked in perfect health. Does not God both kill and make alive? This day, I understand, poor Charles Kinchin died!

Cui pudor, et justitiæ soror,
Incorrupta fides, nudaque veritas,
Quando ullum invenient parem?

Where will his like be found, for modesty,
Unblemish'd faithfulness, and naked truth?

I preached morning and evening every day, for the remaining part of the week. On *Saturday*, while I was preaching at Long-lane, a rude out lift up their voice on high. I fell upon them without delay. Some

pulled off their hats, and opened their mouth no more: the rest stole out one after another. All that remained were quiet and attentive. *Sun.* 10.—I got a little time to see Mr. Dolman. Two years ago he seemed to be dying of an asthma; being hardly able to rise at eight o'clock in the morning, after struggling as it were, for life. But from the time he came thither first, he rarely failed to be at the Foundery by five o'clock. Nor was he at all the worse; his distemper being suspended, till within a very few days. I found him just on the wing, and full of love, and peace, and joy, in believing. And in the same spirit (as I afterward understood) he continued, till God took him to himself. *Mon.* 11.—I went twice to Newgate at the request of poor R—— R——, who lay there under sentence of death; but was refused admittance. Receiving a few lines from him the day he was to die, I desired Mr. Richards to try if he could be admitted then. But he came back with a fresh refusal. It was above two years before, that, being destitute and in distress, he applied to me at Bristol for relief. I took him in, and employed him for the present, in writing, and keeping accounts for me. Not long after I placed him in the little school, which was kept by the United Society. There were many suspicions of him during that time, as well as of his companion, Gwillam Snowde; but no proof appeared, so that, after three or four months, they quietly returned to London. But they did not deceive God, nor escape his hand. Gwillam Snowde was soon apprehended for a robbery, and, when condemned, sent for me, and said, nothing lay heavier upon him, than his having thus returned evil for good. I believe it was now the desire of poor R—— too, to tell me all that he had done. But the hour was past: I could not now be permitted to see or speak with him. So that he who before would not receive the word of God from my mouth, now desired what he could not obtain. And on Wednesday he fell a sacrifice to the justice of a long-offended God. O consider this, ye that now forget God, and know not the day of your visitation!

In the afternoon I buried the body of James St. Angel, who, having long been tried in the fire, on Monday, in the full triumph of faith, gave up his spirit to God. I heard of several to-day, who began to run well, but did not endure to the end. Men fond of their own opinions tore them from their brethren, and could not keep them when they had done; but they soon fell back into the world, and are now swallowed up in its pleasures or cares. I fear those zealots who took these souls out of my hands, will give but a poor account of them to God. On *Thursday* and *Friday*, I visited the sick; by many of whom I was greatly refreshed. *Monday*, 18.—We greatly rejoiced in the Lord at Long-lane, even in the midst of those that contradicted and blasphemed. Nor was it long before many of them also were touched, and blasphemies were turned to praise.

Thur. 21.—I again visited many that were sick, but I found no fear either of pain or death among them. One (Mary Whittle) said, "I shall go to my Lord to-morrow; but before I go, he will finish his work." The next day she lay quiet for about two hours, and then opening her eyes, cried out, "It is done, it is done! Christ liveth in me! He lives in me:" and died in a moment. *Fri.* 22.—I met the society in Short's Gardens, Drury-lane, for the first time. *Sat.* 23.

—I called on another who was believed to be near death, and greatly triumphing over it. "I know," said she, "that my Redeemer liveth, and will stand at the latter day upon the earth. I fear not death; it hath no sting for me. I shall live for evermore."

Mon. 25.—While I was explaining at Long-lane, "He that committeth sin is of the devil;" his servants were above measure enraged. They not only made all possible noise; (although, as I had desired before, no man stirred from his place, or answered them a word;) but violently thrust many persons to and fro, struck others, and brake down part of the house. At length they began throwing large stones upon the house, which forcing their way wherever they came, fell down, together with the tiles, among the people, so that they were in danger of their lives. I then told them, "You must not go on thus; I am ordered by the magistrate, who is, in this respect, to us the minister of God, to inform him of those who break the laws of God and the king: and I must do it, if you persist herein; otherwise I am a partaker of your sin." When I ceased speaking they were more outrageous than before. Upon this I said, "Let three or four calm men take hold of the foremost, and charge a constable with him, that the law may take its course." They did so, and brought him into the house, cursing and blaspheming in a dreadful manner. I desired five or six to go with him to justice Copeland, to whom they nakedly related the fact. The justice immediately bound him over to the next sessions at Guildford.

I observed when the man was brought into the house, that many of his companions were loudly crying out, "Richard Smith, Richard Smith!" who, as it afterward appeared was one of their stoutest champions. But Richard Smith answered not; he was fallen into the hands of one higher than they. God had struck him to the heart; as also a woman, who was speaking words not fit to be repeated, and throwing whatever came to hand, whom he overtook in the very act. She came into the house with Richard Smith, fell upon her knees before us all, and strongly exhorted him never to turn back, never to forget the mercy which God had shown to his soul. From this time we had never any considerable interruption or disturbance at Long-lane; although we withdrew our prosecution, upon the offender's submission and promise of better behaviour.

Tues. 26.—I explained at Chelsea, the faith which worketh by love. I was very weak when I went into the room; but the more "the beasts of the people" increased in madness and rage, the more was I strengthened, both in body and soul; so that I believe few in the house, which was exceeding full, lost one sentence of what I spoke. Indeed they could not see me, nor one another at a few yards' distance, by reason of the exceeding thick smoke, which was occasioned by the wild-fire and things of that kind, continually thrown into the room. But they who could praise God in the midst of the fires, were not to be affrighted by a little smoke. *Wed.* 27.—I buried the body of SARAH WHISKIN, a young woman late of Cambridge; a short account of whom follows, in the words of one that was with her, during her last struggle for eternity:—

"The first time she went, intending to hear Mr. Wesley, was January 3; but he was then ill. She went again, Tuesday, 5, and was not dis-

appointed. From that time she seemed quite taken up with the things above, and could willingly have been always hearing, or praying, or singing hymns. Wednesday, 13, she was sent for into the country; at which news she cried violently, being afraid to go lest she should again be conformable to the world. With tears in her eyes, she asked me, 'What shall I do? I am in a great strait.' And being advised to commit her cause to God, and pray that his will might be done, not her own, she said she would defer her journey three days, to wait upon God, that he might show his will concerning her. The next day she was taken ill of a fever; but being something better on Friday, she sent and took a place in the Cambridge coach, for the Tuesday following. Her sister asked her if she thought it was the will of God she should go. She answered, 'I leave it to the Lord; and am sure he will find a way to prevent it, if it is not for my good.' Sunday, 17, she was ill again, and desired me to write a note, that she might be prayed for. I asked what I should write. She answered, 'You know what I want; a lively faith.' Being better on Monday, 18, she got up to prepare for her journey; though still desiring God to put a stop to it, if it was not according to his will. As soon as she rose from prayer she fainted away. When she came to herself, she said, 'Where is that scripture of Balaam journeying, and the angel of the Lord standing in the way? I can bring this home to myself. I was just going this morning; and see, God has taken away all my strength.'

"From this hour, she was almost continually praying to God, that he would reveal himself to her soul. On Tuesday, 19, being in tears, I asked what was the matter. She answered, 'The devil is very busy with me.' On asking, 'Who condemns you?' she pointed to her heart, and said, 'This; and God is greater than my heart.' On Thursday, after Mr. Richards had prayed with her, she was much cheerfuller, and she could not doubt but God would fulfil the desire which he had given her.

"Fri. 22.—One of her sisters coming out of the country to see her, she said, 'If I had come to you, evil would have befallen me; but I am snatched out of the hands of the devil. Though God has not yet revealed himself to me, yet I believe, were I to die this night, before to-morrow I should be in heaven.' Her sister saying, 'I hope God will restore you to health;' she replied, 'Let him do what seemeth him good.'

"Sat. 23.—She said, 'I saw my mother, and brother, and sister, in my sleep; and they all received a blessing in a moment.' I asked if she thought she should die; and whether she believed the Lord would receive her soul. Looking very earnestly, she said, 'I have not seen the Lord yet; but I believe I shall see him and live: although these are bold words for a sinner to say. Are they not?'

"Sun. 24.—I asked her, 'How have you rested?' She answered, 'Very well; though I have had no sleep; and I wanted none; for I have had the Lord with me. O let us not be ashamed of him, but proclaim him upon the house-top; and I know, whatever I ask in the name of Jesus, according to his will, I shall have.' Soon after she called hastily to me, and said, 'I fear I have deceived myself; I thought the Amen was sealed in my heart; but I fear it is not. Go down and pray for me, and let Him not go, till he has given my heart's desire.' Soon after she broke out into singing, and said, 'I was soon delivered of my fears; I was only afraid of a flattering hope; but if it had been so, I would not have let him go.'

"Her sister that was come to see her was much upon her mind. 'You,' said she, 'are in pain for her; but I have faith for this little child: God has a favour unto her.' In the afternoon she desired me to write a bill for her. I asked, 'What shall I write?' She said, 'Return thanks for what God has done for me, and pray that he would manifest himself to my relations also. Go to the preaching. Leave but one with me.' Soon

after we were gone she rose up, called to the person that was with her, and said, 'Now it is done; I am assured my sins are forgiven.' The person answering, 'Death is a little thing to them that die in the Lord;' she replied with vehemence, 'A little thing! It is nothing.' The person then desiring she would pray for her, she answered, 'I do: I pray for all. I pray for all I know, and for them I do not know: and the Lord will hear the prayer of faith.' At our return, her sister kneeling by the bed-side, she said, 'Are you not comforted, my dear, for me?' Her speech then failing, she made signs for her to be by her, and kissed her and smiled upon her. She then lay about an hour without speaking or stirring; till about three o'clock on Monday morning, she cried out, 'My Lord and my God!' fetched a double sigh, and died."

Fri. 29.—Hearing of one who had been drawn away by those who prophesy smooth things, I went to her house. But she was purposely gone abroad. Perceiving there was no human help, I desired the congregation at Short's Gardens, to join with me in prayer to God, that he would suffer her to have no rest in her spirit, till she returned into the way of truth. Two days after she came to me of her own accord, and confessed, in the bitterness of her soul, that she had no rest, day or night, while she remained with them, out of whose hands God had now delivered her.

Mon. February 1.—I found, after the exclusion of some who did not walk according to the Gospel, about eleven hundred, who are, I trust, of a more excellent spirit, remained in the society. *Thur.* 4.—A clergyman lately come from America, who was at the preaching last night, called upon me, appeared full of good desires, and seemed willing to cast in his lot with us. But I cannot suddenly answer in this matter. I must first know what spirit he is of; for none can labour with us, unless he "count all things dung and dross, that he may win Christ."

Fri. 5.—I set out, and with some difficulty reached Chippenham on Saturday evening; the weather being so extremely rough and boisterous, that I had much ado to sit my horse. On *Sunday*, about noon, I came to Kingswood, where were many of our friends from Bath, Bristol, and Wales. O that we may ever thus "love one another with a pure heart fervently!" *Mon.* 8.—I rode to Bath; and in the evening explained the latter part of the seventh of St. Luke. Observing many noisy persons at the end of the room, I went and stood in the midst of them; but the greater part slipped away to the end from whence I came, and then took heart, and cried aloud again. I paused, to give them their full scope; and then began a particular application to them. They were very quiet in a short time; and, I trust, will not forget it so soon as some of them may desire.

Wednesday, 10, and the following days of this week, I spoke severally with all those who desired to remain in the United Society, to watch over each other in love. *Mon.* 15.—Many met together to consult on a proper method for discharging the public debt; and it was at length agreed, 1. That every member of the society, who was able, should contribute a penny a week. 2. That the whole society should be divided into little companies or classes,—about twelve in each class. And, 3. That one person in each class should receive the contribution of the rest, and bring it in to the stewards, weekly. *Fri.* 19.—I went to Bath. Many threatened great things; but I knew the strength of

them and their god. I preached on, "He shall save his people from their sins;" none disturbing or interrupting me.

Sat. 20.—I preached at Weaver's Hall: it was a glorious time. Several dropped to the ground as if struck by lightning. Some cried out in bitterness of soul. I knew not where to end, being constrained to begin anew, again and again. In this acceptable time we begged of God to restore our brethren, who are departed from us for a season; and to teach us all to "follow after the things that make for peace," and the "things whereby one may edify another." *Sun.* 21.—In the evening I explained the "exceeding great and precious promises" which are given us: a strong confirmation whereof I read, in a plain artless account of a child, whose body then lay before us. The substance of this was as follows:—

"John Woolley was for some time in your school; but was turned out for his ill behaviour. Soon after he ran away from his parents, lurking about for several days and nights together, and hiding himself in holes and corners, that his mother might not find him. During this time he suffered both hunger and cold. Once he was three whole days without sustenance, sometimes weeping and praying by himself, and sometimes playing with other loose boys. One night he came to the new room. Mr. Wesley was then speaking of disobedience to parents. He was quite confounded, and thought there never was in the world so wicked a child as himself. He went home and never ran away any more. His mother saw the change in his whole behaviour, but knew not the cause. He would often get up stairs by himself to prayer, and often go alone into the fields, having done with all his idle companions.

"And now the devil began to set upon him with all his might, continually tempting him to self-murder: sometimes he was vehemently pressed to hang himself; sometimes to leap into the river: but this only made him the more earnest in prayer; in which, after he had been one day wrestling with God, he saw himself, he said, surrounded on a sudden with an inexpressible light, and was so filled with joy and the love of God, that he scarce knew where he was; and with such love to all mankind, that he could have laid himself on the ground, for his worst enemies to trample upon. From this time his father and mother were surprised at him, he was so diligent to help them in all things. When they went to the preaching, he was careful to give their supper to the other children; and when he had put them to bed, hurried away to the room, to light his father or mother home. Meantime he lost no opportunity of hearing the preaching himself, or of doing any good he could, either at home or in any place where he was.

"One day, walking in the fields, he fell into talk with a farmer, who spoke very slightly of religion. John told him, he ought not to talk so; and enlarged upon that word of the Apostle, (which he begged him to consider deeply,) 'Without holiness no man shall see the Lord.' The man was amazed, caught the child in his arms, and knew not how to part with him. His father and mother once hearing him speak pretty loud in the next room, listened to hear what he said. He was praying thus:—'Lord, I do not expect to be heard for my much speaking. Thou knowest my heart; thou knowest my wants.' He then descended to particulars. Afterward he prayed very earnestly for his parents, and for his brothers and sisters by name; then for Mr. John and Charles Wesley, that God would set their faces as a flint, and give them to go on conquering and to conquer; then for all the other ministers he could remember by name, and for all that were, or desired to be, true ministers of Christ.

"In the beginning of his illness his mother asked him if he wanted any

thing. He answered, 'Nothing but Christ; and I am as sure of him as if I had him already.' He often said, 'O mother, if all the world believed in Christ, what a happy world would it be!—And they may; for Christ died for every soul of man: I was the worst of sinners, and he died for *me.* O thou that callest the worst of sinners, call *me!* O, it is a free gift! I am sure I have done nothing to deserve it.' On Wednesday he said to his mother, 'I am in very great trouble for my father; he has always taken an honest care of his family, but he does not know God; if he dies in the state he is in now, he cannot be saved. I have prayed for him, and will pray for him.' (His father died not long after.) 'If God should give him the true faith, and then take him to himself, do not you fear,—do not you be troubled: God has promised to be *a father to the fatherless, and a husband to the widow.* I will pray for him and you in heaven; and I hope we shall sing hallelujah in heaven together.'

"To his eldest sister he said, 'Do not puff yourself up with pride. When you receive your wages, which is not much, lay it out in plain necessaries. And if you are inclined to be merry, do not sing songs; that is the devil's diversion; there are many lies and ill things in those idle songs: do you sing psalms and hymns. Remember your Creator in the days of your youth. When you are at work, you may lift up your heart to God; and be sure never to rise or go to bed without asking his blessing.' He added, 'I shall die; but do not cry for me. Why should you cry for me? Consider what a joyful thing it is, to have a brother go to heaven. I am not a man; I am but a boy. But is it not in the Bible, 'Out of the mouths of babes and sucklings thou hast ordained strength?' I know where I am going: I would not be without this knowledge for a thousand worlds; for though I am not in heaven yet, I am as sure of it as if I was.'

"On Wednesday night he wrestled much with God in prayer. At last, throwing his arms open, he cried, 'Come, come, Lord Jesus! I am thine. Amen and amen.' He said, 'God answers me in my heart, *Be of good cheer, thou hast overcome the world;*' and immediately after, he was filled with love and joy unspeakable. He said to his mother, 'That school was the saving of my soul; for there I began to seek the Lord. But how is it, that a person no sooner begins to seek the Lord, but Satan straight stirs up all his instruments against him?' When he was in agony of pain, he cried out, 'O Saviour, give me patience! Thou hast given me patience, but give me more. Give me thy love, and pain is nothing: I have deserved all this, and a thousand times more; for there is no sin but I have been guilty of.'

"A while after, he said, 'O mother, how is this? If a man does not do his work, the masters in the world will not pay him his wages. But it is not so with God; he gives me good wages, and yet I am sure I have done nothing to gain them. O it is a free gift; it is free for every soul, for Christ has died for all.' On Thursday morning his mother asked him how he did: he said, 'I have had much struggling to-night, but my Saviour is so loving to me, I do not mind it; it is no more than nothing to me.' Then he said, 'I desire to be buried from the Room; and I desire Mr. Wesley would preach a sermon over me, on those words of David, (unless he thinks any other to be more fit,) *Before I was afflicted I went astray; but now I have kept thy word.*'

"I asked him, 'how do you find yourself now?' He said, 'In great pain, but full of love.' I asked him, 'But does not the love of God overcome pain?' He answered, 'Yes! pain is nothing to me: I did sing praises to the Lord in the midst of my greatest pain; and I could not help it.' I asked him, if he was willing to die: he replied, 'O yes, with all my heart.' I said, 'But if life and death were set before you, what would you choose then?' He answered, 'To die, and to be with Christ: I long to be out of

this wicked world.' On Thursday night he slept much sweeter than he had done for some time before. In the morning he begged to see Mr. John Wesley. When Mr. Wesley came, and, after some other questions, asked him what he should pray for; he said, that God would give him a clean heart, and renew a right spirit within him. When prayer was ended, he seemed much enlivened, and said, 'I thought I should have died to-day: but I must not be in haste; I am content to stay. I will tarry the Lord's leisure.' On Saturday, one asked, if he still chose to die: he said, 'I have no will; my will is resigned to the will of God. But I shall die: mother, be not troubled; I shall go away like a lamb.'

"On Sunday he spoke exceeding little. On Monday his speech began to falter: on Tuesday it was gone; but he was fully in his senses, almost continually lifting up his eyes to heaven. On Wednesday, his speech being restored, his mother said, 'Jacky, you have not been with your Saviour to-night:' he replied, 'Yes, I have.' She asked, 'What did he say?' he answered, 'He bid me not be afraid of the devil; for he had no power to hurt me at all, but I should tread him under my feet.' He lay very quiet on Wednesday night. The next morning he spent in continual prayer; often repeating the Lord's prayer, and earnestly commending his soul into the hands of God. He then called for his little brother and sister, to kiss them; and for his mother, whom he desired to kiss him: then (between nine and ten) he said, 'Now let me kiss you;' which he did, and immediately fell asleep. He lived some months above thirteen years."

Sun. 28.—In the evening I set out for Wales. I lay, that night, about six miles from Bristol; and preached in the morning, March 1, to a few of the neighbours. We then hastened to the passage; but the boat was gone half an hour before the usual time: so I was obliged to wait till five in the afternoon. We then set out with a fair breeze; but when we were nearly half over the river, the wind entirely failed. The boat could not bear up against the ebbing tide, but was driven down among the rocks, on one of which we made shift to scrabble up; whence, about seven, we got to land. That night I went forward about five miles, and the next morning came to Cardiff. There I had the pleasure of meeting Mr. Jones, of Fonmon, still pressing on into all the fulness of God. I rode with him to Wenvo. The church was throughly filled, while I explained the former part of the Second lesson, concerning the barren fig tree; and the power of the Lord was present both to wound and to heal.

I explained in the evening, at Fonmon, though in weakness and pain, how Jesus saveth us from our sins. The next morning, at eight, I preached at Bolston, a little town four miles from Fonmon. Thence I rode to Lantrisant; and sent to the minister, to desire the use of his church. His answer was, he should have been very willing, but the bishop had forbidden him. By what law? I am not legally convicted, either of heresy or any other crime. By what authority, then, am I suspended from preaching? By bare-faced arbitrary power. Another clergyman immediately offered me his church; but, it being too far off, I preached in a large room, spent a little time with the society in prayer and exhortation, and then took horse for Cardiff.

Thur. 4.—About noon I preached at Lanissan, and was afterward much refreshed in meeting the little earnest society. I preached at Cardiff, at seven, on, "Be not righteous over much," to a larger congregation than before; and then exhorted the society to fear only

the being over wicked, or the falling short of the full image of God. *Fri.* 5.—I talked with one who used frequently to say, "I pray God, I may never have this new faith. I desire that I may not know my sins forgiven, till I come to die." But as she was, some weeks since, reading the Bible at home, the clear light broke in upon her soul: she knew all her sins were blotted out, and cried aloud, "My Lord and my God!" In the evening I expounded, "This is the victory that overcometh the world, even our faith." We afterward admitted several new members into the society, and were greatly comforted together. *Saturday*, 6, I left Cardiff, and, about eight in the evening, came to Bristol.

Wed. 10.—I was with a gentlewoman whose distemper has puzzled the most eminent physicians, for many years; it being such as they could neither give any rational account of, nor find any remedy for. The plain case is, she is tormented by an evil spirit, following her day and night. Yea, try all your drugs over and over; but at length it will plainly appear, that "this kind goeth not out but by prayer and fasting." *Fri.* 12.—I read part of Dr. Cheyne's "Natural Method of curing Diseases;" of which I cannot but observe, it is one of the most ingenious books which I ever saw. But what epicure will ever regard it? for "the man talks against good eating and drinking!" Our Lord was gloriously present with us at the watch-night; so that my voice was lost in the cries of the people. After midnight, about a hundred of us walked home together, singing, and rejoicing, and praising God.

Fri. 19.—I rode once more to Pensford, at the earnest request of several serious people. The place where they desired me to preach, was a little green spot, near the town. But I had no sooner begun, than a great company of rabble, hired (as we afterward found) for that purpose, came furiously upon us, bringing a bull which they had been baiting, and now strove to drive in among the people. But the beast was wiser than his drivers; and continually ran either on one side of us, or the other, while we quietly sang praise to God, and prayed for about an hour. The poor wretches finding themselves disappointed, at length seized upon the bull, now weak and tired, after having been so long torn and beaten, both by dogs and men; and, by main strength, partly dragged, and partly thrust him in among the people. When they had forced their way to the little table on which I stood, they strove several times to throw it down, by thrusting the helpless beast against it; who, of himself, stirred no more than a log of wood. I once or twice put aside his head with my hand, that the blood might not drop upon my clothes; intending to go on as soon as the hurry should be a little over. But the table falling down, some of our friends caught me in their arms, and carried me right away on their shoulders; while the rabble wreaked their vengeance on the table, which they tore bit from bit. We went a little way off, where I finished my discourse, without any noise or interruption.

Sun. 21.—In the evening I rode to Marshfield; and on *Tuesday*, in the afternoon, came to London. *Wednesday*, 24.—I preached for the last time, in the French chapel at Wapping, on, "If ye continue in my word, then are ye my disciples indeed." *Thur.* 25.—I appointed several earnest and sensible men to meet me, to whom I showed the great difficulty I had long found of knowing the people who desired to

be under my care. After much discourse, they all agreed, there could be no better way to come to a sure, thorough knowledge of each person, than to divide them into classes, like those at Bristol, under the inspection of those in whom I could most confide. This was the origin of our classes at London, for which I can never sufficiently praise God; the unspeakable usefulness of the institution having ever since been more and more manifest. *Wed.* 31.—My brother set out for Oxford. In the evening I called upon Ann Calcut. She had been speechless for some time; but almost as soon as we began to pray, God restored her speech: she then witnessed a good confession indeed. I expected to see her no more. But from that hour the fever left her; and in a few days she arose and walked, glorifying God.

Sun. April 4.—About two in the afternoon, being the time my brother was preaching at Oxford, before the university, I desired a few persons to meet with me, and join in prayer. We continued herein much longer than we at first designed, and believed we had the petition we asked of God. *Fri.* 9.—We had the first watch-night in London. We commonly choose for this solemn service the Friday night nearest the full moon, either before or after, that those of the congregation who live at a distance, may have light to their several homes. The service begins at half an hour past eight, and continues till a little after midnight. We have often found a peculiar blessing at these seasons. There is generally a deep awe upon the congregation, perhaps in some measure owing to the silence of the night, particularly in singing the hymn, with which we commonly conclude,—

Hearken to the solemn voice,
The awful midnight cry!
Waiting souls, rejoice, rejoice,
And feel the Bridegroom nigh.

April 16.—(Being *Good Friday.*) I was desired to call on one that was ill at Islington. I found there several of my old acquaintance who loved me once as the apple of their eye. By staying with them but a little, I was clearly convinced, that was I to stay but one week among them, (unless the providence of God plainly called me so to do,) I should be as *still* as poor Mr. St——. I felt their words, as it were, thrilling through my veins. So soft! so pleasing to nature! It seemed *our* religion was but a heavy, coarse thing; nothing so delicate, so refined as *theirs.* I wonder any person of taste (that has not faith) can stand before them!

Sun. 18.—In the afternoon, one who had tasted the love of God, but had turned again to folly, was deeply convinced, and torn, as it were, in pieces, by guilt, and remorse, and fear; and even after the sermon was ended, she continued in the same agony, it seemed, both of body and soul. Many of us were then met together in another part of the house; but her cries were so piercing, though at a distance, that I could not pray, nor hardly speak, being quite chilled every time I heard them. I asked, whether it were best to bring her in, or send her out of the house. It being the general voice, she was brought in, and we cried to God, to heal her backsliding. We soon found we were asking according to his will. He not only bade her "depart in peace," but filled many others, till then heavy of heart, with peace and joy in believing.

Mon. 19.—At noon I preached at Brentford, and again about seven in the evening. Many who had threatened to do terrible things were present; but they made no disturbance at all. *Tuesday*, 20, was the day on which our noisy neighbours had agreed to summon all their forces together: a great number of whom came early in the evening, and planted themselves as near the desk as possible. But He that sitteth in heaven laughed them to scorn. The greater part soon vanished away; and to some of the rest, I trust his word came with the demonstration of his Spirit. *Fri.* 23.—I spent an agreeable hour with Mr. Wh——. I believe he is sincere in all he says concerning his earnest desire of joining hand in hand with all that love the Lord Jesus Christ. But if (as some would persuade me) he is not, the loss is all on his own side. I am just as I was: I go on my way, whether he goes with me or stays behind.

Sun. 25.—At five I preached in Ratcliffe Square, near Stepney, on, "I came not to call the righteous, but sinners to repentance." A multitude of them were gathered together before I came home, and filled the street above and below the Foundery. Some who apprehended we should have but homely treatment, begged me to go in as soon as possible; but I told them, "No: provide you for yourselves; but I have a message to deliver first." I told them, after a few words, "Friends, let every man do as he pleases; but it is *my* manner, when I speak of the things of God, or when another does, to uncover my head;" which I accordingly did; and many of them did the same. I then exhorted them to repent and believe the Gospel. Not a few of them appeared to be deeply affected. Now, Satan, count thy gains. *Mon.* 26.—I called on one who was sorrowing as without hope for her son, who was turned again to folly. I advised her to wrestle with God for his soul; and in two days he brought home the wandering sheep, fully convinced of the error of his ways, and determined to choose the better part.

Sat. May 1.—One called, whom I had often advised not to hear them that preach smooth things: but she could not believe there was any danger therein, seeing we were all, she said, children of God. The effects of it which now appeared in her were these:—1. She was grown above measure wise in her own eyes: she knew every thing as well as any could tell her, and needed not to be "taught of man." 2. She utterly despised all her brethren, saying, they were all in the dark; they knew not what faith meant. 3. She despised her teachers, as much, if not more, than them; saying, they knew nothing of the Gospel; they preached nothing but the Law, and brought all into bondage who minded what they said. "Indeed," said she, "after I had heard Mr. Sp—— I was amazed; for I never since heard you preach one good sermon. And I said to my husband, 'My dear, did Mr. Wesley always preach so?' And he said, 'Yes, my dear; but your eyes were not opened.'"

Thur. 6.—I described that falling away, spoken of by St. Paul to the Thessalonians, which we so terribly feel to be already come, and to have overspread the (so called) Christian world. One of my hearers was highly offended at my supposing any of the Church of England to be concerned in this; but his speech soon bewrayed him to be of no Church at all, zealous and orthodox as he was. So that after I had

appealed to his own heart, as well as to all that heard him, he retired with confusion of face. *Sat.* 8.—One, of Fetter-lane, mentioning a letter he had received from a poor man in Lincolnshire, I read and desired a copy of it; part of which is as follows:—

Samuel Meggot to Richard Ridley.

May 3, 1742.

"BROTHER,—I have now much communion with thee, and desire to have more: but till now I found a great gulf between us, so that we could not one pass to the other. Therefore thy letters were very death to me, and thou wast to me as a branch broke off and thrown by to wither. Yet I waited, if the Lord should please to let us into the same union we had before. So the Lord hath given it. And in the same I write; desiring it may continue until death.

"I wrote before to thee and John Harrison, 'Be not afraid to be found sinners,' hoping you would not separate the law from the Spirit, until the flesh was found dead. For I think our hearts are discovered by the law, yea, every tittle, and condemned by the same. Then are we quickened in the Spirit. Justice cannot be separated from mercy; neither can they be one greater than the other. 'Keep the commandments;' 'and I will pray the Father, and he shall give you another Comforter.' Mark that! 'Thy sins be forgiven thee; arise, take up thy bed and walk.' Here is work before mercy, and mercy before work.—So then, through the law by faith our heart is pure. Beware, therefore, of them who, while they promise you liberty, are themselves the servants of corruption. O dead faith, that cannot always live pure! Treacherous Judas, that thus betrayest thy Master!

"Let the law arraign you, till Jesus Christ bring forth judgment in your hearts unto victory. Yea, let your hearts be open wide, receiving both, that the one may confirm the other. So thou livest so much in the Son's righteousness, that the law saith, 'I have nought against thee.' This is faith that thus conquers the old man, in putting him off, and putting on Christ. Purify your hearts by faith: so shall the temple of God be holy, and the altar therein; that spiritual sacrifices may be offered, acceptable to the Lord. Now, if any man be otherwise minded, let him be ashamed. For if there lives any of our self in us, that one branch of nature, that one member, shall cause the whole man to burn everlastingly. Let as many as know not this perfection, which is by Jesus Christ, press forward by faith till they come to the experimental knowledge of it. But how many souls have I seen washed, and turned again to the wallowing in their sins! O that Lamb! How is he put to an open shame again, who had once reconciled them to the Father!

"Now I would write a little of the travail of my own soul. I thought myself right long since; but when the light of life came, I saw myself ready to die in my sins. I had faith; but I had it by knowledge and not in power: yet by this faith I had great liberty. Nevertheless this faith kept my heart corrupt, and the whole man of sin alive. My way of proceeding was thus: sometimes I was overtaken in a fault, and so was put to a stand a little. But as soon as I could, I would wipe myself by knowledge, saying, 'Christ died for sinners.' I was right so far, and no further. He died for sinners: but not to save him that continues in his sins. For whomsoever he cleanses, they are clean indeed; first sinners, then saints, and so they remain. By and by I was overtaken again: and the oftener I was overtaken, the stronger I thought myself in the Lord. Yea, for my corruption's sake I was forced to get more knowledge, or else I should have been condemned. So I arrived at such a pitch of knowledge, (that is, of notional faith,) that I could crucify Christ with

one hand, and take pardon with the other; so that I was always happy. Here was the mystery of iniquity, conceived in my heart. For it led me to this; if I was to take of any man's goods, I would say or think, 'I am a sinner of myself; but Christ died for me; so his righteousness is mine.' And further, I could not see, but if I was to kill a man, yet I should be pure. So great a friend to sin and the devil was I, that I would have made sin and the devil to become the righteousness of God in Christ; yea, that I began to love him, whom the Lord hath reserved for everlasting fire.

"So I held Christ without, and the devil within. This is a mystery, that I should feel myself safe and pure, and yet the devil to be in me Judge who gave me this purity, and taught me to be thus perfect in Christ! But ere long that began to break forth in action, which I had conceived in my heart. But it was the Lord's will I should not go far, before I was again brought under the law. Then did I stand stripped and naked of that knowledge. I wish all who are so deceived as I was, were brought under the law, that they might learn what it is to come to Jesus Christ. And I wish them not to pass from under the law, till they clearly see the end of the law come into their hearts.

"The law being mixed with faith, makes it quick and powerful. For as the law will not leave one hair of our heads uncondemned, so faith will not leave one unreconciled. And blessed is he who lives in the same reconciliation, and turns not as a dog to his vomit. Then shall he be called a child of God; who cannot sin, because his seed remaineth in him. Thou writest, Jesus makes it manifest to thee, that thou art a great sinner. That is well; and if more, it would be better for thee. Again thou sayest, since thou first receivedst a full and free pardon for all thy sins, thou hast received so many fresh pardons, that they are quite out of count. And this, thou sayest, is spoken to thy own shame and thy Saviour's praise. Come, my brother, let us both be more ashamed. Let us see where we are, and what we are doing to the Lamb. We are not glorifying him: (let us not mistake ourselves thus:) we are crucifying him afresh. We are putting him to an open shame, and bringing swift damnation on our own heads.

"Again, thou sayest, though thy sins be great and many, yet thy Saviour's grace is greater. Thou sayest right; or else, how should we have been cleansed? But his great cleansing power does not design that we should become fowl again; lest he call us away in our uncleanness, and we perish for ever. For it will not profit us, that we were once cleansed, if we be found in uncleanness. Take heed to thyself, that the knowledge that is in thee deceive thee not. For thou writest so to my experience, that I can tell thee as plain how thou art, or plainer than thou canst thyself. Thou sayest, after thou hast done something amiss, thou needest not to be unhappy one moment, if thou wilt but go to thy Saviour. Is not this the very state I have mentioned? O that that knowledge was cast out! So shouldest thou always do the things that please the Father. O, my dear brother, how art thou bewitched by the deceiver of thy soul! Thou art a stranger to the Saviour, who is gone to heaven to give repentance to his people and remission of sins. I am afraid the devil is thy saviour; more of him is manifest in thee than of Christ. He tells thee, thou art pure and washed; but he cozens thee; yea, his deceitfulness cries out for vengeance; yet he would be a Christ or a God.

"Thou sayest, thou hast need of remission of sins every day. Yes, so thou hast, and more. Thou hast need every moment; so shouldest thou be clean; for this every moment should be eternity to thy soul. Thou thankest God that he hath provided such a High Priest for thee. Let him be thine; so shalt thou be ruled by him every moment. What? Is he such a Saviour as can cleanse us from sin, and not keep us in the

same? Judge where thou art. Thou and I and many more were once made pure. And we were pure while we believed the same, and were kept by the Father for his own name's sake. But how long did we thus believe? Let every man judge himself.

"Now, my brother, answer for thyself. Dost thou believe that thou must always have this heart, which is corrupted through and through with sin? I say, dost thou believe thy heart must be thus impure? If thou dost, the same doctrine must be preached to thee which was at first: 'Ye must receive the Holy Ghost;' that is, thou must be brought to the first remission; and there thou wilt see Jesus laid slain in thy heart. This thy first purity I will acknowledge, and none else. I believe the foundation of life was once in thee. But many together with thee have fallen away. Thou hearest how I acknowledge thee and where, and no where else. And herein I have communion with thee in my spirit, and hope it will continue to the end."

And is poor Samuel Meggot himself now fallen into the very same snare against which he so earnestly warned his friend? Lord, what is man! *Sun.* 9.—I preached in Charles' Square to the largest congregation I have ever seen there. Many of the baser people would fain have interrupted; but they found, after a time, it was lost labour. One, who was more serious, was (as she afterward confessed) exceeding angry at them. But she was quickly rebuked, by a stone which light upon her forehead, and struck her down to the ground. In that moment her anger was at an end, and love only filled her heart. *Wed.* 12.—I waited on the archbishop of Canterbury with Mr. Whitefield, and again on Friday; as also on the bishop of London. I trust if we should be called to appear before princes, we should not be ashamed.

Mon. 17.—I had designed this morning to set out for Bristol; but was unexpectedly prevented. In the afternoon I received a letter from Leicestershire, pressing me to come without delay, and pay the last office of friendship to one whose soul was on the wing for eternity. On *Thursday*, 20, I set out. The next afternoon I stopped a little at Newport Pagnell, and then rode on till I overtook a serious man, with whom I immediately fell into conversation. He presently gave me to know what his opinions were; therefore I said nothing to contradict them. But that did not content him; he was quite uneasy to know, whether I held the doctrine of the decrees as he did; but I told him over and over, "We had better keep to practical things, lest we should be angry at one another." And so we did for two miles, till he caught me unawares, and dragged me into the dispute before I knew where I was. He then grew warmer and warmer; told me I was rotten at heart, and supposed I was one of John Wesley's followers. I told him, "No, I am John Wesley himself." Upon which,—

> *Improvisum aspris veluti qui sentibus anguem*
> *Pressit,*—(As one that has unawares trodden upon a snake,—)

he would gladly have run away outright. But, being the better mounted of the two, I kept close to his side, and endeavoured to show him his heart till we came into the street of Northampton. *Saturday*, 22. About five in the afternoon, I reached Donnington Park. Miss Cowper was just alive. But as soon as we came in, her spirit greatly revived. For three days we rejoiced in the grace of God, whereby she was filled

with a hope full of immortality; with meekness, gentleness, patience, and humble love, knowing in whom she had believed.

Tues. 25.—I set out early in the morning with John Taylor; (since settled in London;) and *Wednesday*, 26, in the evening, reached Birstal, six miles beyond Wakefield. John Nelson had wrote to me some time before: but at that time I had little thought of seeing him. Hearing he was at home, I sent for him to our inn; whence he immediately carried me to his house, and gave me an account of the strange manner wherein he had been led on, from the time of our parting at London.

He had full business there, and large wages. But from the time of his finding peace with God, it was continually upon his mind, that he must return (though he knew not why) to his native place. He did so, about Christmas, in the year 1740. His relations and acquaintance soon began to inquire, what he thought of this new faith; and whether he believed there was any such thing as a man's knowing that his sins were forgiven: John told them point blank, that this new faith, as they called it, was the old faith of the Gospel; and that he himself was as sure his sins were forgiven, as he could be of the shining of the sun. This was soon noised abroad; more and more came to inquire concerning these strange things: some put him upon the proof of the great truths which such inquiries naturally led him to mention; and thus he was brought unawares to quote, explain, compare, and enforce, several parts of Scripture. This he did at first, sitting in his house, till the company increased so that the house could not contain them. Then he stood at the door, which he was commonly obliged to do, in the evening, as soon as he came from work. God immediately set his seal to what was spoken; and several believed, and therefore declared, that God was merciful also to their unrighteousness, and had forgiven all their sins.

Mr. Ingham, hearing of this, came to Birstal, inquired into the facts, talked with John himself, and examined him in the closest manner, both touching his knowledge and spiritual experience; after which he encouraged him to proceed; and pressed him, as often as he had opportunity, to come to any of the places where himself had been, and speak to the people as God should enable him. But he soon gave offence, both by his plainness of speech, and by advising the people to go to church and sacrament. Mr. Ingham reproved him; but finding him incorrigible, forbad any that were in his societies to hear him. But being persuaded, this is the will of God concerning him, he continues to this hour working in the day, that he may be burdensome to no man; and in the evening "testifying the truth as it is in Jesus."

I preached, at noon, on the top of Birstal Hill, to several hundreds of plain people; and spent the afternoon in talking severally with those who had tasted of the grace of God. All of these, I found, had been vehemently pressed, not to run about to church and sacrament, and to keep their religion to themselves; to be still; not to talk about what they had experienced. At eight I preached on the side of Dewsbury Moor, about two miles from Birstal, and earnestly exhorted all who believed, to wait upon God in his own ways, and to let their light shine before men.

Thur. 27.—We left Birstal, and on *Friday*, 28, came to Newcastle

upon-Tyne. I read, with great expectation, yesterday and to-day Xenophon's "Memorable things of Socrates." I was utterly amazed at his want of judgment. How many of these things would Plato never have mentioned! But it may be well that we see the shades too of the brightest picture in all Heathen antiquity. We came to Newcastle about six; and, after a short refreshment, walked into the town. I was surprised: so much drunkenness, cursing, and swearing, (even from the mouths of little children,) do I never remember to have seen and heard before, in so small a compass of time. Surely this place is ripe for Him who "came not to call the righteous, but sinners to repentance."

Sat. 19.—I was informed that one Mr. Hall had been there, about a year before, and had preached several times; but I could not learn that there was the least fruit of his labour; nor could I find any that desired to hear him again, nor any that appeared to care for such matters.

Sun. 30.—At seven I walked down to Sandgate, the poorest and most contemptible part of the town; and, standing at the end of the street with John Taylor, began to sing the hundredth Psalm. Three or four people came out to see what was the matter; who soon increased to four or five hundred. I suppose there might be twelve or fifteen hundred, before I had done preaching; to whom I applied those solemn words, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed." Observing the people, when I had done, to stand gaping and staring upon me, with the most profound astonishment, I told them, "If you desire to know who I am, my name is John Wesley. At five in the evening, with God's help, I design to preach here again."

At five, the hill on which I designed to preach was covered, from the top to the bottom. I never saw so large a number of people together, either in Moorfields, or at Kennington Common. I knew it was not possible for the one half to hear, although my voice was then strong and clear; and I stood so as to have them all in view, as they were ranged on the side of the hill. The word of God which I set before them was, "I will heal their backsliding, I will love them freely." After preaching, the poor people were ready to tread me under foot, out of pure love and kindness. It was some time before I could possibly get out of the press. I then went back another way than I came; but several were got to our inn before me; by whom I was vehemently importuned to stay with them, at least, a few days; or, however, one day more. But I could not consent; having given my word to be at Birstal, with God's leave, on Tuesday night. Some of these told me, they were members of a religious society, which had subsisted for many years, and had always gone on in a prudent, regular manner, and been well spoken of by all men. They likewise informed me what a fine library they had; and that the steward read a sermon every Sunday. And yet how many of the publicans and harlots will go into the kingdom of heaven before these!

Mon. 31.—About three I left Newcastle. I read over to-day the famous Dr. Pitcairn's Works; but I was utterly disappointed by that dry, sour, controversial book. We came in the evening to Boroughbridge, where, to my great surprise, the mistress of the house, though

much of a gentlewoman, desired she and her family might join with us in prayer. They did so likewise between four and five in the morning. Perhaps even this seed may bring forth fruit.

Tues. June 1.—As we were riding through Knaresborough, not intending to stop there, a young man stopped me in the street, and earnestly desired me to go to his house. I did so. He told me, our talking with a man as we went through the town before, had set many in a flame; and that the sermon we gave him, had travelled from one end of the town to the other. While I was with him, a woman came and desired to speak with me. I went to her house, whither five or six of her friends came; one of whom had been long under deep conviction. We spent an hour in prayer, and all our spirits were refreshed.

About one we came to Mr. More's, at Beeston, near Leeds. His son rode with me after dinner, to Birstal; where (a multitude of people being gathered from all parts) I explained to them the spirit of bondage and adoption. I began about seven, but could not conclude till half an hour past nine.

Wed. 2.—I was invited to Mrs. Holmes's near Halifax; where I preached at noon, on, "Ask, and ye shall receive." Thence I rode to Dr. L——'s, the vicar of Halifax; a candid inquirer after truth. I called again upon Mrs. Holmes, in my return; when her sister a little surprised me, by asking, "Ought not a minister of Christ to do three things: First, To preach his Law, in order to convince of sin: Then, To offer free pardon, through faith in his blood, to all convinced sinners: And, in the Third place, To preach his Law again, as a rule for those that believe? I think, if any one does otherwise, he is no true minister of Christ. He divides what God has joined, and cannot be said to preach the whole Gospel."

I preached at eight near Dewsbury Moor; and at eight the next morning, *Thursday*, 3, at Mirfield, where I found Mr. Ingham had been an hour before. Great part of the day I spent in speaking with those who have tasted the powers of the world to come; by whose concurrent testimony I find, that Mr. Ingham's method to this day is, 1. To endeavour to persuade them, that they are in a delusion, and have indeed no faith at all: if this cannot be done, then, 2. To make them keep it to themselves; and, 3. To prevent their going to the church or sacrament; at least to guard them from having any reverence, or expecting to find any blessing in those ordinances of God. In the evening I preached at Adwalton, a mile from Birstal, in a broad part of the highway, the people being too numerous to be contained in any house in the town. After preaching, and the next day, I spoke with more, who had, or sought for, redemption through Christ; all of whom I perceived had been advised also, to put their light under a bushel; or to forsake the ordinances of God, in order to find Christ.

Fri. 4.—At noon I preached at Birstal once more. All the hearers were deeply attentive; whom I now confidently and cheerfully committed to "the great Shepherd and Bishop of souls." Hence I rode to Beeston. Here I met once more with the works of a celebrated author, of whom many great men cannot speak without rapture, and the strongest expressions of admiration,—I mean Jacob Behmen. The book I now opened was his "Mysterium Magnum," or Exposition of Genesis.

Being conscious of my ignorance, I earnestly besought God to enlighten my understanding. I seriously considered what I read, and endeavoured to weigh it in the balance of the sanctuary. And what can I say concerning the part I read? I can and must say thus much, (and that with as full evidence as I can say, that two and two make four,) it is most sublime nonsense; inimitable bombast; fustian not to be paralleled! All of a piece with his inspired interpretation of the word *Tetragrammaton;* on which (mistaking it for the unutterable name itself, whereas it means only a word consisting of four letters) he comments with such exquisite gravity and solemnity, telling you the meaning of every *syllable* of it.

Sat. 5.—I rode for Epworth. Before we came thither, I made an end of Madam Guyon's "Short Method of Prayer," and "Les Torrents Spirituelles." Ah, my brethren! I can answer your riddle, now I have ploughed with your heifer. The very words I have so often heard some of you use, are not your own, no more than they are God's. They are only retailed from this poor Quietist; and that with the utmost faithfulness. O that ye knew how much God is wiser than man! Then would you drop Quietists and Mystics together, and at all hazards keep to the plain, practical, written word of God. It being many years since I had been in Epworth before, I went to an inn, in the middle of the town, not knowing whether there were any left in it now who would not be ashamed of my acquaintance. But an old servant of my father's, with two or three poor women, presently found me out. I asked her, "Do you know any in Epworth who are in earnest to be saved?" She answered, "I am, by the grace of God; and I know I am saved through faith." I asked, "Have you then the peace of God? Do you know that he has forgiven your sins?" She replied, "I thank God, I know it well. And many here can say the same thing."

Sun. 6.—A little before the service began, I went to Mr. Romley, the curate, and offered to assist him either by preaching or reading prayers. But he did not care to accept of my assistance. The church was exceeding full in the afternoon, a rumour being spread that I was to preach. But the sermon on "Quench not the Spirit," was not suitable to the expectation of many of the hearers. Mr. Romley told them one of the most dangerous ways of quenching the Spirit was by enthusiasm; and enlarged on the character of an enthusiast, in a very florid and oratorical manner. After sermon John Taylor stood in the churchyard, and gave notice, as the people were coming out, "Mr. Wesley, not being permitted to preach in the church, designs to preach here at six o'clock." Accordingly at six I came, and found such a congregation as I believe Epworth never saw before. I stood near the east end of the church, upon my father's tombstone, and cried, "The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

At eight I went to Edward Smith's, where were many not only of Epworth, but of Burnham, Haxey, Ouston, Belton, and other villages round about, who greatly desired that I would come over to them and help them. I was now in a strait between two; desiring to hasten forward in my journey, and yet not knowing how to leave those poor bruised reeds in the confusion wherein I found them. John Harrison,

it seems, and Richard Ridley, had told them in express terms, "All the ordinances are man's inventions; and if you go to church or sacrament, you will be damned." Many hereupon wholly forsook the church, and others knew not what to do. At last I determined to spend some days here, that I might have time both to preach in each town, and to speak severally with those, in every place, who had found or waited for salvation.

Mon. 7.—I preached at Burnham, a mile from Epworth, on 'The Son of Man hath power on earth to forgive sins." At eight in the evening I stood again on my father's tomb, (as I did every evening this week,) and cried aloud to the earnestly attentive congregation, "By grace are ye saved through faith." *Tues.* 8.—I walked to Hibbaldstow (about twelve miles from Epworth) to see my brother and sister. The minister of Ouston (two miles from Epworth) having sent me word, I was welcome to preach in his church, I called there in my return; but his mind being changed, I went to another place in the town, and there explained, "Thou shalt call his name Jesus; for he shall save his people from their sins." At eight I largely enforced at Epworth the great truth, (so little understood in what is called a Christian country,) "Unto him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted to him for righteousness." I went thence to the place where the little society met, which was sufficiently thronged both within and without. Here I found some from Hainton, (a town twenty miles off,) who informed us, that God had begun a work there also, and constrained several to cry out in the bitterness of their soul, "What must I do to be saved?"

Wed. 9.—I rode over to a neighbouring town, to wait upon a justice of peace, a man of candour and understanding; before whom (I was informed) their angry neighbours had carried a whole wagon load of these new heretics. But when he asked what they had done, there was a deep silence; for that was a point their conductors had forgot. At length one said, "Why, they pretended to be better than other people: and besides they prayed from morning to night." Mr. S. asked, "But have they done nothing besides?" "Yes, sir," said an old man: "An't please your worship, they have *convarted* my wife. Till she went among them, she had such a tongue! And now she is as quiet as a lamb." "Carry them back, carry them back," replied the justice, "and let them convert all the scolds in the town." I went from hence to Belton, to H—— F——r's, a young man who did once run well; but now said, he saw the devil in every corner of the church, and in the face of every one who had been there. But he was easily brought to a better mind. I preached under a shady oak, on, "The Son of Man hath power upon earth to forgive sins." At Epworth, in the evening I explained the story of the Pharisee and the Publican. And I believe many began in that hour to cry out, "God be merciful to me a sinner!"

Thur. 10.—I spoke severally with all who desired it. In the evening I explained, "Ye have not received the spirit of bondage again unto fear, but the Spirit of adoption, whereby we cry, Abba, Father." I had afterward an hour's calm conversation with Samuel Meggot and James Herbury. What good did God do by these for a time! O let not their latter end be worse than the first! *Fri.* 11.—I visited the sick, and

those who desired, but were not able to come to me. At six I preached at Overthorp, near Haxey, (a little village about two miles from Epworth,) on that comfortable scripture, "When they had nothing to pay, he frankly forgave them both." I preached at Epworth about eight, on Ezekiel's vision of the resurrection of the dry bones. And great indeed was the shaking among them; lamentation and great mourning were heard; God bowing their hearts, so that on every side, as with one accord, they lift up their voice and wept aloud. Surely He who sent his Spirit to breathe upon them, will hear their cry and will help them.

Sat. 12.—I preached on the righteousness of the law and the righteousness of faith. While I was speaking, several dropped down as dead; and among the rest, such a cry was heard, of sinners groaning for the righteousness of faith, as almost drowned my voice. But many of these soon lifted up their heads with joy, and broke out into thanksgiving; being assured they now had the desire of their soul,—the forgiveness of their sins. I observed a gentleman there, who was remarkable for not pretending to be of any religion at all. I was informed he had not been at public worship of any kind for upward of thirty years. Seeing him stand as motionless as a statue, I asked him abruptly, "Sir, are you a sinner?" He replied, with a deep and broken voice, "Sinner enough;" and continued staring upward till his wife and a servant or two, who were all in tears, put him into his chaise and carried him home.

Sun. 13.—At seven I preached at Haxey, on, "What must I do to be saved?" Thence I went to Wroote, of which, (as well as Epworth,) my father was rector for several years. Mr. Whitelamb offering me the church, I preached in the morning, on, "Ask, and it shall be given you." In the afternoon, on the difference between the righteousness of the law and the righteousness of faith. But the church could not contain the people, many of whom came from far; and, I trust, not in vain.

At six I preached for the last time in Epworth church-yard, (being to leave the town the next morning,) to a vast multitude gathered together from all parts, on the beginning of our Lord's sermon on the mount. I continued among them for near three hours; and yet we scarce knew how to part. O let none think his labour of love is lost because the fruit does not immediately appear! Near forty years did my father labour here; but he saw little fruit of all his labour. I took some pains among this people too; and my strength also seemed spent in vain: but now the fruit appeared. There were scarce any in the town on whom either my father or I had taken any pains formerly; but the seed, sown so long since, now sprung up, bringing forth repentance and remission of sins.

Mon. 14.—Having a great desire to see David Taylor, whom God had made an instrument of good to many souls, I rode to Sheffield; but not finding him there, I was minded to go forward immediately. however, the importunity of the people constrained me to stay, and preach both in the evening and in the morning. *Tuesday*, 15.—He came. I found he had occasionally exhorted multitudes of people in various parts; but, after that, he had taken no thought about them; so that the greater part were fallen asleep again.

In the evening I preached on the inward kingdom of God: in the

morning, *Wednesday*, 16, on the spirit of fear and the Spirit of adoption. It was now first I felt that God was here also; though not so much as at Barley Hall, (five miles from Sheffield,) where I preached in the afternoon. Many were here melted down, and filled with love toward Him whom "God hath exalted to be a Prince and a Saviour." I talked with one here, who, for about six months, (from the hour that she knew the pardoning love of God,) has been all peace and love. She rejoices evermore, and prays without ceasing. God gives her whatever petitions she asks of him, and enables her in every thing to give thanks. She has the witness in herself, that whatsoever she does, it is all done to the glory of God. Her heart never wanders from him; no, not for a moment; but is continually before the throne. Yet whether she was sanctified throughout or not, I had not light to determine.

Thur. 17.—I began preaching about five, on "the righteousness of faith;" but I had not half finished my discourse, when I was constrained to break off in the midst; our hearts were so filled with a sense of the love of God, and our mouths with prayer and thanksgiving. When we were somewhat satisfied herewith, I went on to call sinners to the salvation ready to be revealed. The same blessing from God we found in the evening, while I was showing how he justifies the ungodly. Among the hearers was one, who, some time before, had been deeply convinced of her ungodliness; insomuch that she cried out, day and night, "Lord, save, or I perish." All the neighbours agreeing that she was stark mad, her husband put her into a physician's hands, who blooded her largely, gave her a strong vomit, and laid on several blisters. But all this proving without success, she was, in a short time, judged to be incurable. He thought, however, he would speak to one person more, who had done much good in the neighbourhood. When Mrs. Johnson came, she soon saw the nature of the disease, having herself gone through the same. She ordered all the medicines to be thrown away, and exhorted the patient to look unto Jesus; which this evening she was enabled to do by faith; and he healed the broken in heart.

Fri. 18.—I left Sheffield, and after preaching at Ripley, by the way, hastened on to Donnington Park: but Miss Cowper, I found, was gone to rest, having finished her course near three weeks before. *Sun.* 20.—I read prayers at Ogbrook, and preached on Acts xvii, 27, "Whom ye ignorantly worship, him declare I unto you." At six in the evening I preached at Melbourn. There were many hearers; but I see little fruit.

Tues. 22.—I had a long conversation with Mr. Simpson. And of this I am fully persuaded, that whatever he does, is in the uprightness of his heart. But he is led into a thousand mistakes by one wrong principle, (the same which many either ignorantly or wickedly ascribe to the body of the people called Methodists,) the making inward impressions his rule of action, and not the written word. About eight I left Donnington Park, and before noon came to Markfield. We lay at Coventry, and the next day, *Wednesday*, 23, in the afternoon, came to Evesham. At eight I preached. There were many who came with a design to disturb the rest; but they opened not their mouth.

Thur. 24.—I spent great part of the day in speaking with the mem

bers of the society; whom in the evening I earnestly besought, no more to tear each other to pieces by disputing; but to "follow after holiness," and "provoke one another to love and to good works." *Fri.* 25.—I rode to Painswick; where, in the evening, I declared to all those who had been fighting and troubling one another, from the beginning hitherto, about rites and ceremonies, and modes of worship, and opinions, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." *Sat.* 26.—I was desired to call upon Mr. Walker, "the pillar of the Church" in these parts. As soon as I came in, he fell upon me with might and main, for saying, "People might *know* their sins were forgiven," and brought a great book to confute me at once. I asked, if it was the Bible; and upon his answering, "No," inquired no further, but laid it quietly down. This made him warmer still: upon which I held it best to shake him by the hand and take my leave.

I had appointed to preach in Stroud at noon. But, about ten, observing it to rain faster and faster, was afraid the poor people would not be able to come, many of whom lived some miles off. But in a quarter of an hour the rain ceased, and we had a fair, pleasant day; so that many were at the market place, while I applied the story of the Pharisee and Publican; the hard rain in the morning having disengaged them from their work in the grounds. There would probably have been more disturbance, but that a drunken man began too soon, and was so senselessly impertinent, that even his comrades were quite ashamed of him. In the evening I preached on Hampton Common. Many of Mr. Whitefield's society were there; to whom, as well as to all the other sinners (without meddling with any of their opinions,) I declared in the name of the great Physician, "I will heal their backsliding; I will love them freely."

Sun. 27.—I preached in Painswick at seven, on the spirit of fear and the Spirit of adoption. I went to church at ten, and heard a remarkable discourse, asserting, that we are justified by faith alone; but that this faith, which is the previous condition of justification, is the complex of all Christian virtues, including all holiness and good works, in the very idea of it. Alas! how little is the difference between asserting, either, 1. That we are justified by works, which is Popery bare-faced; (and, indeed, so gross, that the sober Papists, those of the Council of Trent in particular, are ashamed of it;) or, 2. That we are justified by faith and works, which is Popery refined or veiled; (but with so thin a veil, that every attentive observer must discern it is the same still;) or, 3. That we are justified by faith alone, but by such a faith as includes all good works. What a poor shift is this:—"I will not say, We are justified by works; nor yet by faith and works; because I have subscribed articles and homilies, which maintain just the contrary. No; I say, We are justified by faith alone; but then by faith I mean works!" When the afternoon service was ended at Runwick, I stood and cried to a vast multitude of people, "Unto him that worketh not, but believeth, his faith is counted for righteousness." I concluded the day on Hampton Common, by explaining, to a large congregation, the essential difference between the righteousness of the law and the righteousness of faith.

Mon. 28.—I rode to Bristol. I soon found disputing had done much mischief here also. I preached on those words, "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?" Many were cut to the heart. A cry went forth; and great was the company of the mourners: but God did not leave them comfortless: some knew in the same hour, that he had the words of eternal life. *Tues.* 29.—I was desired to visit one in Newgate. As I was coming out, poor Benjamin Rutter stood in my way, and poured out such a flood of cursing and bitterness, as I scarce thought was to be found out of hell.

From *Thursday*, July 1, till *Monday*, I endeavoured to compose the little differences which had arisen. On *Monday* I rode to Cardiff, and found much peace and love in the little society there. *Tuesday*, 6.—I rode over to Fonmon, and found Mrs. Jones throughly resigned to God, although feeling what it was to lose a husband, and such a husband, in the strength of his years. *Wed.* 7.—I returned, and at five in the afternoon preached to a small attentive congregation near Henbury. Before eight I reached Bristol, and had a comfortable meeting with many who knew in whom they had believed.

Now at length I spent a week in peace, all disputes being laid aside. *Thursday*, 15.—I was desired to meet one who was ill of a very uncommon disorder. She said, "For several years, I have heard, wherever I am, a voice continually speaking to me, cursing, swearing, and blaspheming, in the most horrid manner, and inciting me to all manner of wickedness. I have applied to physicians, and taken all sorts of medicines, but am never the better:" No, nor ever will, till a better physician than these bruises Satan under her feet. I left Bristol in the evening of *Sunday*, 18, and on *Tuesday* came to London. I found my mother on the borders of eternity. But she had no doubt or fear; nor any desire but (as soon as God should call) "to depart and to be with Christ."

Fri. 23.—About three in the afternoon I went to my mother, and found her change was near. I sat down on the bedside. She was in her last conflict; unable to speak, but I believe quite sensible. Her look was calm and serene, and her eyes fixed upward, while we commended her soul to God. From three to four, the silver cord was loosing, and the wheel breaking at the cistern; and then, without any struggle, or sigh, or groan, the soul was set at liberty. We stood round the bed, and fulfilled her last request, uttered a little before she lost her speech: "Children, as soon as I am released, sing a psalm of praise to God."

Sun. August 1.—Almost an innumerable company of people being gathered together, about five in the afternoon, I committed to the earth the body of my mother, to sleep with her fathers. The portion of Scripture from which I afterward spoke was, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and the dead were judged out of those things which were written in the books, according to their works." It was one of the most solemn assemblies I ever saw, or expect to see on this side eternity. We set

up a plain stone at the head of her grave, inscribed with the following words :—

HERE LIES THE BODY OF

MRS. SUSANNAH WESLEY,

THE YOUNGEST AND LAST SURVIVING DAUGHTER OF DR. SAMUEL ANNESLEY.

In sure and steadfast hope to rise,
And claim her mansion in the skies,
A Christian here her flesh laid down,
The cross exchanging for a crown.

True daughter of affliction, she,
Inured to pain and misery,
Mourn'd a long night of griefs and fears,
A legal night of seventy years.

The Father then revealed his Son,
Him in the broken bread made known.
She knew and felt her sins forgiven,
And found the earnest of her heaven.

Meet for the fellowship above,
She heard the call, "Arise, my love!"
"I come," her dying looks replied,
And lamb-like, as her Lord, she died.

I cannot but further observe, that even she (as well as her father, and grandfather, her husband, and her three sons) had been, in her measure and degree, a preacher of righteousness. This I learned from a letter, wrote long since to my father; part of which I have here subjoined :—

"*February* 6, 1711—12.

"—— As I am a woman, so I am also mistress of a large family. And though the superior charge of the souls contained in it, lies upon you; yet, in your absence, I cannot but look upon every soul you leave under my care, as a talent committed to me under a trust, by the great Lord of all the families, both of heaven and earth. And if I am unfaithful to him or you, in neglecting to improve these talents, how shall I answer unto him, when he shall command me to render an account of my stewardship?

"As these, and other such like thoughts, made me at first take a more than ordinary care of the souls of my children and servants, so,—knowing our religion requires a strict observation of the Lord's day, and not thinking that we fully answered the end of the institution by going to church, unless we filled up the intermediate spaces of time by other acts of piety and devotion,—I thought it my duty to spend some part of the day, in reading to and instructing my family: and such time I esteemed spent in a way more acceptable to God, than if I had retired to my own private devotions. This was the beginning of my present practice. Other people's coming and joining with us was merely accidental. Our lad told his parents: they first desired to be admitted; then others that heard of it, begged leave also: so our company increased to about thirty; and it seldom exceeded forty last winter.

"But soon after you went to London last, I light on the account of the Danish missionaries. I was, I think, never more affected with any thing; I could not forbear spending good part of that evening in praising and adoring the Divine goodness, for inspiring them with such ardent zeal for his glory. For several days I could think or speak of little else. At last it came into my mind, though I am not a man, nor a minister, yet if my heart were sincerely devoted to God, and I was inspired with a true zeal for his glory, I might do somewhat more than I do. I thought I might

pray more for them, and might speak to those with whom I converse with more warmth of affection. I resolved to begin with my own children; in which I observe the following method:—I take such a proportion of time as I can spare every night, to discourse with each child apart. On Monday, I talk with Molly; on Tuesday, with Hetty; Wednesday, with Nancy; Thursday, with Jacky; Friday, with Patty; Saturday, with Charles; and with Emily and Suky together on Sunday.

"With those few neighbours that then came to me, I discoursed more freely and affectionately. I chose the best and most awakening sermons we have. And I spent somewhat more time with them in such exercises, without being careful about the success of my undertaking. Since this, our company increased every night; for I dare deny none that ask admittance. Last Sunday I believe we had above two hundred. And yet many went away, for want of room to stand. We banish all temporal concerns from our society. None is suffered to mingle any discourse about them, with our reading or singing. We keep close to the business of the day; and, when it is over, all go home.

"I cannot conceive, why any should reflect upon you, because your wife endeavours to draw people to church, and to restrain them from profaning the Lord's day, by reading to them, and other persuasions. For my part, I value no censure upon this account. I have long since shook hands with the world. And I heartily wish, I had never given them more reason to speak against me. As to its looking particular, I grant it does. And so does almost any thing that is serious, or that may any way advance the glory of God, or the salvation of souls. . As for your proposal, of letting some other person read: alas! you do not consider what a people these are. I do not think one man among them could read a sermon, without spelling a good part of it. Nor has any of our family a voice strong enough, to be heard by such a number of people.

"But there is one thing about which I am much dissatisfied; that is, their being present at family prayers. I do not speak of any concern I am under, barely because so many are present; for those who have the honour of speaking to the Great and Holy God, need not be ashamed to speak before the whole world: but because of my sex. I doubt if it is proper for me to present the prayers of the people to God. Last Sunday I would fain have dismissed them before prayers; but they begged so earnestly to stay, I durst not deny them.

"To the Rev. Mr. Wesley,

"*In St. Margaret's Church-Yard, Westminster.*"

For the benefit of those who are entrusted, as she was, with the care of a numerous family, I cannot but add one letter more, which I received from her many years ago:—

July 24, 1732.

"Dear Son,—According to your desire, I have collected the principal rules I observed in educating my family; which I now send you as they occurred to my mind, and you may (if you think they can be of use to any) dispose of them in what order you please.

"The children were always put into a regular method of living, in such things as they were capable of, from their birth; as in dressing, undressing, changing their linen, &c. The first quarter commonly passes in sleep. After that, they were, if possible, laid into their cradles awake, and rocked to sleep; and so they were kept rocking till it was time for them to awake. This was done to bring them to a regular course of sleeping; which at first was three hours in the morning, and three in the afternoon: afterward two hours, till they needed none at all. When turned a year old, (and some before,) they were taught to fear the rod, and to cry softly; by which means they escaped abundance of correction

they might otherwise have had; and that most odious noise of the crying of children was rarely heard in the house; but the family usually lived in as much quietness, as if there had not been a child among them.

"As soon as they were grown pretty strong, they were confined to three meals a day. At dinner their little table and chairs were set by ours, where they could be overlooked; and they were suffered to eat and drink (small beer) as much as they would; but not to call for any thing. If they wanted aught, they used to whisper to the maid which attended them, who came and spake to me; and as soon as they could handle a knife and fork, they were set to our table. They were never suffered to choose their meat, but always made to eat such things as were provided for the family. Mornings they had always spoon meat; sometimes at nights. But whatever they had, they were never permitted to eat, at those meals, of more than one thing; and of that sparingly enough. Drinking or eating between meals was never allowed, unless in case of sickness; which seldom happened. Nor were they suffered to go into the kitchen to ask any thing of the servants, when they were at meat; if it was known they did, they were certainly beat, and the servants severely reprimanded.

"At six, as soon as family prayers were over, they had their supper; at seven, the maid washed them; and, beginning at the youngest, she undressed and got them all to bed by eight; at which time she left them in their several rooms awake; for there was no such thing allowed of in our house, as sitting by a child till it fell asleep. They were so constantly used to eat and drink what was given them, that when any of them was ill, there was no difficulty in making them take the most unpleasant medicine: for they durst not refuse it, though some of them would presently throw it up. This I mention, to show that a person may be taught to take any thing, though it be never so much against his stomach.

"In order to form the minds of children, the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it; but the subjecting the will, is a thing which must be done at once; and the sooner the better. For by neglecting timely correction, they will contract a stubbornness and obstinacy, which is hardly ever after conquered; and never, without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent, whom I call cruel, parents, who permit their children to get habits which they know must be afterward broken. Nay, some are so stupidly fond, as in sport to teach their children to do things which, in a while after, they have severely beaten them for doing. Whenever a child is corrected, it must be conquered; and this will be no hard matter to do, if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies and inadvertences may be passed by. Some should be overlooked and taken no notice of, and others mildly reproved; but no wilful transgression ought ever to be forgiven children, without chastisement, less or more, as the nature and circumstances of the offence require.

"I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education; without which both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind.

"I cannot yet dismiss this subject. As self-will is the root of all sin and misery, so whatever cherishes this in children, insures their after

wretchedness and irreligion: whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident, if we further consider, that religion is nothing else than the doing the will of God, and not our own: that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgences of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone. So that the parent who studies to subdue it in his child, works together with God in the renewing and saving a soul. The parent who indulges it does the devil's work, makes religion impracticable, salvation unattainable; and does all that in him lies to damn his child, soul and body for ever.

"The children of this family were taught, as soon as they could speak, the Lord's prayer, which they were made to say at rising and bed-time constantly; to which, as they grew bigger, were added a short prayer for their parents, and some collects; a short catechism, and some portion of Scripture, as their memories could bear. They were very early made to distinguish the sabbath from other days; before they could well speak or go. They were as soon taught to be still at family prayers, and to ask a blessing immediately after, which they used to do by signs, before they could kneel or speak.

"They were quickly made to understand, they might have nothing they cried for, and instructed to speak handsomely for what they wanted They were not suffered to ask even the lowest servant for aught without saying, 'Pray, give me such a thing;' and the servant was chid, if she ever let them omit that word. Taking God's name in vain, cursing and swearing, profaneness, obscenity, rude, ill-bred names, were never heard among them. Nor were they ever permitted to call each other by their proper names, without the addition of brother or sister.

"None of them were taught to read till five years old, except Kezzy, in whose case I was overruled; and she was more years learning, than any of the rest had been months. The way of teaching was this:—The day before a child began to learn, the house was set in order, every one's work appointed them, and a charge given, that none should come into the room from nine till twelve, or from two till five; which, you know were our school hours. One day was allowed the child wherein to learn its letters; and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly; for which I then thought them very dull; but since I have observed how long many children are learning the horn-book, I have changed my opinion. But the reason why I thought them so then was, because the rest learned so readily; and your brother Samuel, who was the first child I ever taught, learned the alphabet in a few hours. He was five years old on the 10th of February; the next day he began to learn; and as soon as he knew the letters, began at the first chapter of Genesis. He was taught to spell the first verse, then to read it over and over, till he could read it off-hand without any hesitation; so on to the second, &c, till he took ten verses for a lesson, which he quickly did. Easter fell low that year; and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory, that I cannot remember ever to have told him the same word twice.

"What was yet stranger, any word he had learned in his lesson, he knew, wherever he saw it, either in his Bible, or any other book; by which means he learned very soon to read an English author well. The same method was observed with them all. As soon as they knew the letters, they were put first to spell, and read one line, then a verse; never leaving, till perfect in their lesson, were it shorter or longer. So one or other continued reading at school time, without any intermission; and before we left school each child read what he had learned that morning

and ere we parted in the afternoon, what they had learned that day. There was no such thing as loud talking or playing allowed of; but every one was kept close to their business, for the six hours of school: and it is almost incredible, what a child may be taught in a quarter of a year, by a vigorous application, if it have but a tolerable capacity, and good health. Every one of these, Kezzy excepted, could read better in that time, than the most of women can do as long as they live. Rising out of their places, or going out of the room, was not permitted, unless for good cause; and running into the yard, garden, or street, without leave, was always esteemed a capital offence.

"For some years we went on very well. Never were children in better order. Never were children better disposed to piety, or in more subjection to their parents; till that fatal dispersion of them, after the fire, into several families. In those they were left at full liberty to converse with servants, which before they had always been restrained from; and to run abroad, and play with any children, good or bad. They soon learned to neglect a strict observation of the Sabbath, and got knowledge of several songs and bad things, which before they had no notion of. That civil behaviour which made them admired, when at home, by all who saw them, was, in great measure, lost; and a clownish accent, and many rude ways, were learned, which were not reformed without some difficulty.

"When the house was rebuilt, and the children all brought home, we entered upon a strict reform; and then was begun the custom of singing psalms at beginning and leaving school, morning and evening. Then also that of a general retirement at five o'clock was entered upon; when the oldest took the youngest that could speak, and the second the next, to whom they read the psalms for the day, and a chapter in the New Testament; as, in the morning, they were directed to read the psalms and a chapter in the Old: after which they went to their private prayers, before they got their breakfast, or came into the family. And, I thank God, the custom is still preserved among us. There were several by-laws observed among us, which slipped my memory, or else they had been inserted in their proper place; but I mention them here, because I think them useful.

"1. It had been observed, that cowardice and fear of punishment often lead children into lying, till they get a custom of it, which they cannot leave. To prevent this, a law was made, that whoever was charged with a fault, of which they were guilty, if they would ingenuously confess it, and promise to amend, should not be beaten. This rule prevented a great deal of lying, and would have done more, if one in the family would have observed it. But he could not be prevailed on, and therefore was often imposed on by false colours and equivocations; which none would have used, (except one,) had they been kindly dealt with. And some, in spite of all, would always speak truth plainly.

"2. That no sinful action, as lying, pilfering, playing at church, or on the Lord's day, disobedience, quarrelling, &c, should ever pass unpunished.

"3. That no child should ever be chid, or beat twice, for the same fault; and that if they amended, they should never be upbraided with it afterward.

"4. That every signal act of obedience, especially when it crossed upon their own inclinations, should be always commended, and frequently rewarded, according to the merits of the cause.

"5. That if ever any child performed an act of obedience, or did any thing with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted; and the child with sweetness directed how to do better for the future.

"6. That propriety be inviolably preserved, and none suffered to invade the property of another in the smallest matter, though it were but of the value of a farthing, or a pin; which they might not take from the owner, without, much less against, his consent. This rule can never be too much inculcated on the minds of children; and from the want of parents or governors doing it as they ought, proceeds that shameful neglect of justice which we may observe in the world.

"7. That promises be strictly observed; and a gift once bestowed, and so the right passed away from the donor, be not resumed, but left to the disposal of him to whom it was given; unless it were conditional, and the condition of the obligation not performed.

"8. That no girl be taught to work till she can read very well; and then that she be kept to her work with the same application, and for the same time, that she was held to in reading. This rule also is much to be observed; for the putting children to learn sewing before they can read perfectly, is the very reason, why so few women can read fit to be heard, and never to be well understood."

Sun. 8.—I cried aloud, in Ratcliffe Square, "Why will ye die, O house of Israel?" Only one poor man was exceeding noisy and turbulent; but in a moment God touched his heart: he hung down his head; tears covered his face, and his voice was heard no more. I was constrained this evening to separate from the believers, some who did not show their faith by their works. One of these, Sam. Prig, was deeply displeased, spoke many very bitter words, and went abruptly away. The next morning he called; told me, neither my brother nor I preached the Gospel, or knew what it meant. I asked, "What do we preach then?" He said, "Heathen morality: Tully's offices, and no more. So I wash my hands of you both. We shall see what you will come to in a little time."

Wed. 11.—He sent me a note, demanding the payment of one hundred pounds, which he had lent me about a year before, to pay the workmen at the Foundery. On Friday morning, at eight, he came and said, he wanted his money, and could stay no longer. I told him, I would endeavour to borrow it; and desired him to call in the evening. But he said, he could not stay so long, and must have it at twelve o'clock. Where to get it, I knew not. Between nine and ten one came and offered me the use of a hundred pounds for a year: but two others had been with me before, to make the same offer. I accepted the bank note which one of them brought; and saw that God is over all!

Mon. 16.—I rode to Oxford, and the next day to Evesham. On *Wednesday* and *Thursday*, in riding from Evesham to Bristol, I read over that surprising book, "The Life of Ignatius Loyola;" surely one of the greatest men that ever was engaged in the support of so bad a cause! I wonder any man should judge him to be an enthusiast: no; but he knew the people with whom he had to do: and setting out (like count Z——) with a full persuasion that he might use guile to promote the glory of God, or (which he thought the same thing) the interest of his church, he acted, in all things, consistent with his principles. In the evening I met my brother and Mr. Graves; who being able to delay it no longer, at length sent the following letter to the Fellows of St. Mary Magdalen college, in Oxford:—

Bristol, Aug. 20, 1742.

"GENTLEMEN,—In December, 1740, I signed a paper containing the following words: 'I, Charles Caspar Graves, do hereby declare, that I do renounce the modern practice and principles of the persons commonly called Methodists, namely, of preaching in fields, of assembling together and expounding the Holy Scriptures in private houses, and elsewhere than in churches, in an irregular and disorderly manner, and their pretensions to an extraordinary inspiration and inward feeling of the Holy Spirit. I do further declare my conformity to the Liturgy of the Church of England, and my unfeigned assent and consent to the articles thereof, commonly called the Thirty-nine Articles. Lastly, I do declare, that I am heartily sorry that I have given offence and scandal, by frequenting the meetings and attending the expositions of the persons commonly called Methodists; and that I will not frequent their meetings, nor attend their expositions for the future; nor take upon me to preach and expound the Scripture, in the manner practised by them.

'CHARLES CASPAR GRAVES.'

"I believe myself indispensably obliged, openly to declare before God and the world, that the motives whereby I was induced to sign that paper were, partly a sinful fear of man; partly an improper deference to the judgment of those whom I accounted wiser than myself; and, lastly, a resolution that if my own judgment should at any time be better informed, I would then openly retract, in the presence of God and man, whatever I should be convinced I had said or done amiss. Accordingly, having now had (besides a strong conviction immediately consequent thereon) many opportunities of informing my judgment better, and being fully convinced of my fault, I do hereby declare my sincere repentance, for my wicked compliance with those oppressive men, who, without any colour of law, divine or human, imposed such a condition of receiving a testimonial upon me.

"I do further declare, that I know no principles of the Methodists (so called) which are contrary to the word of God; nor any practices of them but what are agreeable both to Scripture and to the laws of the Church of England: that I believe, in particular, their preaching the Gospel in the fields, (being first forbid so to do in churches, although 'a dispensation of the Gospel is committed to them, and wo is unto them if they preach not the Gospel,') or in private houses, or in any part of His dominion who filleth heaven and earth, can never be proved to be contrary to any written law either of God or man: that I am not apprized of their preaching any where in an irregular, disorderly manner; neither of their pretending to any extraordinary inspiration, or extraordinary feelings of the Holy Spirit; but to those ordinary ones only, which, if a man have not, he is 'without hope and without God in the world.'

"I do yet further declare, that (whatever indiscretion I may in other respects have been guilty of) I know of no just offence or scandal which I ever gave by frequenting the meetings, or attending the expositions, of the persons commonly called Methodists; and that I verily believe no offence was ever taken thereat, unless either by persons loaded with prejudice, or by those who enter not into the kingdom of heaven themselves, and if others would enter in, suffer them not. I do, lastly, declare, that I look upon myself to be under no kind of obligation, (except only, that I do still assent and consent to the Articles and Liturgy of the Church,) to observe any thing contained in that scandalous paper, so unchristianly imposed upon me. Witness my hand,

"CHARLES CASPAR GRAVES."

After having regulated the society here and in Kingswood, I set out again for London. On *Monday*, 30, I read over that excellent tract,

Mr. Middleton's Essay on Church Government, so nicely avoiding the two extremes of either exalting or depressing the regal power.

Tuesday, 31.—I read once more the Life of that good and wise (though much mistaken) man, Gregory Lopez. Surely it must be a compliment made him by the biographer, (of which Gregory himself was in no wise worthy,) that "he ascribed all his virtues to the merits and mediation of the Queen of Heaven." We reached London in the afternoon. *Friday*, September 3.—I preached on Phil. i, 9: "This I pray, that your love may abound more and more in knowledge and in all judgment;" or rather "feeling," as it is in the margin. It pleased God to make this discourse an occasion of discovering such wiles of Satan as it never entered into my heart to conceive.

Sat. 4.—I was pressed to visit a poor murderer in Newgate, who was much afflicted both in body and soul. I objected; it could not be; for all the turnkeys, as well as the keeper, were so good Christians, they abhorred the name of a Methodist, and had absolutely refused to admit me even to one who earnestly begged it the morning he was to die. However, I went, and found, by a surprising turn, that all the doors were now open to me. I exhorted the sick malefactor to cry unto God with all his might, for grace to repent and believe the Gospel. It was not long before the rest of the felons flocked round, to whom I spoke strong words concerning the Friend of sinners, which they received with as great signs of amazement as if it had been a voice from heaven. When I came down into the Common Hall, (I think they called it,) one of the prisoners there asking me a question, gave me occasion to speak among them also; more and more still running together, while I declared, God was "not willing any of them should perish, but that all should come to repentance."

Mon. 6.—Finding many had been offended at the sermon I preached on Friday night, especially those who were supposed to be strong in faith, I determined to examine the matter thoroughly. Accordingly I desired M. C., M. F., E. H., and A. G., and a few others, to meet me with Sarah Cl., Jane J—n, and Ann P., to whom they had said most concerning the point in question. I then heard each of them relate her experience at large. I afterward examined them severally, touching the circumstances which I had not understood; on which I then talked with several others also. And thus far I approved of their experience, (because agreeable to the written word,) as to their feeling the working of the Spirit of God, in peace, and joy, and love. But as to what some of them said further, concerning feeling the blood of Christ running upon their arms, or going down their throat, or poured like warm water upon their breast or heart; I plainly told them, the utmost I could allow, without renouncing both Scripture and reason, was, that some of these circumstances might be from God (though I could not affirm they were) working in an unusual manner, no way essential either to justification or sanctification; but that all the rest I must believe to be the mere empty dreams of a heated imagination.

Wed. 8.—I observed that the leaven of stillness is not yet purged out from among us. One of our brethren saying, he was uneasy because he had wilfully neglected the Lord's Supper, another replied, then his faith was weak; else his peace could not be shaken by such

little things. Yea, but I think such little things as these will shake the peace of any true believer, viz. a wilful breach of any commandment of God. If it does not shake us, we are asleep in the devil's arms.

Thur. 9.—I buried the body of Lucy Godshall, one of the first women bands at Fetter-lane. After pressing toward the mark for more than two years, since she had known the pardoning love of God, she was for some time weary and faint in her mind, till I put her out of the bands. God blessed this greatly to her soul, so that in a short time she was admitted again. Soon after, being at home, she felt the love of God, in an unusual manner, poured into her heart. She fell down upon her knees, and delivered up her soul and body into the hands of God: in the instant the use of all her limbs was taken away, and she was in a burning fever. For three days she mightily praised God, and rejoiced in him all the day long. She then cried out, "Now Satan hath desired to have me, that he may sift me as wheat." Immediately darkness and heaviness fell upon her, which continued till Saturday, the 4th instant. On Sunday the light shone again upon her heart. About ten in the evening, one said to her, "Jesus is ready to receive your soul:" she said, "Amen! Amen!" closed her eyes and died.

Sun. 12.—I was desired to preach in an open place, commonly called the Great Gardens, lying between Whitechapel and Coverlet Fields, where I found a vast multitude gathered together. Taking knowledge that a great part of them were little acquainted with the things of God, I called upon them in the words of our Lord, "Repent ye; and believe the Gospel." Many of the beasts of the people laboured much to disturb those who were of a better mind. They endeavoured to drive in a herd of cows among them; but the brutes were wiser than their masters. They then threw whole showers of stones, one of which struck me just between the eyes; but I felt no pain at all; and, when I had wiped away the blood, went on testifying with a loud voice, that God hath given to them that believe, "not the spirit of fear, but of power, and of love, and of a sound mind." And by the spirit which now appeared through the whole congregation, I plainly saw what a blessing it is when it is given us, even in the lowest degree, to suffer for his name's sake.

Mon. 13.—I preached, about nine, at Windsor; and the next evening came to Bristol. I spent the remainder of this, and the following week, in examining those of the society; speaking severally to each, that I might more perfectly know the state of their souls to Godward.

Thur. 23.—In the evening, almost as soon as I began to pray in the society, a voice of lamentation and bitter mourning was heard, from the whole congregation; but in a while, loud thanksgivings were mixed therewith, which in a short space spread over all; so that nothing was to be heard on every side, but "Praise to God and the Lamb for ever and ever!"

Fri. 24.—I had notes from nineteen persons, desiring to return God thanks. Some of them follow:—

"John Merriman, a blind man, desires to return thanks to Almighty God, for the discovery of his love to him, an old sinner." "One desires to return God thanks, for giving her a token of his love, in removing all prejudices, and giving her love to all mankind." "Edith W—— desires to return thanks for great and unspeakable mercies, which the Lord

was pleased to reveal to her heart; even telling me, 'I am he that blotteth out thy transgressions, and thy sins I will remember no more.' And I desire that the praise of the Lord may be ever in my heart." "Ann Simmonds desires to return hearty thanks to God for the great mercies she received last night; for she has a full assurance of her redemption in the blood of Christ." "Mary K—— desires to return thanks to God for giving her a fresh sense of her forgiveness." "Mary F—— desires to return thanks for that the Lord hath made her triumph over sin, earth, and hell." "Mary W——n desires to return thanks to Almighty God for a fresh sense of forgiveness." "Sir,—I desire to return humble thanks to Almighty God for the comfortable assurance of his pardoning love.

"E. C——."

Many others took an opportunity of speaking to me, and declaring what God had done for their souls. But one came to me, Mrs. Sp——, who was still torn in pieces with sorrow, and doubts, and fears. Her chief fear, she said, was, that we are all Papists. I asked her, how she came to fear this, after she had heard us preach for near three years, and been more than a twelvemonth in the society. She said, "Why, it is not long since I met with a gentleman who told me, he was a Roman Catholic. And when I asked him, if Mr. Wesley was a Papist, he would not say yes or no; but only, 'Mr. W. is a very good man; and you do well to hear him.' Besides, it is but two or three nights since, as I was just setting out to come to the room, Miss Gr—— met me, and said, 'My dear friend, you sha'nt go; indeed you sha'nt; you don't know what you do. I assure you, Mr. W. is a Papist, and so am I; he converted me. You know how I used to pray to saints and to the virgin Mary; it was Mr. W. taught me when I was in the bands. And I saw him rock the cradle on Christmas eve: you know I scorn to tell a lie.' Well, but, said I, how comes it that none of the rest who are in the bands, have found this out as well as you? 'O,' replied she, 'they are not let into the secret yet; perhaps, if you was in the bands, you might not hear a word of it for a year or more. O, you can't imagine the depth of the design!'" The maid at her back then fell a crying, and said, "Indeed, madam, Miss Gr—— talks so fine! Do, madam, mind what she says." So between one and the other, poor Mrs. Sp—— was utterly confounded.

Perhaps I need observe no more upon this, than that the Popish priest knew well, how much it would be for the interest of his church, to have me accounted a member of it; and that Miss Gr—— had lately been raving mad; (in consequence of a fever;) that, as such, she was tied down in bed; and, as soon as she was suffered to go abroad, went to Mr. Whitefield, to inquire of him whether she was not a Papist. But he quickly perceived she was only a lunatic, the nature of her disorder soon betraying itself. O that all who advance the same assertion with her, had as good a plea to urge in their excuse!

Sun. 26.—In the evening I rode to Marshfield. The next evening I reached Whitchurch. *Tuesday*, 28.—In the morning I preached at Great Marlow, on the Pharisee and the Publican. Many were surprised, and perhaps in some measure convinced, (but how short-lived are most of these convictions!) that it is very possible a man may be a Pharisee now;—yea, though he be not a Methodist.

A little before twelve I came to Windsor. I was soon informed, that

a large number of the rabble had combined together, and declared, again and again, there should be no preaching there that day. In order to make all sure, they had provided gunpowder enough, and other things some days before. But Burnham fair coming between, they agreed to go thither first, and have a little diversion there. Accordingly they went, and bestowed a few of their crackers upon their brother mob at Burnham. But these, not being Methodists, did not take it well, turned upon them, and gave them chase. They took shelter in a house. But that would not serve; for those without soon forced a way in, and seized on as many as they could find; who, upon information made, were sent to gaol: the rest ran away; so that when I came, none hindered or interrupted. In the evening I came to London; I proposed spending a fortnight there, and then returning to Bristol. I spent this time partly in speaking severally to all the members of the society; partly in making a full inquiry into those devices of Satan whereof I had scarce ever heard or read before. And I believe they were now throughly discovered and brought to nought. O may they never more deceive the hearts of the simple!

Mon. October 11.—I had designed to leave London: but Mr. Richards being taken ill, I put off my journey. He was much better on Tuesday; so I set out the next morning; and before seven in the evening reached the half-way house, four miles short of Hungerford. I now found it was well I did not set out on Monday, in order to be at Bristol on Tuesday night, as usual. For all the travellers who went that way on Tuesday, were robbed. But on Thursday the road was clear; so that I came safe to Kingswood in the afternoon, and in the evening preached at Bristol. My chief business now was, to examine throughly the society in Kingswood. This found me full employment for several days. On *Wednesday*, 27, having finished my work, I set out very early, and (though my horse fell lame) on *Thursday* evening came to London. *Fri.* 29.—I largely explained, "Where the Spirit of the Lord is, there is liberty:"—Namely, liberty to obey the whole will of God; to be and do whatsoever he hath commanded: in a word, to love God with all our heart, and to serve him with all our strength.

Sun. 31.—Several of the leaders desired to have an hour's conversation with me. I found they were greatly perplexed about "want of management, ill husbandry, encouraging idleness, improper distribution of money," "being imposed upon by fair pretences," and "men who talked well, but had no grace in their hearts." I asked, who those men were: but that they could not tell. Who encouraged idleness: when and how: what money had been improperly distributed: by whom, and to whom: in what instances I had been imposed on; (as I presumed they meant *me*;) and what were the particulars of that ill husbandry and mismanagement of which they complained. They stared at one another as men in amaze. I began to be amazed too, not being able to imagine what was the matter, till one dropped a word, by which all came out. They had been talking with Mr. Hall, who had started so many objections against all I said or did, that they were in the utmost consternation, till the fire thus broke out, which then at once vanished away.

Wed. November 3.—Two of those who are called *prophets*, desired to speak with me. They told me, they were sent from God with a

message to me; which was, that very shortly I should be *born'd* again. One of them added, they would stay in the house till it was done, unless I turned them out. I answered, gravely, "I will not turn you out," and showed them down into the society-room. It was tolerably cold; and they had neither meat nor drink: however, there they sat from morning to evening. They then went quietly away, and I have heard nothing from them since. *Sun.* 7.—I concluded the Epistle to the Hebrews, that strong barrier against the too prevailing imagination,—that the privileges of Christian believers are to be measured by those of the Jews. Not so: that Christians are under a better covenant, established upon better promises; that although "the Law made nothing perfect," made none perfect either in holiness or happiness, yet "the bringing in of a better hope" did, "by which we" now "draw nigh unto God;" this is the great truth continually inculcated herein, and running through this whole epistle.

Mon. 8.—I set out at four, reached Northampton that night, and the next evening, Donnington Park. *Wednesday*, 10.—I rode on to Rusworth inn, and, on *Saturday*, 13, reached Newcastle. My brother had been here for some weeks before, and was but just returned to London. At eight I met the wild, staring, loving society; but not them alone, as I had designed. For we could not persuade the strangers to leave us. So that we only spent about an hour in prayer.

Sun. 14.—I began preaching about five o'clock, (a thing never heard of before in these parts,) on, "I came not to call the righteous, but sinners to repentance." And the victorious sweetness of the grace of God was present with his word. At ten we went to All Saints, where were such a number of communicants as I have scarce seen but at Bristol or London. At four I preached in the square of the Keelman's hospital, on, "By grace are ye saved, through faith." It rained and hailed hard, both before and after; but there were only some scattered drop while I preached, which frighted away a few careless hearers. I met the society at six, and exhorted all who had "set their hand to the plough," not to "look back."

Mon. 15.—I began at five expounding the Acts of the Apostles. In the afternoon (and every afternoon this week) I spoke severally with the members of the society. On *Tuesday* evening I began the Epistle to the Romans. After sermon the society met. I reproved some among them who walked disorderly; and earnestly besought them all to beware, lest, by reason of their sins, the way of truth should be evil spoken of.

Thur. 18.—I could not but observe the different manner wherein God is pleased to work in different places. The grace of God flows here with a wider stream than it did at first either at Bristol or Kingswood. But it does not sink so deep as it did there. Few are throughly convinced of sin, and scarce any can witness, that the Lamb of God has taken away their sins.

Fri. 19.—I found the first witness of this good confession. Margaret H—— (O how fallen since then!) told me, that the night before, her sight (an odd circumstance) and her strength were taken away at once. At the same time the love of God so overflowed her soul, that she could not speak or move. James R—— also gave me an account

to-day, that in going home the day before, he lost his sight in a moment, and was forced to catch hold of some rails for fear of falling. He continues under strong conviction, longing for the salvation of God.

Sun. 21.—After preaching in the room at five, I began preaching about eight at the hospital: it rained all the time; but that did not disturb me or the congregation, while I explained, "Thou shalt call his name Jesus; for he shall save his people from their sins." *Tues.* 23.—There seemed in the evening to be a deeper work in many souls than I had observed before. Many trembled exceedingly; six or seven (both men and women) dropped down as dead; some cried unto God out of the deep; others would have cried, but their voice was lost: and some have found that the Lord is "gracious and merciful, forgiving iniquity, and transgression, and sin."

Thur. 25.—In the evening God was pleased to wound many more who were quiet and at ease. And I could not but observe, that here the very best people, so called, were as deeply convinced as open sinners. Several of these were now constrained to roar aloud for the disquietness of their hearts; and these generally not young, (as in most other places,) but either middle-aged, or well stricken in years. I never saw a work of God, in any other place, so evenly and gradually carried on. It continually rises step by step. Not so much seems to be done at any one time, as hath frequently been at Bristol or London; but something at every time. It is the same with particular souls. I saw none in that triumph of faith, which has been so common in other places. But the believers go on calm and steady. Let God do as seemeth him good.

Fri. 26.—Between twelve and one, I preached in a convenient ground at Whickham, two or three miles from Newcastle. I spoke strong rough words; but I did not perceive that any regarded what was spoken. The people indeed were exceeding quiet, and the cold kept them from falling asleep; till (before two) I left them, very well satisfied with the preacher, and with themselves. *Sun.* 28.—I preached, both at five in in the room, and at eight in the hospital, on, "Him hath God exalted to be a Prince and a Saviour, to give repentance and remission of sins." We then walked over to Tanfield Leigh; about seven miles from Newcastle. Here a large company of people were gathered together from all the country round about: to whom I expounded the former part of the fifth chapter to the Romans. But so dead, senseless, unaffected a congregation, have I scarce seen, except at Whickham. Whether the Gospel or Law, or English or Greek, seemed all one to them! Yet the seed sown even here was not quite lost; for on Thursday morning, between four and five, John Brown, then of Tanfield Leigh, was waked out of sleep by the voice that raiseth the dead; and ever since he has been full of love, and peace, and joy in the Holy Ghost. At four I preached in the Hospital Square, to the largest congregation I had seen since we left London, on, "Jesus Christ," our "wisdom, righteousness, sanctification, and redemption."

Wed. December 1.—We had several places offered, on which to build a room for the society; but none was such as we wanted. And perhaps there was a providence in our not finding any as yet; for, by this means, I was kept at Newcastle whether I would or no. *Sat.* 4.—I was both surprised and grieved at a genuine instance of enthusiasm.

J—— B——, of Tanfield Leigh, who had received a sense of the love of God a few days before, came riding through the town, hallooing and shouting, and driving all the people before him; telling them, God had told him he should be a king, and should tread all his enemies under his feet. I sent him home immediately to his work, and advised him to cry day and night to God, that he might be lowly in heart; lest Satan should again get an advantage over him. To-day a gentleman called and offered me a piece of ground. On Monday an article was drawn, wherein he agreed to put me into possession on Thursday, upon payment of thirty pounds.

Tues. 7.—I was so ill in the morning, that I was obliged to send Mr. Williams to the Room. He afterward went to Mr. Stephenson, a merchant in the town, who had a passage through the ground we intended to buy. I was willing to purchase it. Mr. Stephenson told him, "Sir, I do not want money; but if Mr. Wesley wants ground, he may have a piece of my garden, adjoining to the place you mention. I am at a word. For forty pounds he shall have sixteen yards in breadth, and thirty in length." *Wed.* 8.—Mr. Stephenson and I signed an article, and I took possession of the ground. But I could not fairly go back from my agreement with Mr. Riddel: so I entered on his ground at the same time. The whole is about forty yards in length; in the middle of which we determined to build the house, leaving room for a small court-yard before, and a little garden behind, the building.

Sun. 12.—I expounded, at five, the former part of the parable of the sower. At eight I preached in the Square, on, "I am the good Shepherd: the good Shepherd layeth down his life for the sheep." The effect of what had been spoken in the morning now evidently appeared; for one could not observe any in the congregation to stir hand or foot. When the sermon was done, they divided to the right and left, none offering to go till I was past: and then they walked quietly and silently away, lest Satan should catch the seed out of their hearts. *Mon.* 13.—I removed into a lodging adjoining to the ground where we were preparing to build; but the violent frost obliged us to delay the work. I never felt so intense cold before. In a room where a constant fire was kept, though my desk was fixed within a yard of the chimney, I could not write for a quarter of an hour together, without my hands being quite benumbed.

Wed. 15.—I preached at Horsley-upon-Tyne, eight (computed) miles from Newcastle. It was about two in the afternoon. The house not containing the people, we stood in the open air in spite of the frost. I preached again in the evening, and in the morning. We then chose to walk home, having each of us catched a violent cold by riding the day before. Mine gradually wore off; but Mr. Meyrick's increased, so that, on Friday, he took his bed. I advised him to bleed; but he imagined he should be well without it in a few days. *Sun.* 19.—I cried to all who felt themselves lost, "Believe in the Lord Jesus Christ, and thou shalt be saved:" and in the afternoon, "Ho! every one that thirsteth, come ye to the waters." At that hour, one who was bitterly mourning after Christ (Mary Emerson) was filled with joy unspeakable.

Mon. 20.—We laid the first stone of the house. Many were gathered, from all parts, to see it; but none scoffed or interrupted, while we praised

God, and prayed that he would prosper the work of our hands upon us. Three or four times in the evening, I was forced to break off preaching, that we might pray and give thanks to God. When I came home, they told me the physician said, he did not expect Mr. Meyrick would live till the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer: (I relate the naked fact:) before we had done his sense and his speech returned. Now, he that will account for this by natural causes, has my free leave: but I choose to say, This is the power of God.

Thur. 23.—It being computed that such a house as was proposed could not be finished under seven hundred pounds, many were positive it would never be finished at all; others, that I should not live to see it covered. I was of another mind; nothing doubting but, as it was begun for God's sake, he would provide what was needful for the finishing it. *Sat.* 25.—The physician told me he could do no more; Mr. Meyrick could not live over the night. I went up, and found them all crying about him; his legs being cold, and (as it seemed) dead already. We all kneeled down, and called upon God with strong cries and tears. He opened his eyes, and called for me; and, from that hour, he continued to recover his strength, till he was restored to perfect health.—I wait to hear who will either disprove this fact, or philosophically account for it.

Sun. 26.—From those words, "Sing we merrily unto God, our strength; make a cheerful noise unto the God of Jacob;" I took occasion to show the usual way of keeping these days holy, in honour of the birth of our Lord; namely, by an extraordinary degree of gluttony and drunkenness; by Heathen, and worse than Heathen diversions; (with their constant attendants, passion and strife, cursing, swearing, and blasphemy;) and by dancing and card playing, equally conducive to the glory of God. I then described the right way of keeping a day holy to the Lord: by extraordinary prayer, public and private; by thanksgiving; by hearing, reading, and meditating on his word; and by talking of all his wondrous works.

Mon. 27.—I rode to Horsley. The house being too small, I was obliged again to preach in the open air; but so furious a storm have I seldom known. The wind drove upon us like a torrent; coming by turns from east, west, north, and south; the straw and thatch flew round our heads; so that one would have imagined it could not be long before the house must follow: but scarce any one stirred, much less went away, till I dismissed them with the peace of God. *Tues.* 28.—I preached in an open place at Swalwell, two or three miles from Newcastle. The wind was high, and extremely sharp; but I saw none go away till I went. Yet I observed none that seemed to be much convinced; only stunned, as if cut in the head. *Wed.* 29.—After preaching (as usual) in the Square, I took horse for Tanfield. More than once I was only not blown off my horse. However, at three I reached the Leigh, and explained to a multitude of people the salvation which is through faith. Afterward I met the society in a large upper room, which rocked to and fro with the violence of the storm. But all was calm within; and we rejoiced together in hope of a kingdom which cannot be moved.

Thur. 30.—I carefully examined those who had lately cried out in the congregation. Some of these, I found, could give no account at all, how or wherefore they had done so; only that of a sudden they dropped down, they knew not how; and what they afterward said or did, they knew not. Others could just remember, they were in fear; but could not tell what they were in fear of. Several said, they were afraid of the devil; and this was all they knew. But a few gave a more intelligible account of the piercing sense they then had of their sins, both inward and outward, which were set in array against them round about; of the dread they were in of the wrath of God, and the punishment they had deserved, into which they seemed to be just falling, without any way to escape. One of them told me, "I was as if I was just falling down from the highest place I had ever seen. I thought the devil was pushing me off, and that God had forsaken me." Another said, "I felt the very fire of hell already kindled in my breast; and all my body was in as much pain as if I had been in a burning fiery furnace." What wisdom is that which rebuketh these, that they "should hold their peace?" Nay, let such a one cry after Jesus of Nazareth, till he saith, "Thy faith hath made thee whole."

At eleven I preached my farewell sermon in the Hospital Square. I never saw such a congregation there before; nor did I ever speak so searchingly. I could not conclude till one; and then both men, women, and children, hung upon me, so that I knew not which way to disengage myself. After some time, I got to the gate, and took horse; but even then "a muckle woman" (as one called her, in great anger,) kept her hold, and ran by the horse's side, through thick and thin, down to Sandgate. Jonathan Reeves rode with me. We reached Darlington that night, and Boroughbridge the next day. What encouragement have we to speak for God! At our inn we met an ancient man, who seemed by his conversation, never to have thought whether he had any soul or no. Before we set out, I spoke a few words concerning his cursing and idle conversation. The man appeared quite broken in pieces: the tears started into his eyes; and he acknowledged (with abundance of thanks to me) his own guilt, and the goodness of God.

Sat. January 1, 1743.—Between Doncaster and Epworth, I overtook one who immediately accosted me with so many and so impertinent questions, that I was quite amazed. In the midst of some of them, concerning my travels and my journey, I interrupted him, and asked, "Are you aware that we are on a longer journey; that we are travelling toward eternity?" He replied instantly, "O, I find you! I find you! I know where you are! Is not your name Wesley?—'Tis pity! 'Tis great pity! Why could not your father's religion serve *you?* Why must you have a *new* religion?" I was going to reply; but he cut me short by crying out in triumph, "I am a Christian! I am a Christian! I am a Churchman! I am a Churchman! I am none of your Culamites;" as plain as he could speak; for he was so drunk, he could but just keep his seat. Having then clearly won the day, or, as his phrase was, "put them all down," he began kicking his horse on both sides, and rode off as fast as he could.

In the evening I reached Epworth. *Sunday*, 2.—At five, I preached on, "So is every one that is born of the Spirit." About eight I preached

from my father's tomb, on Heb. viii, 11. Many from the neighbouring towns asked, if it would not be well, as it was sacrament Sunday, for them to receive it. I told them, "by all means: but it would be more respectful first to ask Mr. Romley, the curate's leave." One did so, in the name of the rest; to whom he said, "Pray tell Mr. Wesley, I shall not give *him* the sacrament; for he is not *fit*." How wise a God is our God! There could not have been so fit a place under heaven, where this should befall me first, as my father's house, the place of my nativity, and the very place where, "according to the straitest sect of our religion," I had so long "lived a Pharisee!" It was also fit, in the highest degree, that he who repelled me from that very table, where I had myself so often distributed the bread of life, should be one who owed his all in this world to the tender love which my father had shown to his, as well as personally to himself.

Mon. 3.—I rode to Birstal, where John Nelson gave a melancholy account of many that *did* run well. I told him I was as willing they should be with the Germans as with us, if they did but grow in grace. He said, "But this is not the case. They grow worse instead of better: they are changed both in their tempers and lives; but not for the better at all. They now do things without scruple, which they could not do before. They are light and trifling in their behaviour: they are easy and thoughtless; having now no holy fear, no earnest care to work out their own salvation." *Wed.* 5.—I came wet and weary to Sheffield, and on *Friday* to Donnington Park, which I left before eight the next morning, in order to go to Wednesbury, in Staffordshire. I was immediately met by a vehement shower of rain, driven full in my face by a strong wind: but in an hour the day was clear and calm. About four in the afternoon I came to Wednesbury. At seven I preached in the Town Hall: it was filled from end to end; and all appeared to be deeply attentive while I explained, "This is the covenant which I will make after those days, saith the Lord."

Sun. 9.—The Hall was filled again at five; and I proclaimed "the name of the Lord;" "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." At eight we met in the place where my brother preached, made, as it were, for the great congregation: it is a large hollow, not half a mile from the town, capable of containing four or five thousand people. They stood in a half circle, one above another, and seemed all to receive with joy that great truth, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." In the afternoon Mr. Egginton preached a plain useful sermon. Almost the whole congregation then went down to the place, where abundance of people were already waiting for us; so that the hollow could not contain them, but was edged round with those who came from all parts. My subject was, "By grace are ye saved through faith." O that all who heard might experience this salvation!

Mon. 10.—I preached at five, at eight, and at three. In the intervals of preaching I spoke to all who desired it. Last night twenty-nine of them were joined together; *Tuesday*, 11, about a hundred. O that none of these may "draw back to perdition!" Let these "believe unto the saving of the soul." *Wed.* 12.—I took my leave of them in

the morning, by showing the difference between the righteousness of the Law and that of faith; and in the evening, explained to a large congregation at Evesham, "So is every one that is born of the Spirit."

Thur. 13.—I rode to Stratford-upon-Avon. I had scarce sat down before I was informed that Mrs. K., a middle-aged woman, of Shattery, half a mile from Stratford, had been for many weeks last past in a way which no body could understand; that she had sent for a minister, but almost as soon as he came, began roaring in so strange a manner, (her tongue at the same time hanging out of her mouth, and her face being distorted into the most terrible form,) that he cried out, "It is the devil, doubtless! It is the devil!" and immediately went away. I suppose this was some unphilosophical minister; else he would have said, "Stark mad! Send her to Bedlam." I asked, "What good do you think I can do?" One answered, "We cannot tell; but Mrs. K." (I just relate what was spoken to me, without passing any judgment upon it,) "earnestly desired you might come, if you was any where near; saying she had seen you in a dream, and should know you immediately: but the devil said, (those were her own expressions,) 'I will tear thy throat out before he comes.' But afterward, she said, his words were, 'If he does come, I will let thee be quiet; and thou shalt be as if nothing ailed thee, till he is gone away.'"

A very odd kind of madness this! I walked over about noon; but when we came to the house, desired all those who came with me to stay below. One showing me the way, I went up straight to her room. As soon as I came to the bedside, she fixed her eyes, and said, "You are Mr. Wesley; I am very well now, I thank God: nothing ails me; only I am weak." I called them up, and we began to sing,

Jesus, thou hast bid us pray,
Pray always and not faint:
With the word a power convey
To utter our complaint.

After singing a verse or two we kneeled down to prayer. I had but just begun, (my eyes being shut,) when I felt as if I had been plunged into cold water; and immediately there was such a roar, that my voice was quite drowned, though I spoke as loud as I usually do to three or four thousand people. However, I prayed on. She was then reared up in the bed, her whole body moving at once, without bending one joint or limb, just as if it were one piece of stone. Immediately after it was writhed into all kind of postures, the same horrid yell continuing still. But we left her not till all the symptoms ceased, and she was (for the present, at least) rejoicing and praising God.

Between one and two I preached at Stratford, on, "The Son of Man hath power upon earth to forgive sins." Most of the hearers stood like posts: but some mocked, others blasphemed, and a few believed. I preached at Evesham in the evening; rode to Painswick the next day, and on *Saturday*, 15, to Bristol; where, the following week, I spoke to each member of the society, and rejoiced over them, finding they had not been "barren or unfruitful in the knowledge of our Lord Jesus Christ."

Mon. 24.—I preached at Bath. Some of the rich and great were present; to whom, as to the rest, I declared with all plainness of speech,

1. That, by nature, they were all children of wrath. 2. That all their natural tempers were corrupt and abominable; and, 3. All their words and works, which could never be any better but by faith; and that, 4. A natural man has no more faith than a devil, if so much. One of them, my Lord ———, stayed very patiently till I came to the middle of the fourth head. Then, starting up, he said, "'Tis hot! 'tis very hot," and got down stairs as fast as he could. Several of the gentry desired to stay at the meeting of the society; to whom I explained the nature of inward religion, words flowing upon me faster than I could speak. One of them (a noted infidel) hung over the next seat in an attitude not to be described: and when he went, left half a guinea with Mary Naylor, for the use of the poor.

On the following days I spoke with each member of the society in Kingswood. I cannot understand, how any minister can hope ever to give up his account with joy, unless (as Ignatius advises) he "knows all his flock by name; not overlooking the men servants and maid servants." I left Bristol on *Friday*, 28; came to Reading on *Saturday*, and to Windsor on *Sunday* morning. Thence I walked over to Egham, where Mr. ——— preached one of the most miserable sermons I ever heard: stuffed so full of dull, senseless, improbable lies, of those he complimented with the title of "False Prophets." I preached at one, and endeavoured to rescue the poor text (Matt. vii, 15) out of so bad hands. About four I left Egham, and at eight in the evening met with a joyful congregation at the Foundery.

Mon. 31.—One writing to desire that I would preach on Isaiah lviii, I willingly complied with his request in the evening. A day or two after, I received a letter from a girl of sixteen or seventeen, whom I had often observed, as being, in an eminent degree, of a meek and lowly spirit. Some of her words were: "I do not think, there were above six or seven words of the true Gospel in your whole sermon. I think nothing ought to concern *you*, but the errand which the Lord gave you. But how far are you from this? You preach more the Law than the Gospel!" Ah, my poor *still* sister! thou art an apt scholar indeed! I did not expect this quite so soon.

Wed. February 2.—My brother and I began visiting the society together, which employed us from six in the morning every day, till near six in the evening. *Sunday*, 6.—I preached in the morning, on, "While we have opportunity, let us do good unto all men;" and in the afternoon, on, "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." So rough a charity sermon was scarce ever heard. But God gave it his blessing; insomuch that fifty pounds were contributed, toward finishing the house at Newcastle. *Fri.* 11.—I called on poor Joseph Hodges, who, after so long withstanding all the wiles of the enemy, has been at last induced, by his fatal regard for Mr. Hall, to renounce my brother and me, in form. But he had perfectly learned the exercise of his arms. He was so happy, so poor a sinner, that to produce either Scripture or reason against him, was mere beating of the air.

Mon. 14.—I left London, and (riding early and late) the next evening came to Newark. Here I met with a few who had tasted the good word: one of whom received me gladly, and desired me, whenever I

came to Newark, to make his house my home. *Wed.* 16.—I reached Epworth. I was to preach at six. But the house not being able to contain half the congregation, I went out and declared, "We love him because he first loved us." In the morning, *Thursday*, 17, I largely explained "the Spirit of adoption, whereby we cry, Abba, Father." And it was high time; for I soon found the spirit of delusion was gone abroad here also; and some began to boast, that Christ had "made them free," who were still the "servants of sin." In the evening I preached on that bold assertion of St. John, (indeed of all who have the true Spirit of adoption,) "We know that we are of God, and the whole world lieth in wickedness."

Fri. 18.—I rode forward for Newcastle. We inquired at Poplington, a little town three miles beyond York, and hearing there was no other town near, thought it best to call there. A Bible lying in the window, my fellow traveller asked the woman of the house, if she read that book. She said, "Sir, I can't read; the worse is my luck. But that great girl is a rare scholar; and yet she cares not if she ever looks in a book;—she minds nought but play." I began soon after to speak to our landlord, while the old woman drew closer and closer to me. The girl spun on; but all on a sudden she stopped her wheel, burst out into tears, and, with all that were in the house, so devoured our words, that we scarce knew how to go away. In the evening we came to Boroughbridge, and *Saturday*, 19, to Newcastle.

Sun. 20.—I went on in expounding the Acts of the Apostles, and St. Paul's Epistle to the Romans. In the following week I diligently inquired, who they were that did not walk according to the Gospel. In consequence of which I was obliged to put away above fifty persons. There remained above eight hundred in the society. *Sat.* 26.—I visited those that were sick. One of these had kept her room for many months, so that she had never heard the voice or seen the face of any preacher of *this way:* but God had taught her in the school of affliction. She gave a plain and distinct account of the manner wherein she received a sense of her acceptance with God, more than a year before; and of a fuller manifestation of his love, of which she never after doubted for a moment.

Mon. 28.—I preached again at Horsley, and spoke severally with those of the society. The world now begins to take alarm, and to cast out their name as evil. After a very good woman (so called) had used abundance of arguments to hinder her neighbour from going near these people, she told her at length, "Why, none but the wickedest people upon earth go there:" "Nay, then," replied she, "I will go immediately; for I am sure none upon earth is wickeder than me." Such be the event of all worldly wisdom!

Tues. March 1.—I preached at two in Pelton, five miles south of Newcastle. A multitude of people were gathered together from all the neighbouring towns, and (which I rejoiced at much more) from all the neighbouring pits. In riding home, I observed a little village called Chowden, which they told me consisted of colliers only. I resolved to preach there as soon as possible; for these are sinners, and need repentance. *Sun.* 6.—I read over in the society, the Rules which all our members are to observe, and desired every one seriously to consider

whether he was willing to conform thereto or no. That this would shake many of them I knew well; and therefore, on *Monday*, 7, I began visiting the classes again, lest "that which is lame should be turned out of the way."

Tues. 8.—In the afternoon I preached on a smooth part of the Fell (or Common) near Chowden. I found we were got into the very Kingswood of the north. Twenty or thirty wild children ran round us, as soon as we came, staring as in amaze. They could not properly be said to be either clothed or naked. One of the largest (a girl, about fifteen) had a piece of a ragged, dirty blanket, some way hung about her, and a kind of cap on her head, of the same cloth and colour. My heart was exceedingly enlarged toward them; and they looked as if they would have swallowed me up; especially while I was applying these words, "Be it known unto you, men and brethren, that through this man is preached unto you forgiveness of sins."

Sat. 12.—I concluded my second course of visiting, in which I inquired particularly into two things: 1. The case of those who had almost every night the last week cried out aloud, during the preaching. 2. The number of those who were separated from us, and the reason and occasion of it. As to the former I found, 1. That all of them (I think, not one excepted) were persons in perfect health; and had not been subject to fits of any kind, till they were thus affected. 2. That this had come upon every one of them in a moment, without any previous notice, while they were either hearing the word of God, or thinking on what they had heard. 3. That in that moment they dropped down, lost all their strength, and were seized with violent pain.

This they expressed in different manners. Some said, they felt just as if a sword was running through them; others, that they thought a great weight lay upon them, as if it would squeeze them into the earth. Some said, they were quite choked, so that they could not breathe; that their hearts swelled ready to burst: others, that it was as if their heart, as if their inside, as if their whole body, was tearing all to pieces. These symptoms I can no more impute to any natural cause, than to the Spirit of God. I can make no doubt, but it was Satan tearing them, as they were coming to Christ. And hence proceeded those grievous cries, whereby he might design both to discredit the work of God, and to affright fearful people from hearing that word, whereby their souls might be saved.

I found, 4. That their minds had been as variously affected as their bodies. Of this some could give scarce any account at all, which also I impute to that wise spirit, purposely stunning and confounding as many as he could, that they might not be able to bewray his devices. Others gave a very clear and particular account, from the beginning to the end. The word of God pierced their souls, and convinced them of inward as well as outward sin. They saw and felt the wrath of God abiding on them, and were afraid of his judgments. And here the accuser came with great power, telling them, there was no hope, they were lost for ever. The pains of body then seized them in a moment, and extorted those loud and bitter cries.

As to the latter, I observed, the number of those who had left the society, since December 30, was seventy-six: fourteen of these (chiefly

dissenters) said they left it, because otherwise their ministers would not give them the sacrament. Nine more, because their husbands or wives were not willing they should stay in it. Twelve, because their parents were not willing. Five, because their master and mistress would not let them come. Seven, because their acquaintance persuaded them to leave it. Five, because people said such bad things of the society. Nine, because they would not be laughed at. Three, because they would not lose the poor's allowance. Three more, because they could not spare time to come. Two, because it was too far off. One, because she was afraid of falling into fits. One, because people were so rude in the street. Two, because Thomas Naisbit was in the society. One, because he would not turn his back on his baptism. One, because we were mere Church of England men. And, one, because it was time enough to serve God yet.

The number of those who were expelled the society was sixty-four: two for cursing and swearing. Two for habitual Sabbath breaking. Seventeen for drunkenness. Two for retailing spirituous liquors. Three for quarrelling and brawling. One for beating his wife. Three for habitual, wilful lying. Four for railing and evil speaking. One for idleness and laziness. And, nine-and-twenty for lightness and carelessness.

Sun. 13.—I went in the morning in order to speak severally with the members of the society at Tanfield. From the terrible instances I met with here, (and indeed in all parts of England,) I am more and more convinced, that the devil himself desires nothing more than this, that the people of any place should be half awakened, and then left to themselves to fall asleep again. Therefore I determine, by the grace of God, not to strike one stroke in any place where I cannot follow the blow. *Mon.* 14.—I preached again near Chowden; and this I continued to do weekly, as well as at all the other places round Newcastle, (except Swalwell,) where I had preached once. *Thur.* 17.—As I was preaching at Pelton, one of the old colliers, not much accustomed to things of this kind, in the middle of the sermon, began shouting amain, for mere satisfaction and joy of heart. But their usual token of approbation (which somewhat surprised me at first) was clapping me on the back.

Fri. 18.—As I was meeting the leaders, a company of young men, having prepared themselves by strong drink, broke open the door, and came rushing in with the utmost fury. I began praying for them immediately; not one opened his mouth, or lifted up a finger against us: and after half an hour, we all went away together, in great quietness and love. *Tues.* 22.—I went to South Biddick, a village of colliers, seven miles south-east of Newcastle. The spot where I stood was just at the bottom of a semicircular hill, on the rising sides of which many hundreds stood; but far more on the plain beneath. I cried to them, in the words of the prophet, "O ye dry bones, hear the word of the Lord!" Deep attention sat on every face; so that here also I believed it would be well to preach weekly. *Wed.* 23.—I met a gentleman in the streets, cursing and swearing in so dreadful a manner, that I could not but stop him. He soon grew calmer; told me, he must treat me with a glass of wine; and that he would come and

hear me, only he was afraid I should say something against fighting of cocks.

Fri. 25.—At the pressing instance of a cursing, swearing, drunken Papist, who would needs bring me into a state of salvation, I spent some hours in reading an artful book, entitled, "The Grounds of the Old Religion." In the first thirty pages the author heaps up scriptures concerning the privileges of the Church. But all this is beating the air, till he proves the Romanists to be the Church, that is, that a part is the whole. In the second chapter he brings many arguments to show, that the Scripture is not the sole rule of faith; at least, not if interpreted by private judgment, because private judgment has no place in matters of religion! Why, at this moment you are appealing to my private judgment; and you cannot possibly avoid it. The foundation of your, as well as my, religion, must necessarily rest here. First you (as well as I) must judge for yourself, whether you are implicitly to follow the Church or no; and also, which is the true Church; else it is not possible to move one step forward. This evening I preached in the shell of the new house, on the rich man and Lazarus. A great multitude were gathered together there, most of whom stayed with us and watched unto the Lord.

Sat. 26.—I preached at Burtley, a village four miles south of Newcastle, surrounded by colliers on every side. The greater part of the congregation earnestly attended to those solemn words, "The Spirit of the Lord is upon me; because he hath anointed me to preach the Gospel to the poor." *Mon.* 28.—I was astonished to find it was real fact (what I would not believe before) that three of the dissenting ministers (Mr. A—rs, Mr. A—ns, and Mr. B——) had agreed together, to exclude all those from the holy communion, who would not refrain from hearing us. Mr. A—ns publicly affirmed, we were all Papists, and our doctrine was mere Popery. And Mr. B——, in the conclusion of a course of sermons, which he preached professedly against us, went a step further still: for after he had confessed, "Many texts in the Bible are for them," he added, "But you ought not to mind these texts; for the Papists have put them in." *Wed.* 30.—While I was reasoning (from the twenty-fourth chapter of the Acts) on "righteousness, temperance, and judgment to come," God constrained many of the stout-hearted sinners to tremble. O that they may not put him off to "a more convenient season!"

April 1.—(Being *Good Friday*,) I had a great desire to visit a little village called Placey, about ten measured miles north of Newcastle. It is inhabited by colliers only, and such as had been always in the first rank for savage ignorance and wickedness of every kind. Their grand assembly used to be on the Lord's day; on which men, women, and children met together, to dance, fight, curse and swear, and play at chuck, ball, span-farthing, or whatever came next to hand. I felt great compassion for these poor creatures, from the time I heard of them first; and the more, because all men seemed to despair of them. Between seven and eight I set out with John Heally, my guide. The north wind being unusually high, drove the sleet in our face, which froze as it fell, and cased us over presently. When we came to Placey, I could very hardly stand. As soon as we were a little recovered, I

went into the Square, and declared Him who "was wounded for our transgressions," and "bruised for our iniquities." The poor sinners were quickly gathered together, and gave earnest heed to the things which were spoken. And so they did in the afternoon again, in spite of the wind and snow, when I besought them to receive Him for their King; to "repent and believe the Gospel." On *Easter Monday* and *Tuesday* I preached there again, the congregation continually increasing. And as most of these had never in their lives pretended to any religion of any kind, they were the more ready to cry to God as mere sinners, for the free redemption which is in Jesus.

Thur. 7.—Having settled all things according to my desire, I cheerfully took leave of my friends at Newcastle, and rode that day to Sandhutton. At our inn I found a good-natured man sitting and drinking in the chimney corner; with whom I began a discourse, suspecting nothing less than that he was the minister of the parish. Before we parted I spoke exceeding plain; and he received it in love, begging he might see me when I came that way again. But before I came, he was gone into eternity. *Fri.* 8.—I preached at Knaresborough and at Leeds, on, "By grace are ye saved through faith." The three following days I divided between Leeds and Birstal, and on *Tuesday* rode to Sheffield. I found the society both here and at Barley Hall, earnestly pressing on toward the mark; although there had not been wanting here also those who, by fair speeches, deceive the hearts of the simple.

Fri. 15.—I rode in two days to Wednesbury, but found things surprisingly altered. The inexcusable folly of Mr. W——s had so provoked Mr. E——n, that his former love was turned into bitter hatred. But he had not yet had time to work up the poor people into the rage and madness which afterward appeared; so that they were extremely quiet both this and the following days, while I improved the present opportunity, and exhorted them, morning and evening, to "believe on the Lord Jesus," and to "work out their salvation with fear and trembling." Yet on *Sunday*, 17, the scene began to open: I think I never heard so wicked a sermon, and delivered with such bitterness of voice and manner, as that which Mr. E—— preached in the afternoon. I knew what effect this must have in a little time; and therefore judged it expedient to prepare the poor people for what was to follow; that, when it came, they might not be offended. Accordingly, on *Tuesday*, 19, I strongly enforced those words of our Lord, "If any man come after me, and hate not his father and mother,—yea, and his own life, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." While I was speaking, a gentleman rode up very drunk; and after many unseemly and bitter words, laboured much to ride over some of the people. I was surprised to hear he was a neighbouring clergyman. And this, too, is a man zealous for the Church! Ah poor Church, if it stood in need of such defenders!

Thur. 21.—I spent an hour with some of my old friends, whom I had not seen for many years. I rejoiced to find them still loving and open of heart, just as they were before I went to Georgia. In the afternoon I called at Barkswell, near Coventry; where I had formerly spent many pleasant hours. And here likewise I found friendship and openness still but the master of the house was under heavy afflictior

and such affliction as I believe will never be removed, till he is filled with "peace and joy in the Holy Ghost." *Fri.* 22.—I rode to Painswick; and on *Saturday*, 23, through heavy rain to Bristol. I had now a week of rest and peace, which was refreshing both to my soul and body. *Sunday*, May 1.—I had an opportunity of receiving the Lord's Supper, at St. James's, our parish church. We had another comfortable hour in the afternoon, while I was explaining, "This is the covenant which I will make, saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be unto them a God, and they shall be to me a people."

Tues. 3.—I set out for Wales, in company with one who was my pupil at Oxford. We could get that night no further than the Bull, five Welsh miles beyond Abergavenny. The next morning we came to Builth, just as the church prayers began. Mr. Phillips, the rector of Maesmennys, (at whose invitation I came,) soon took knowledge of me, and we began a friendship which I trust shall never end. I preached on a tomb at the east end of the church at four, and again at seven. Mr. Gwynne and Mr. Prothero (justices of peace) stood on either hand of me; and all the people before, catching every word with the most serious and eager attention.

Thur. 5.—I rode over such rugged mountains as I never saw before, to Cardiff. But it was late before we came in, so I could not preach that night. *Friday*, 6.—I preached at eleven in the new room, which the society had just built in the heart of the town; and our souls were sweetly comforted together. About two I preached at Lantrisant; and at Fonmon Castle in the evening, to a loving and serious congregation. *Sat.* 7.—I was desired to preach at Cowbridge. We came into the town about eleven; and many people seemed very desirous to hear for themselves, concerning the way which is every where spoken against; but it could not be: the sons of Belial gathered themselves together, headed by one or two wretches called gentlemen; and continued shouting, cursing, blaspheming, and throwing showers of stones, almost without intermission. So that after some time spent in prayer for them, I judged it best to dismiss the congregation.

Sun. 8.—I preached in the castle yard at Cardiff, at five in the morning and seven in the evening; in the afternoon at Wenvo, where the church was quite filled with those who came from many miles round: and God answered many of them in the joy of their hearts. It was a solemn and refreshing season. *Mon.* 9.—I returned to Bristol. Most of the week I spent in visiting the society in Kingswood; whom I now found quite clear of those vain janglings which had, for a time, well nigh torn them in pieces. *Tues.* 17.—My brother set out for Cornwall; where (according to the accounts we had frequently received) abundance of those who before neither feared God nor regarded man, began to inquire what they must do to be saved: but the same imprudence which had laid the foundation for all the disturbances in Staffordshire, had broke out here also, and turned many of our friends into bitter and implacable enemies. Violent persecution was the natural consequence of this; but the power of God triumphed over all.

May 22.—(Being *Whit Sunday.*) I preached both at Kingswood and Bristol, on those solemn words, "Jesus stood and cried, If any

man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." *Tues.* 24.—I rode to Cirencester, and preached on a green place, at a little distance from the town, on, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." *Wednesday*, 25.—I preached to a little company at Oxford.

Thursday, 26.—I had a large congregation at Wycomb; from whence I hastened to London, and concluded the day by enforcing those awful words at the Foundery, "The Lord hath proclaimed unto the end of the world: say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him, and his work before him."

Sun. 29.—(Being *Trinity Sunday.*) I began officiating at the chapel in West-street, near the Seven Dials, of which (by a strange chain of providences) we have a lease for several years. I preached on the Gospel for the day, part of the third chapter of St. John; and afterward administered the Lord's Supper to some hundreds of communicants. I was a little afraid at first, that my strength would not suffice for the business of the day, when a service of five hours (for it lasted from ten to three) was added to my usual employment. But God looked to that: so I must think; and they that will call it enthusiasm may. I preached at the Great Gardens, at five, to an immense congregation, on, "Ye must be born again." Then the leaders met; (who filled all the time that I was not speaking in public;) and after them, the bands. At ten at night I was less weary than at six in the morning. The following week I spent in visiting the society. On *Sunday*, June 5, the service of the chapel lasted till near four in the afternoon; so that I found it needful, for the time to come, to divide the communicants into three parts, that we might not have above six hundred at once.

Wed. 8.—I ended my course of visiting; throughout which I found great cause to bless God; so very few having drawn back to perdition out of nineteen hundred and fifty souls. *Sat.* 18.—I received a full account of the terrible riots which had been in Staffordshire. I was not surprised at all: neither should I have wondered if, after the advices they had so often received from the pulpit, as well as from the episcopal chair, the zealous high churchmen had rose, and cut all that were Methodists in pieces. *Mon.* 20.—Resolving to assist them as far as I could, I set out early in the morning; and after preaching at Wycomb about noon, in the evening came to Oxford. *Tuesday*, 21.—We rode to Birmingham; and in the morning, *Wednesday*, 22, to Francis Ward's, at Wednesbury.

Although I knew all that had been done here was as contrary to law as it was to justice and mercy, yet I knew not how to advise the poor sufferers, or to procure them any redress. I was then little acquainted with the English course of law, having long had scruples concerning it But, as many of these were now removed, I thought it best to inquire whether there could be any help from the laws of the land. I therefore rode over to Counsellor Littleton, at Tamworth, who assured us, we might have an easy remedy, if we resolutely prosecuted, in the manner the law directed, those rebels against God and the king.

Thur. 23.—I left Wednesbury, and in the evening preached at Mel-

bourn, in Derbyshire. I preached at Nottingham (where I met my brother coming from the north) on *Friday*, and on *Saturday* and *Sunday* at Epworth. *Mon.* 27.—I preached at Awkborough, on the Trent side, to a stupidly-attentive congregation. We then crossed over, and rode to Sykehouse; on *Tuesday* to Smeton, and on *Wednesday* to Newcastle. *Thur.* 30.—I immediately inquired into the state of those whom I left here striving for the mastery; and some of them, I found, were grown faint in their minds: others had turned back "as a dog to the vomit;" but about six hundred still continued striving together for the hope of the Gospel.

Monday, July 4, and the following days, I had time to finish the "Instructions for Children." *Sun.* 10.—I preached at eight on Chowden Fell, on, "Why will ye die, O house of Israel?" Ever since I came to Newcastle the first time, my spirit had been moved within me, at the crowds of poor wretches, who were every Sunday, in the afternoon, sauntering to and fro on the Sandhill. I resolved, if possible, to find them a better employ; and as soon as the service at All Saints was over, walked straight from the church to the Sandhill, and gave out a verse of a psalm. In a few minutes I had company enough; thousands upon thousands crowding together. But the prince of this world fought with all his might, lest his kingdom should be overthrown. Indeed, the very mob of Newcastle, in the height of their rudeness, have commonly some humanity left. I scarce observed that they threw any thing at all; neither did I receive the least personal hurt: but they continued thrusting one another to and fro, and making such a noise, that my voice could not be heard: so that after spending near an hour in singing and prayer, I thought it best to adjourn to our own house.

Mon. 11.—I had almost such another congregation, in the High-street, at Sunderland: but the tumult subsided in a short time; so that I explained, without any interruption, the one true religion, "righteousness, and peace, and joy in the Holy Ghost." *Thur.* 14.—I preached at the Lower Spen, seven or eight (northern) miles from Newcastle. John Brown had been obliged to remove hither from Tanfield Leigh, I believe by the peculiar providence of God. By his rough and strong, though artless, words, many of his neighbours had been much convinced; and began to search the Scriptures as they never had done before; so that they did not seem at all surprised when I declared, "He that believeth hath everlasting life."

Sun. 17.—I preached (as I had done the Wednesday before) to my favourite congregation at Placey, on, "Him hath God exalted with his own right hand, to be a Prince and a Saviour." I then joined a little company of them together, who desire "repentance and remission of sins." *Mon.* 18.—I set out from Newcastle with John Downes, of Horsley. We were four hours riding to Ferry Hill, about twenty measured miles. After resting there an hour, we rode softly on; and at two o'clock came to Darlington. I thought my horse was not well; he thought the same of his; though they were both young, and very well the day before. We ordered the hostler to fetch a farrier, which he did without delay; but before the men could determine what was the matter, both the horses lay down and died. I hired a horse to Sandhutton, and rode on, desiring John Downes to follow me. Thence

I rode to Boroughbridge, on *Tuesday* morning, and then walked on to Leeds.

Wed. 20.—I preached at Birstal and Hightown. After I had visited all the societies in these parts, and preached at as many of the little towns as I could on *Monday*, 25, I rode to Barley Hall. Many from Sheffield were there. We rejoiced greatly together in "Him who justifieth the ungodly." On *Tuesday* night and *Wednesday* morning I preached at Nottingham: on *Wednesday* evening, at Markfield *Fri.* 28.—We rode to Newport Pagnell, and *Saturday*, 29, to London.

Sat. August 6.—A convenient chapel was offered me at Snowsfields, on the other side the water. It was built on purpose, it seems, by a poor Arian misbeliever, for the defence and propagation of her bad faith. But the wisdom of God brought that device to nought; and ordered, by his overruling providence, that it should be employed, not for "crucifying the Son of God afresh," but for calling all to believe on his name. *Mon.* 8.—Upon mention made of my design to preach here, a zealous woman warmly replied, "What! at Snowsfields! Will Mr. W. preach at Snowsfields? Surely he will not do it! Why, there is not such another place in all the town. The people there are not men, but devils." However, I resolved to try if God was not stronger than them: so this evening I preached there on that scripture, "Jesus said, They that be whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." *Sun.* 14.—Mr. G. assisted me at the chapel; one who had then a deep sense of the goodness of God, in lifting him up from the gates of death, and delivering him out of all his troubles.

Mon. 22.—After a few of us had joined in prayer, about four I set out, and rode softly to Snowhill; where, the saddle slipping quite upon my mare's neck, I fell over her head, and she ran back into Smithfield. Some boys caught her, and brought her to me again, cursing and swearing all the way. I spoke plainly to them, and they promised to amend. I was setting forward, when a man cried, "Sir, you have lost your saddlecloth." Two or three more would needs help me to put it on; but these too swore at almost every word. I turned to one and another, and spoke in love. They all took it well, and thanked me much. I gave them two or three little books, which they promised to read over carefully. Before I reached Kensington, I found my mare had lost a shoe. This gave me an opportunity of talking closely, for near half an hour, both to the smith and his servant. I mention these little circumstances, to show how easy it is to redeem every fragment of time, (if I may so speak,) when we feel any love to those souls for which Christ died. *Tues.* 23.—I came to Kingswood in the afternoon, and in the evening preached at Bristol. *Wednesday*, 24.—I made it my business to inquire concerning the truth of a strange relation which had been given me; and I found there was no possibility of doubting it. The plain fact was this:—

"The Rev. Mr. ——" (I use the words of a gentleman of Bristol, whose manuscript lies by me.) "preached at two or three churches, on these words, 'Having the form of godliness, but denying the power thereof.' After showing the different sorts of Dissenters from the Church of England, who (as he said) had only the form of godliness, he inveighed very

much against the novel sect, the upstart Methodists; (as he termed them;) which indeed he was accustomed to do, more or less, in almost all his sermons. 'These are the men,' said he, 'whom St. Paul foretold, who have the form, the outward show of holiness, but not the power; for they are ravening wolves, full of hypocrisy within.' He then alleged many grievous things against them; but without all colour of truth; and warned his flock to turn away from them, and not to bid them God speed, lest they should be partakers of their evil deeds.

"Shortly after he was to preach at St. Nicholas church. He had named the above-mentioned text twice, when he was suddenly seized with a rattling in his throat, attended with a hideous groaning. He fell backward against the door of the pulpit, burst it open, and would have fallen down the stairs, but that some people caught him, and carried him away, as it seemed, dead, into the vestry. In two or three days he recovered his senses, and the Sunday following died!"

In the evening, the word of God was indeed quick and powerful. Afterward I desired the men, as well as the women, to meet; but I could not speak to them. The spirit of prayer was so poured upon us all, that we could only speak to God. Having found, for some time, a strong desire to unite with Mr. Whitefield as far as possible, to cut off needless dispute, I wrote down my sentiments, as plain as I could, in the following terms:—

"There are three points in debate: 1. Unconditional Election. 2. Irresistible Grace. 3. Final Perseverance. With regard to the first, Unconditional Election, I believe, That God, before the foundation of the world, did unconditionally elect certain persons to do certain works, as Paul to preach the Gospel: that he has unconditionally elected some nations to receive peculiar privileges, the Jewish nation in particular: that he has unconditionally elected some nations to hear the Gospel, as England and Scotland now, and many others in past ages: that he has unconditionally elected some persons to many peculiar advantages, both with regard to temporal and spiritual things: and I do not deny, (though I cannot prove it is so,) that he has unconditionally elected some persons to eternal glory.

But I cannot believe, That all those who are not thus elected to glory, must perish everlastingly: or, that there is one soul on earth, who has not ever had a possibility of escaping eternal damnation. With regard to the second, Irresistible Grace, I believe, That the grace which brings faith, and thereby salvation into the soul, is irresistible at that moment: That most believers may remember some time when God did irresistibly convince them of sin: That most believers do, at some other times, find God irresistibly acting upon their souls:

Yet I believe that the grace of God, both before and after those moments, may be, and hath been, resisted: and that, in general, it does not act irresistibly; but we may comply therewith, or may not: and I do not deny, That, in some souls, the grace of God is so far irresistible, that they cannot but believe and be finally saved. But I cannot believe, That all those must be damned, in whom it does not thus irresistibly work: or, That there is one soul on earth, who has not, and never had, any other grace, than such as does, in fact, increase his damnation, and was designed of God so to do. With regard to the third, Final Perseverance, I incline to believe, That there is a state attainable in this life, from which a man cannot finally fall: and That he has attained this, who can say, "Old things are passed away; all things" in me "are become new." *

[* From other passages in Mr. Wesley's works, it is manifest that some of the above extreme concessions, in this early stage of his ministry, were for peace-sake, and induced by his "strong desire to unite with Mr. Whitefield."]

Thur. 25.—My subject, in the evening, was, "As ye have received Jesus Christ the Lord, so walk ye in him." O what a season was this! I scarce remember such an hour since the first stone of the house was laid. *Fri.* 26.—I set out for Cornwall. In the evening I preached at the Cross in Taunton, on, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." A poor man had posted himself behind, in order to make some disturbance: but the time was not come; the zealous wretches who "deny the Lord that bought them," had not yet stirred up the people. Many cried out, "Throw down that rascal there: knock him down: beat out his brains:" so that I was obliged to intreat for him more than once, or he would have been but roughly handled.

Sat. 27.—I reached Exeter in the afternoon; but as no one knew of my coming, I did not preach that night, only to one poor sinner at the inn; who, after listening to our conversation for a while, looked earnestly at us; and asked, whether it was possible for one who had in some measure known "the power of the world to come," and was "fallen away," (which she said was her case,) to be "renewed again to repentance." We besought God in her behalf, and left her sorrowing; and yet not without hope. *Sun.* 28.—I preached at seven to a handful of people. The sermon we heard at church was quite innocent of meaning; what that in the afternoon was, I know not; for I could not hear a single sentence.

From church I went to the Castle; where were gathered together (as some imagined) half the grown persons in the city. It was an awful sight. So vast a congregation in that solemn amphitheatre! And all silent and still, while I explained at large, and enforced, that glorious truth, "Happy are they whose iniquities are forgiven, and whose sins are covered." I went thence to poor Mr. V——, the clergyman, lying under sentence of death. He had for some time acted the lunatic; but I soon put him out of his play; and he appeared to have wit enough in his anger. I designed to close in with him immediately; but two cruelly impertinent gentlemen would needs come into the room; so that I could say no more, but was obliged to leave him in their hands. The lad who was to die the next day was quite of another spirit: he appeared deeply affected while we were speaking, and yet more during our prayer; and no sooner were we gone than he broke out into a bitter cry.—Who knows but he might be heard by Him that made him?

Mon. 29.—We rode forward. About sunset we were in the middle of the first great pathless moor beyond Launceston. About eight we were got quite out of the way; but we had not gone far before we heard Bodmin bell. Directed by this we turned to the left, and came to the town before nine. *Tues.* 30.—In the evening we reached St. Ives. At seven I invited all guilty, helpless sinners, who were conscious they "had nothing to pay," to accept of free forgiveness. The room was crowded both within and without; but all were quiet and attentive.

Wed. 31.—I spoke severally with those of the society, who were about one hundred and twenty. Near a hundred of these had found peace with God: such is the blessing of being persecuted for righteousness' sake! As we were going to church at eleven, a large company at the market place welcomed us with a loud huzza: wit as harmless

as the ditty sung under my window, (composed, one assured me, by a gentlewoman of their *own* town,)

> Charles Wesley is come to town,
> To try if he can pull the churches down.

In the evening I explained "the promise of the Father." After preaching, many began to be turbulent; but John Nelson went into the midst of them, spoke a little to the loudest, who answered not again, but went quietly away.

Thur. September 1.—We had a day of peace. *Fri.* 2.—I preached at Morva, about eight miles west of St. Ives, on the North sea. My text was, "The land of Zabulon, and the land of Nephthalim, by the way of the sea;—the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." I observed an earnest, stupid attention, in the hearers, many of whom appeared to have good desires; but I did not find one who was convinced of sin, much less who knew the pardoning love of God.

Sat. 3.—I rode to the Three-cornered-Down, (so called,) nine or ten miles east of St. Ives, where we found two or three hundred tinners, who had been some time waiting for us. They all appeared quite pleased and unconcerned; and many of them ran after us to Gwennap, (two miles east,) where their number was quickly increased to four or five hundred. I had much comfort here, in applying these words, "He hath anointed me to preach the Gospel to the poor." One who lived near, invited us to lodge at his house, and conducted us back to the green in the morning. We came thither just as the day dawned. I strongly applied those gracious words, "I will heal their backslidings, I will love them freely," to five or six hundred serious people. At Trezuthan Downs, five miles nearer St. Ives, we found seven or eight hundred people, to whom I cried aloud, "Cast away all your transgressions; for why will ye die, O house of Israel?" After dinner I preached again to about a thousand people, on him whom "God hath exalted to be a Prince and a Saviour." It was here first I observed a little impression made on two or three of the hearers; the rest, as usual, showing huge approbation, and absolute unconcern.

At seven I met the society at St. Ives, where two women, who came from Penzance, fell down as dead, and soon after cried out, in the bitterness of their souls. But we continued crying to God in their behalf, till he put a new song in their mouths. At the same time, a young man of the same place, who had once known the peace of God, but had sinned it away, had a fresh and clear manifestation of the love of God.

Tues. 6.—I preached at Morva, on "righteousness, and peace, and joy in the Holy Ghost." But still I could not find the way into the hearts of the hearers, although they were earnest to hear what they understood not. *Wed.* 7.—I preached to two or three hundred people at Zennor, (four miles west of St. Ives,) and found much good will in them, but no life. It was much the same on *Thursday*, 8, while I preached at Cannegy Downs, (five miles south of St. Ives,) on the resurrection of the dry bones. There is not yet so much as a shaking among them; much less is there any breath in them. *Fri.* 9.—I rode in quest of St. Hilary Downs, ten or twelve miles south-east of St.

Ives. And the Downs I found, but no congregation,—neither man, woman, nor child. But by that I had put on my gown and cassock about a hundred gathered themselves together, whom I earnestly called "to repent and believe the Gospel." And if but one heard, it was worth all the labour.

Sat. 10.—There were prayers at St. Just in the afternoon, which did not end till four. I then preached at the Cross, to, I believe, a thousand people, who all behaved in a quiet and serious manner. At six I preached at Sennan, near the Land's End; and appointed the little congregation (consisting chiefly of old, grey-headed men) to meet me again at five in the morning. But on *Sunday*, 11, great part of them were got together between three and four o'clock: so between four and five we began praising God; and I largely explained and applied, "I will heal their backslidings; I will love them freely." We went afterward down, as far as we could go safely, toward the point of the rocks at the Land's End. It was an awful sight! But how will these melt away, when God ariseth to judgment! The sea between does indeed "boil like a pot." "One would think the deep to be hoary." But "though they swell, yet can they not prevail. He hath set their bounds, which they cannot pass."

Between eight and nine I preached at St. Just, on the green plain near the town, to the largest congregation (I was informed) that ever had been seen in these parts. I cried out, with all the authority of love, "Why will ye die, O house of Israel?" The people trembled and were still. I had not known such an hour before, in Cornwall.

Soon after one, we had such another congregation, on the north side of Morva church. The Spirit of the Great King was in the midst. And I was filled both with matter and words, even more abundantly than at St. Just. "My strength will I ascribe unto thee." At Zennor I preached about five, and then hastened to St. Ives, where we concluded the day in praising God with joyful lips.

Mon. 12.—I preached at one on Trezuthan Downs, and in the evening at St. Ives. The dread of God fell upon us while I was speaking, so that I could hardly utter a word: but most of all in prayer, wherein I was so carried out, as scarce ever before in my life. I had had for some time a great desire to go and publish the love of God our Saviour, if it were but for one day, in the Isles of Scilly; and I had occasionally mentioned it to several. This evening three of our brethren came and offered to carry me thither, if I could procure the mayor's boat, which, they said, was the best sailer of any in the town. I sent, and he lent it me immediately. So the next morning, *Tuesday*, 13, John Nelson, Mr. Shepherd, and I, with three men and a pilot, sailed from St. Ives. It seemed strange to me to attempt going in a fisher boat, fifteen leagues upon the main ocean; especially when the waves began to swell, and hang over our heads. But I called to my companions, and we all joined together in singing lustily and with a good courage,—

When passing through the watery deep,
I ask in faith his promised aid;
The waves an awful distance keep,
And shrink from my devoted head;
Fearless their violence I dare:
They cannot harm,—for God is there.

About half an hour after one, we landed on St. Mary's, the chief of the inhabited islands.

We immediately waited upon the governor, with the usual present, viz. a newspaper. I desired him, likewise to accept of an "Earnest Appeal." The minister not being willing I should preach in the church, I preached, at six, in the street, to almost all the town, and many soldiers, sailors, and workmen, on, "Why will ye die, O house of Israel?" It was a blessed time, so that I scarce knew how to conclude. After sermon I gave them some little books and hymns, which they were so eager to receive, that they were ready to tear both them and me to pieces. For what *political reason* such a number of workmen were gathered together, and employed at so large an expense, to fortify a few barren rocks, which whosoever would take, deserves to have them for his pains, I could not possibly devise: but a *providential reason* was easy to be discovered. God might call them together to hear the Gospel, which perhaps otherwise they might never have thought of.

At five in the morning I preached again on, "I will heal their backsliding; I will love them freely." And between nine and ten, having talked with many in private, and distributed both to them and others between two and three hundred hymns and little books, we left this barren, dreary place, and set sail for St. Ives, though the wind was strong, and blew directly in our teeth. Our pilot said we should have good luck, if we reached the land; but he knew not Him whom the winds and seas obey. Soon after three we were even with the Land's End, and about nine we reached St. Ives.

Fri. 16.—I preached to four or five hundred on St. Hilary Downs; and many seemed amazed. But I could find none, as yet, who had any deep or lasting conviction. In the evening, as I was preaching at St. Ives, Satan began to fight for his kingdom. The mob of the town burst into the room, and created much disturbance; roaring and striking those that stood in their way, as though Legion himself possessed them. I would fain have persuaded our people to stand still; but the zeal of some, and the fear of others, had no ears: so that finding the uproar increase, I went into the midst, and brought the head of the mob up with me to the desk. I received but one blow on the side of the head; after which we reasoned the case, till he grew milder and milder, and at length undertook to quiet his companions.

Sat. 17.—I preached at St. Just, and at the Land's End, where, in the morning, *Sunday*, 18, I largely declared, (what many shall witness in due time,) "By grace are ye saved through faith." The congregation at St. Just was greatly increased, while I proclaimed to every convicted sinner, "Believe in the Lord Jesus Christ, and thou shalt be saved." About one I preached at Morva on Rom. viii, 15, to the largest congregation I had seen in Cornwall. The society afterward met, consisting of above a hundred members. Which of these will endure to the end? At Zennor I preached on Isaiah liii, feeling no weariness at all; and concluded the day with our brethren at St. Ives, rejoicing and praising God.

Mon. 19.—We were informed, the rabble had designed to make their general assault in the evening. But one of the aldermen came, at the request of the mayor, and stayed with us the whole time of the

service. So that no man opened his mouth, while I explained, "None is like unto the God of Jeshurun, who rideth upon the heavens unto thy help, and in his excellency upon the sky."

Tues. 20.—I concluded my preaching here, by exhorting all who had "escaped the corruption that is in the world," to "add to" their "faith, courage, knowledge, temperance, patience, godliness, brotherly kindness, and charity." At eleven I spent some time with our brethren in prayer, and commended them to the grace of God. At Trezuthan Downs I preached to two or three thousand people, on the "highway" of the Lord, the way of holiness. We reached Gwennap a little before six, and found the plain covered from end to end. It was supposed there were ten thousand people; to whom I preached Christ our "wisdom, righteousness, sanctification and redemption." I could not conclude till it was so dark we could scarce see one another. And there was on all sides the deepest attention; none speaking, stirring, or scarce looking aside. Surely here, though in a temple not made with hands, was God worshipped in "the beauty of holiness." One of those who were present was Mr. P——, once a violent adversary. Before sermon began, he whispered one of his acquaintance, "Captain, stand by me; don't stir from me." He soon burst out into a flood of tears, and quickly after sunk down. His friend caught him, and prevented his falling to the ground. O may the Friend of sinners lift him up!

Wed. 21.—I was waked, between three and four, by a large company of tinners, who, fearing they should be too late, had gathered round the house, and were singing and praising God. At five I preached once more on, "Believe on the Lord Jesus Christ, and thou shalt be saved." They all devoured the word. O may it be health to their soul, and marrow unto their bones! We rode to Launceston that day. *Thursday*, 22.—As we were riding through a village called Sticklepath, one stopped me in the street, and asked abruptly, "Is not thy name John Wesley?" Immediately two or three more came up, and told me I must stop there. I did so; and before we had spoke many words, our souls took acquaintance with each other. I found they were called Quakers; but that hurt not me; seeing the love of God was in their hearts. In the evening I came to Exeter, and preached in the Castle; and again at five in the morning, to such a people as I have rarely seen; void both of anger, fear and love. We went by Axminster, at the request of a few there that feared God, and had joined themselves together some years since. I exhorted them so to seek after the power, as not to despise the form of godliness; and then rode on to Taunton, where we were gladly received by a little company of our brethren from Bristol. I had designed to preach in the yard of our inn: but before I had named my text, having uttered only two words, "Jesus Christ," a tradesman of the town (who, it seems, was mayor elect) made so much noise and uproar, that we thought it best to give him the ground. But many of the people followed me up into a large room, where I preached unto them Jesus. The next evening, *Saturday*, 24, we arrived safe at Bristol.

Sun. 25.—I preached at Bristol in the morning, and at Kingswood in the afternoon, on, "Jesus Christ, the same yesterday, and to-day, and for ever." A vast congregation, in the evening, were quite serious

and attentive. *Mon.* 26.—I had a great desire to speak plain to a young man, who went with us over the New Passage. To that end I rode with him three miles out of my way; but I could fix nothing upon him. Just as we parted, walking over Caerleon bridge, he stumbled, and was like to fall. I caught him, and began to speak of God's care over us. Immediately the tears stood in his eyes, and he appeared to feel every word which was said: so I spoke, and spared not. The same I did to a poor man, who led my horse over the bridge; to our landlord and his wife; and to one who occasionally came in: and they all expressed a surprising thankfulness.

About seven in the evening, we reached Kirk Howell, four miles beyond Abergavenny. *Tuesday*, 27.—We came to Mr. Gwynne's, at Garth. It brought fresh to my mind our first visit to Mr. Jones, at Fonmon. How soon may the master of this great house too be called away into an everlasting habitation! Having so little time to stay, I had none to lose. So the same afternoon, about four o'clock, I read prayers, and preached, to a small congregation, on the "faith" which is "counted to us for righteousness." Very early in the morning, I was obliged to set out in order to reach Cardiff before it was dark. I found a large congregation waiting there, to whom I explained Zech. ix, 11: "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."

Thur. 29.—I preached at the Castle of Fonmon, to a loving, simple people. *Friday*, 30.—It being a fair, still evening, I preached in the castle yard at Cardiff; and the whole congregation, rich and poor, behaved as in the presence of God. *Saturday*, October 1.—I preached at Carphilly in the morning, Lantrisant at noon, and Cardiff at night. *Sun.* 2.—Fearing my strength would not suffice for preaching more than four times in the day, I only spent half an hour in prayer with the society, in the morning. At seven, and in the evening, I preached in the castle; at eleven, in Wenvo church; and in the afternoon in Port Kerry church, on, "Repent ye, and believe the Gospel."

Mon. 3.—I returned to Bristol, and employed several days in examining and purging the society, which still consisted (after many were put away) of more than seven hundred persons. The next week I examined the society in Kingswood; in which I found but a few things to reprove. *Sat.* 15.—The leaders brought in what had been contributed, in their several classes, toward the public debt: and we found it was sufficient to discharge it; which was therefore done without delay. *Mon.* 17.—I left Bristol, and preached in the evening, to a very civil congregation, at Painswick. *Tuesday*, 18.—I preached to a little earnest company, at Gutherton, near Tewksbury; and in the evening, at Evesham, on the happiness of him "whose iniquities are forgiven, and whose sins are covered."

Wed. 19.—I called on Mr. Taylor, at Quinton, six or seven miles north of Evesham. About eleven I preached in his church, to a thin, dull congregation; and then rode on to Birmingham. *Thur.* 20.—After preaching to a small, attentive congregation, I rode to Wednesbury. At twelve I preached in a ground near the middle of the town, to a far larger congregation than was expected, on, "Jesus Christ, the same yesterday, and to-day, and for ever." I believe every one present felt

the power of God; and no creature offered to molest us, either going or coming; but the Lord fought for us, and we held our peace.

I was writing at Francis Ward's, in the afternoon, when the cry arose, that the mob had beset the house. We prayed that God would disperse them; and it was so: one went this way, and another that; so that, in half an hour, not a man was left. I told our brethren, "Now is the time for us to go;" but they pressed me exceedingly to stay. So, that I might not offend them, I sat down, though I foresaw what would follow. Before five the mob surrounded the house again, in greater numbers than ever. The cry of one and all was, "Bring out the minister; we will have the minister." I desired one to take their captain by the hand, and bring him into the house. After a few sentences interchanged between us, the lion was become a lamb. I desired him to go and bring one or two more of the most angry of his companions. He brought in two, who were ready to swallow the ground with rage; but in two minutes they were as calm as he. I then bade them make way, that I might go out among the people. As soon as I was in the midst of them, I called for a chair; and, standing up, asked, "What do any of you want with me?" Some said, "We want you to go with us to the justice." I replied, "That I will with all my heart." I then spoke a few words, which God applied; so that they cried out, with might and main, "The gentleman is an honest gentleman, and we will spill our blood in his defence." I asked, "Shall we go to the justice to-night, or in the morning?" Most of them cried. "To-night, to-night;" on which I went before, and two or three hundred followed; the rest returning whence they came.

The night came on before we had walked a mile, together with heavy rain. However, on we went to Bentley Hall, two miles from Wednesbury. One or two ran before, to tell Mr. Lane they had brought Mr. Wesley before his worship. Mr. Lane replied, "What have I to do with Mr. Wesley? Go and carry him back again." By this time the main body came up, and began knocking at the door. A servant told them Mr. Lane was in bed. His son followed and asked what was the matter. One replied, "Why, an't please you, they sing psalms all day; nay, and make folks rise at five in the morning. And what would your worship advise us to do?" "To go home," said Mr. Lane, "and be quiet."

Here they were at a full stop, till one advised, to go to justice Persehouse, at Walsal. All agreed to this; so we hastened on, and about seven came to his house. But Mr. P—— likewise sent word, that he was in bed. Now they were at a stand again; but at last they all thought it the wisest course, to make the best of their way home. About fifty of them undertook to convoy me. But we had not gone a hundred yards, when the mob of Walsal came, pouring in like a flood, and bore down all before them. The Darlaston mob made what defence they could; but they were weary as well as outnumbered: so that in a short time, many being knocked down, the rest ran away, and left me in their hands.

To attempt speaking was vain; for the noise on every side was like the roaring of the sea. So they dragged me along till we came to the town; where seeing the door of a large house open, I attempted to go

in; but a man catching me by the hair, pulled me back into the middle of the mob. They made no more stop till they had carried me through the main street, from one end of the town to the other. I continued speaking all the time to those within hearing, feeling no pain or weariness. At the west end of the town, seeing a door half open, I made toward it, and would have gone in; but a gentleman in the shop would not suffer me, saying, they would pull the house down to the ground. However, I stood at the door, and asked, "Are you willing to hear me speak?" Many cried out, "No, no! knock his brains out; down with him; kill him at once." Others said, "Nay, but we will hear him first." I began asking, "What evil have I done? Which of you all have I wronged in word or deed?" And continued speaking for above a quarter of an hour, till my voice suddenly failed: then the floods began to lift up their voice again; many crying out, "Bring him away! bring him away!"

In the mean time my strength and my voice returned, and I broke out aloud into prayer. And now the man who just before headed the mob, turned, and said, "Sir, I will spend my life for you: follow me, and not one soul here shall touch a hair of your head." Two or three of his fellows confirmed his words, and got close to me immediately. At the same time, the gentleman in the shop cried out, "For shame, for shame! Let him go." An honest butcher, who was a little further off, said, it was a shame they should do thus; and pulled back four or five, one after another, who were running on the most fiercely. The people then, as if it had been by common consent, fell back to the right and left; while those three or four men took me between them, and carried me through them all. But on the bridge the mob rallied again: we therefore went on one side over the mill dam, and thence through the meadows; till, a little before ten, God brought me safe to Wednesbury; having lost only one flap of my waistcoat, and a little skin from one of my hands.

I never saw such a chain of providences before; so many convincing proofs, that the hand of God is on every person and thing, overruling all as it seemeth him good. The poor woman of Darlaston, who had headed that mob, and sworn, that none should touch me, when she saw her followers give way, ran into the thickest of the throng, and knocked down three or four men, one after another. But many assaulting her at once, she was soon overpowered, and had probably been killed in a few minutes, (three men keeping her down and beating her with all their might,) had not a man called to one of them, "Hold, Tom, hold!" "Who is there," said Tom: "What, honest Munchin? Nay, then, let her go." So they held their hand, and let her get up and crawl home as well as she could. From the beginning to the end I found the same presence of mind, as if I had been sitting in my own study. But I took no thought for one moment before another; only once it came into my mind, that if they should throw me into the river, it would spoil the papers that were in my pocket. For myself, I did not doubt but I should swim across, having but a thin coat, and a light pair of boots.

The circumstances that follow, I thought, were particularly remarkable: 1. That many endeavoured to throw me down while we were going down hill on a slippery path to the town; as well judging, that if I was once on the ground, I should hardly rise any more. But I made

no stumble at all, nor the least slip till I was entirely out of their hands. 2. That although many strove to lay hold on my collar or clothes, to pull me down, they could not fasten at all: only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off. 3. That a lusty man just behind, struck at me several times, with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him all further trouble. But every time the blow was turned aside, I know not how; for I could not move to the right hand or left. 4. That another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, "What soft hair he has!" 5. That I stopped exactly at the mayor's door, as if I had known it, (which the mob doubtless thought I did,) and found him standing in the shop, which gave the first check to the madness of the people. 6. That the very first men whose hearts were turned were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize fighter at the bear garden. 7. That, from first to last, I heard none give a reviling word, or call me by any opprobrious name whatever; but the cry of one and all was, "The preacher! The preacher! The parson! The minister!" 8. That no creature, at least within my hearing, laid any thing to my charge, either true or false; having in the hurry quite forgot to provide themselves with an accusation of any kind. And, Lastly, That they were as utterly at a loss, what they should do with me; none proposing any determinate thing; only, "Away with him! Kill him at once!"

By how gentle degrees does God prepare us for his will! Two years ago a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two; one before we came into the town, and one after we were gone out; but both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such a force that the blood gushed out immediately, I felt no more pain from either of the blows, than if they had touched me with a straw.

It ought not to be forgotten, that when the rest of the society made all haste to escape for their lives, four only would not stir, William Sitch, Edward Slater, John Griffiths, and Joan Parks; these kept with me, resolving to live or die together; and none of them received one blow, but William Sitch, who held me by the arm, from one end of the town to the other. He was then dragged away and knocked down; but he soon rose and got to me again. I afterward asked him, what he expected when the mob came upon us. He said, "To die for Him who had died for us:" and he felt no hurry or fear; but calmly waited till God should require his soul of him.

I asked J. Parks, if she was not afraid, when they tore her from me. She said, "No; no more than I am now. I could trust God for you, as well as for myself. From the beginning I had a full persuasion that God would deliver you. I knew not how; but I left that to him, and was as sure as if it were already done." I asked, if the report was true, that she had fought for me. She said, "No; I knew God would fight for his children." And shall these souls perish at the last? When I

canhich many people flocked together, yet the sea ran so exceeding upo that it was impossible to make any help. Mrs. S. was seen standwiton the deck, as the ship gradually sunk; and afterward hanging to ler hands on the ropes, till the masts likewise disappeared. Even I c, for some moments, they could observe her floating upon the wit's, till her clothes, which buoyed her up, being throughly wet, she yet,—I trust. into the ocean of God's mercy.
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AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM OCTOBER 27, 1743, TO NOVEMBER 17, 1746

JOURNAL.—No. VI.

FRIDAY, October 28, 1743.—We rode with William Holmes, "an Israelite indeed," from Epworth to Sykehouse. Here I preached at ten, and hastened on to Leeds; from whence, setting out early in the morning, I had hopes of reaching Wensley Dale before it was dark; but it could not be; so in the dusk of the evening, understanding we had five or six miles still to ride, I thought it best to procure a guide. In less than an hour, it being extremely dark, I perceived we were got out of all road. We were in a large meadow, near a river, and (it seemed to me) almost surrounded with water. I asked our guide, "Do you know where you are?" and he honestly answered, "No." So we rode on as we could, till about eight we came to a little house whence we were directed into a lane which led to Wensley.

Sun. 30.—Mr. Clayton read prayers, and I preached, on, "What must I do to be saved?" I showed, in the plainest words I could devise, that mere outside religion would not bring us to heaven; that none could go thither, without inward holiness, which was only to be attained by faith. As I went back through the church yard, many of the parish were in high debate what religion this preacher was of. Some said, "He must be a Quaker;" others, "an Anabaptist:" but, at length, one deeper learned than the rest, brought them all clearly over to his opinion, that he was a *Presbyterian Papist.* *Mon.* 31.—We set out early in the morning, and in the evening came to Newcastle.

Wed. November 2.—The following advertisement was published:—

For the benefit of Mr. Este.

By the Edinburgh Company of Comedians, on Friday, November 4, will be acted, a Comedy, called

THE CONSCIOUS LOVERS;

To which will be added, a Farce, called

TRICK UPON TRICK, OR METHODISM DISPLAYED.

On *Friday* a vast multitude of spectators were assembled in the Moot Hall to see this. It was believed there could not be less than fifteen hundred people, some hundreds of whom sat on rows of seats built upon the stage. Soon after the comedians had begun the first act of the play, on a sudden all those seats fell down at once, the supporters of them breaking like a rotten stick. The people were thrown one upon another, about five foot forward, but not one of them hurt. After a

short time, the rest of the spectators were quiet, and the actors went on. In the middle of the second act, all the shilling seats gave a crack, and sunk several inches down. A great noise and shrieking followed; and as many as could readily get to the door, went out and returned no more. Notwithstanding this, when the noise was over, the actors went on with the play. In the beginning of the third act the entire stage suddenly sunk about six inches: the players retired with great precipitation; yet in a while they began again. At the latter end of the third act, all the sixpenny seats, without any kind of notice, fell to the ground. There was now a cry on every side; it being supposed that many were crushed in pieces: but, upon inquiry, not a single person (such was the mercy of God!) was either killed or dangerously hurt. Two or three hundred remaining still in the Hall, Mr. Este (who was to act the Methodist) came upon the stage and told them, for all this, he was resolved the farce should be acted. While he was speaking, the stage sunk six inches more; on which he ran back in the utmost confusion, and the people as fast as they could out of the door, none staying to look behind him. Which is most surprising,—that those players acted this farce the next week,—or that some hundreds of people came again to see it?

Sun. 6.—We had a useful practical sermon at St. Nicholas's church in the morning, and another at St. Andrew's in the afternoon. At five I preached to a willing multitude, on the prodigal son. How many of these were lost, and now are found? In the following week I endeavoured to speak severally to each member of the society. The numbers I found neither to rise nor fall; but many had increased in the knowledge and love of God. *Sunday*, 13, and the following days, I preached and regulated the societies at Painsher, Tanfield, and Horsley.

Thur. 17.—I preached at the Spen, on, Christ Jesus our "wisdom, righteousness, sanctification, and redemption." I have seldom seen an audience so greatly moved, since the time of my first preaching at Bristol. Men, women, and children wept and groaned, and trembled exceedingly: many could not contain themselves in these bounds; but cried with a loud and bitter cry. It was the same at the meeting of the society; and likewise in the morning, while I was showing the happiness of those "whose iniquities are forgiven, and whose sins are covered." I afterward spake with twelve or fourteen of them severally; and found good ground to believe, that God had given them to "taste of the good word, and of the powers of the world to come."

Sun. 20.—After preaching at Newcastle morning and evening, I earnestly exhorted the society to beware of speaking evil of each other, and of censuring those who followed not with us. *Monday*, 21.—I besought them in my farewell sermon to "forget the things which are behind, and press on to the prize of their high calling."

Tues. 22.—I preached at Norton, five miles from Ferry-bridge, and in the evening at Sykehouse. Here I received a full account of poor David Taylor, once a workman that needed not to be ashamed. Three years since, he knew all we preached to be true: then Mr. I. brought him over to German *stillness*. When I talked with him at Sheffield, he was thoroughly sensible of his mistake: but Mr. Simpson soon drew him into it again. A third time he was deeply convinced by my bro-

ther; and unconvinced shortly after. He was once more brought into the Scripture way by Mr. Graves, and seemed to be established therein; but in a few months he veered about to the old point; and has been "a poor sinner" indeed ever since.

Wed. 23.—I rode to Leeds; preached in the evening, and morning, *Thursday*, 24, and went on to Birstal, where I preached at one in the afternoon; and again about seven in the evening. *Friday*, 25.—At the desire of Arthur Bate, I rode to Wakefield, in order to talk with his wife; but I soon found I did not come to talk but to hear. After an hour or two we rode on to Barley Hall, where I preached, on, "God is a spirit; and they that worship him, must worship him in spirit and in truth." Thence we rode to Sheffield, where I preached, in perfect peace, on, "We know that we are of God." *Sat.* 26.—I went on to Nottingham. In the morning, *Sunday*, 27, I preached in the house at five; and about eight, at the High Cross, on, "Why will ye die, O house of Israel?" I went thither again from St. Mary's in the afternoon, and proclaimed to an immense multitude, "Jesus Christ, the same yesterday, to-day, and for ever." I saw not one scoffer, or one trifler; but all, to a man, appeared serious and attentive.

Mon. 28.—I rode to Breson, and spent an hour or two in conversation with Mr. Simpson; the oddest, honestest enthusiast, surely, that ever was upon earth. Before we parted he told me, "One thing I don't like; your taking away my flock at Nottingham. Just now that text is brought to my mind; it is the very case; pray read it out." I did so, as follows: "And Abraham reproved Abimelech, because of the well which Abimelech's servants had violently taken away." I desired him to read my answer in the next verse. "And Abimelech said unto Abraham, I wot not who hath done this thing; neither heard I any thing thereof from thee, save this day." In the afternoon I rode to Markfield. After preaching there twice, on *Thursday*, 29, I went on to Hinckley, and preached to a large and quiet congregation. We rode to Market Harborough that day, the next to Hockley, and on *Thursday*, December 1, to London. I had full employment here for some weeks following, in speaking severally to the members of the society. Many of these I was obliged to set aside: there remained about two-and-twenty hundred persons.

January 1, 1744.—I received a letter from a poor man, wrote in the fulness of his heart, as follows:—

"Herein is written lamentation, and mourning, and wo.

"Sir,—I have had but very little rest since I left you, the cause of which was, my leaving God first. It is true, I did in a very solemn manner, on my knees, break from you, as though I had done so merely to please God; but by what followed, it appears otherwise; for I no sooner broke off from you, than I began to think how I might make a worldly advantage by it. O, thought I, I shall not now be so scrupulous in many things, particularly in doing work on the Lord's day. Then I got me some rabbits and fowls, and I would be sure to feed and clean them well on that day, and to be out on the hunt for food for them. And I took care my poor family should be sharers with me in the drudgery; or else they must expect many a sour look and bitter word at least. I then grew worse and worse; insomuch that I have given such occasion to the enemy to blaspheme, such a wound to religion, as I could not heal, were I to

live ten thousand years. O what have I done! O what have I lost! O that I might be admitted into God's favour once more! Pray for me, I beseech you, if you see any hope left; if you do not think that repentance will be denied me, though I seek it carefully with tears. Then if you can think of any shame that will be bad enough for me to undergo before I am admitted into that company I so willingly left, see whether I will not readily submit to it. O that God would be pleased to bring me into light and love again! How careful would I be of his grace! How would I deny myself, take up my cross, endure shame, suffer persecution of every kind, follow the dear Lord Jesus without the camp! But I have crucified him afresh. O that I could give full scope to my mind! But I cannot. These lines are but a very imperfect description of the state, condition, and desire, of that backslider, that apostate, that traitor,

"JOHN EWER."

Sun. 8.—In the evening I rode to Brentford, on *Monday* to Marlborough, and the next day to Bristol. *Wed.* 11.—I began examining the society; and not before it was wanted: for the plague was begun. I found many crying out, "Faith, faith! Believe, believe!" but making little account of the fruits of faith, either of holiness or good works. In a few days they came to themselves, and had a more thorough understanding of the truth as it is in Jesus. *Wed.* 25.—I preached at Bath, on James ii, 14, "Can faith save him?" Many of the audience appeared to be deeply convinced; and one, though a gentlewoman, could not conceal the emotion of her mind, but broke out into strong cries and tears. Perhaps, even here, the "bread" we have "cast upon the waters, shall be found after many days." *Fri.* 27.—Having finished the work I proposed, I left Bristol, and *Saturday*, 28, reached London.

Wed. February 1.—Just before the time I had designed to begin preaching at the chapel, I was seized with such a pain as I do not remember ever to have felt before in my life. But I forgot it as soon as I had read my text, Psalm xviii, 1, &c, "I will love thee, O Lord, my strength." And from that time I felt it no more. About this time the soldiers abroad began to meet together, as we learned from the following letter:—

"GHENT, *February* 2, 1744.

"SIR,—I make bold to send you these lines. February 18, 1743, we began our march for Germany. I was then much cast down, and my heart was ready to break. But the day we marched to Maestricht, I found the love of God shed abroad in my heart, that I thought my very soul was dissolved into tears. But this lasted not above three weeks, and then I was in heaviness again; till, on April 24, as I was walking in the fields, God broke my hard heart in pieces. And yet I was not delivered from the fear of death. I went to my quarters very sick and weak, in great pain of soul and body. By the morning I was so weak I could scarce go: but this proved a sweet night to my soul; for now I knew there was no condemnation for me, believing in Christ Jesus.

"June 16.—The day we engaged the French at Dettingen: as the battle began, I said, 'Lord, in thee have I trusted; let me never be confounded.' Joy overflowed my soul, and I told my comrades, 'If I fall this day, I shall rest in the everlasting arms of Christ.' Now I felt I could be content to be cast into the sea, for the sake of my dear brethren, so their eyes might be opened, and they might see, before it was too late, the things that belong unto their peace. When we came to winter quarters, there were but three of us joined together. But now, by the blessing of God, we are increased to twelve: and we have reason to be-

lieve the hand of the Lord is with us. I desire, for the sake of Him whom we follow after, that you would send us some instructions, how to proceed in our little society. God is become a mouth to me, and has blessed even my word to some of their souls. All praise, and glory, and honour, be unto him and to the Lamb for ever and ever. From

"Your affectionate brother,

"J. H."

Wed. 15.—We were informed of the invasion intended by the French, who were expected to land every hour. I therefore exhorted the congregation, in the words of our Lord, Luke xxi, 36, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." *Thur.* 16.—In the evening, after expounding the third chapter of Jonah, I besought every one to "turn from his evil way," and "cry mightily unto God;" and enlarged on these words, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

We observed *Friday*, 17, as a day of solemn fasting and prayer. In the afternoon, many being met together, I exhorted them, now, while they had opportunity, to make to themselves "friends of the mammon of unrighteousness;" to deal their bread to the hungry, to clothe the naked, and not to hide themselves from their own flesh. And God opened their hearts, so that they contributed near fifty pounds, which I began laying out the very next hour, in linen, woollen and shoes for them whom I knew to be diligent and yet in want. In the evening I expounded Daniel iii; and those words in particular: "Our God whom we serve is able to deliver us from the burning fiery furnace. But if not, we will not serve thy gods, nor worship the golden image which thou hast set up." *Sat.* 18.—I received an account, from James Jones, of another kind of invasion in Staffordshire. The substance of it was as follows:—

"On Monday, January 23, a great mob gathered together at Darlaston, a mile from Wednesbusy. They fell upon a few people who were going to Wednesbury, and among the rest, on Joshua Constable's wife, of Darlaston. Some of them threw her down, and five or six held her down, that another might force her. But she continued to resist, till they changed their purpose, beat her much, and went away. Mon. 30.—The mob gathered again, broke into Joshua Constable's house, pulled part of it down, broke some of his goods in pieces, and carried the rest away; particularly all his shop goods, to a considerable value. But not satisfied with this, they sought for him and his wife, swearing they would knock their brains out. Their little children meantime, as well as themselves, wandered up and down, no one daring to relieve or take them in, lest they should hazard their own lives. Tues. 31.—About a hundred of the mob met together, on the Church Hill at Wednesbury. But hearing some of Wednesbury were resolved to defend themselves, they dispersed for that time.

"Wed. February 1.—Mr. Charles Wesley came to Birmingham, and the next day preached at Wednesbury. The whole congregation was quiet and attentive, nor had we any noise or interruption. Mon. 6.—I accompanied him part of his way, and in the afternoon came back to Wednesbury. I found the society met together, and commending themselves to God in prayer, having been informed that many, both at Darlaston and other places, had bound themselves by an oath, to come on Shrove

Tuesday, (the next day,) and plunder all the Methodists in Wednesbury. We continued in prayer till the evening. I desired as many as could, to meet me again at eight in the morning. But I had scarce begun to speak, when one came running with all speed, and told us, a large mob was coming into the town, and had broke into some houses already. I immediately retired to my father's house; but he did not dare to receive me. Nor did any one else; till at length Henry Parks took me in; whence, early in the morning, I went to Birmingham.

"The mob had been gathering all Monday night, and on Tuesday morning they began their work. They assaulted, one after another, all the houses of those who were called Methodists. They first broke all their windows, suffering neither glass, lead, nor frames to remain therein. Then they made their way in; and all the tables, chairs, chests of drawers, with whatever was not easily removable, they dashed in pieces, particularly shop goods, and furniture of every kind. What they could not well break, as feather beds, they cut in pieces, and strewed about the room. William Sitch's wife was lying-in: but that was all one; they pulled away her bed too, and cut it in pieces." (Had the French come in that place, would they have done more?) "All this time none offered to resist them. Indeed most part, both men and women, fled for their lives; only the children stayed, not knowing whither to go.

"Wearing apparel, and things which were of value, or easily saleable, they carried away; every man loading himself with as much as he could well carry, of whatsoever he liked best. Some of the gentlemen who had set the mob to work, or threatened to turn away collier or miner out of their service, that did not come and do his part, now drew up a paper for those of the society to sign, importing, that they would never invite or receive any Methodist preacher more. On this condition, they told them they would stop the mob at once; otherwise they must take what followed. This they offered to several; but they declared, one and all, 'We have already lost all our goods; and nothing more can follow, but the loss of our lives, which we will lose too, rather than wrong our consciences.'

"On Wednesday the mob divided into two or three companies; one of which went to Aldridge, four miles from Wednesbury, and plundered many houses there, as they had done in several other villages. Here also they loaded themselves with clothes and goods of all sorts, as much as they could stand under. They came back through Walsal with their spoils; but the gentlemen of Walsal being apprized of their coming, raised a body of men, who met them, took what they had away, and laid it up in the Town Hall. Notice was then sent to Aldridge, that every man who had been plundered, might come and take his own goods.

"Mr. Wood, of Wednesbury, likewise told several, they should have what could be found of their goods, on condition they would promise not to receive or hear those preachers any more. On Friday, in the afternoon, I went from Birmingham, designing to go to Tipton Green; but finding the mob were still raging up and down, I returned to Birmingham, and soon after, (having as yet no more place in these parts,) set out for London."

Any who desires to see a fuller and more particular account of these surprising transactions, may read a small tract, entitled, "Modern Christianity exemplified at Wednesbury." Before I leave this subject, it may be proper to insert an advertisement, which was not long after inserted in the public papers.

In the Whitehall and London Evening Post, Saturday, February 18, was a paragraph with some mistakes, which it may not be amiss to rectify. "By a private letter from Staffordshire, we have advice of an

insurrection *of* the people called Methodists,"—the insurrection was not *of* the people called Methodists, but *against* them,—"who upon some *pretended* insults from the Church party," —they *pretended* no insults from the Church party; being themselves no other than *true* members of the Church of England; but were *more* than insulted by a mixed multitude of church-goers, (who seldom, if ever, go near a church,) Dissenters, and Papists,—"have assembled themselves in a riotous manner."—Here is another small *error personæ*. Many hundreds of the mob did assemble themselves in a riotous manner, having given public notice several days before, (particularly by a paper set up in Walsal market place,) that on Shrove Tuesday they intended to come and *destroy the Methodists*, and inviting all the country to come and join them. "And having committed several outrages,"—without ever committing any, they have suffered all manner of outrages for several months past,—"they proceeded at last to burn the house of one of their adversaries."—Without burning any house or making any resistance, some hundreds of them, on Shrove Tuesday last, had their own houses broken up, their windows, window cases, beds, tools, goods of all sorts, broke all to pieces, or taken away by open violence; their live goods driven off, themselves forced to fly for their lives, and most of them stripped of all they had in the world.

Ever since the 20th of last June the mob of Walsal, Darlaston, and Wednesbury, hired for that purpose by their betters, have broke open their poor neighbours' houses at their pleasure, by night and by day; extorted money from the few that had it; took away or destroyed their victuals and goods; beat and wounded their bodies; threatened their lives; abused their women, (some in a manner too horrible to name,) and openly declared they would destroy every Methodist in the country: the Christian country, where his majesty's innocent and loyal subjects have been so treated for eight months; and are now, by their wanton persecutors, publicly branded for rioters and incendiaries!

Sun. 19.—Mr. Viney came to me from Yorkshire, and told me:—

"About a year ago, being then Vor-steher (a kind of president) in the Church of *the Brethren*, I proposed some scruples I had concerning our discipline, with the reasons on which they were grounded, to Mr. Spangenberg; and begged, that till these were removed, I might have liberty to remain, not a governor, but a private member of the Church.

"With this, Mr. Spangenberg would not comply. So at his instance I continued in my office, and the thing slept till May, 1743, when in a meeting of the labourers (so they term their church officers) I was ordered to withdraw, and the following questions were proposed: 1. Whether Richard Viney were not of Satan, and an enemy to the Church. And, 2. Whether his objections to the discipline of the brethren did not spring from anger, and self, and pride. After a debate of four hours I was called in, and asked if I was convinced those objections were wrong. I said I was not, and desired they would cast lots; which, after a little debate, they did. The lot came, 'The objections are just.' So for a time the thing slept again.

"But in November following, they considered the point again; the result was, that they sent one to tell me I was of Satan; had raised objections against the brethren from anger, and self, and pride; and therefore I was cut off from the Church, and delivered over to Satan. I was greatly surprised, but not disturbed: God gave me perfect peace. After much

prayer I wrote to you, to know where I might meet you. I know it was the will of God I should come, and that I should give myself up to your direction; and therefore I have spoke without any disguise or reserve."

I told him, "If you go back you are welcome to go; if you stay with me, you are welcome to stay: only, whatever you do, do it with a clear conscience; and I shall be satisfied either way." After a few days he went back to Yorkshire to talk with his wife. The brethren saw him again, and I saw him no more.

Sat. 25.—In returning at night from Snowsfields, at the corner of Joyner-street, the coach, wherein five of us were, was overturned; but without any one's being hurt; although the shock was so great as not only to dash the fore windows in pieces, but to break the axle-tree in two. *Mon.* 27.—Was the day I had appointed to go out of town; but understanding a proclamation was just published, requiring all Papists to go out of London, before the Friday following, I was determined to stay another week, that I might cut off all occasion of reproach. I was the more willing to stay, that I might procure more raiment for the poor before I left London. For this purpose I made a second collection, which amounted to about thirty pounds. But perceiving that the whole money received would not answer one third of the expense, I determined to go round the classes, and beg for the rest, till I had gone through the whole society.

Fri. March 2.—I began to put this in execution. While I was at a house in Spitalfields, a justice of peace came with the parish officers, being on their search for Papists. I was glad of the opportunity to talk with them at large, both of our principles and practice. When I went out a pretty large mob attended me to the door of the house to which I was going: but they did us no hurt, only gaped, and stared, and hallooed as loud as they could. *Mon.* 5.—I was much pressed to write an address to the King, which I did in the following terms;—

"TO THE KING'S MOST EXCELLENT MAJESTY;

"*The humble Address of the Societies in England and Wales, in derision called Methodists:*

"MOST GRACIOUS SOVEREIGN,—So inconsiderable as we are, 'a people scattered and peeled, and trodden under foot, from the beginning hitherto,' we should in no wise have presumed, even on this great occasion, to open our lips to your majesty, had we not been induced, indeed constrained so to do, by two considerations: the one, that in spite of all our remonstrances on that head, we are continually represented as a peculiar sect of men, separating ourselves from the Established Church: the other, that we are still traduced as inclined to Popery, and consequently disaffected to your majesty.

"Upon these considerations we think it incumbent upon us, if we must stand as a distinct body from our brethren, to tender for ourselves our most dutiful regards to your sacred majesty; and to declare, in the presence of Him we serve, the King of kings, and Lord of lords, that we are a part (however mean) of that Protestant Church, established in these kingdoms: that we unite together for this, and no other end,—to promote, so far as we may be capable, justice, mercy, and truth; the glory of God, and peace and good will among men: that we detest and abhor the fundamental doctrines of the Church of Rome, and are steadily attached to your majesty's royal person and illustrious house.

"We cannot, indeed, say or do either more or less than we apprehend consistent with the written word of God; but we are ready to obey your majesty to the uttermost, in all things which we conceive to be agreeable thereto. And we earnestly exhort all with whom we converse, as they fear God, to honour the king. We, of the clergy in particular, put all men in mind to revere the higher powers as of God; and continually declare, 'Ye must needs be subject, not only for wrath, but also for conscience' sake.'

"Silver and gold (most of us must own) we have none: but such as we have we humbly beg your majesty to accept; together with our hearts and prayers. May He who hath bought us with his blood, the Prince of all the kings of the earth, fight against all the enemies of your majesty, with the two-edged sword that cometh out of his mouth! And when he calleth your majesty from this throne, full of years and victories, may it be with that voice, 'Come, receive the kingdom prepared for thee, from the beginning of the world!'

"These are the continual prayers of your majesty's dutiful and loyal subjects, JOHN WESLEY," &c.

But upon further consideration it was judged best to lay it aside.

Sun. 11.—I found it was absolutely necessary for me to spend a few days at Bristol. In the evening I set out. As I rode through Newbury the next day, my horse fell and threw me into a deep mire. I was not hurt; but after cleaning myself a little, went on, and came to Kingswood between one and two on Tuesday. I preached here with great enlargement of heart, as I did at Bristol in the evening. *Wed.* 14.—I endeavoured to clear up the misunderstandings which had arisen, by hearing the contending parties face to face. It was, as I suspected, a mere strife of words; of which they were all so fully sensible, that I believe they will not so easily again fall into this snare of the devil.

Thur. 15.—I talked largely with the Kingswood stewards, concerning the state of their schools and society; and then with the master mistress, and children; and found great cause to bless God on their behalf. In the evening I preached at Bristol, on, "I will love thee, O Lord, my strength;" and, after commending myself to their prayers, I rode to Marshfield.

Sat. 17.—We reached London. *Sunday*, 18, was a day of rest. *Tuesday*, 20.—Having received a summons, from the justices of Surrey, to appear at their court, at St. Margaret's Hill, I did so; and asked, "Has any one any thing to lay to my charge?" None made any reply. At length, one of the justices said, "Sir, are you willing to take the oaths to his majesty, and to sign the declaration against Popery?" I said, "I am;" which I accordingly did, and returned home.

Thur. 22.—I gave the society an account of what had been done with regard to the poor. By the contributions and collections I had received about one hundred and seventy pounds; with which above three hundred and thirty poor had been provided with needful clothing. Thirty or forty remaining still in want, and there being some debts for the clothes already distributed, the next day, being *Good Friday*, I made one collection more, of about six-and-twenty pounds. This treasure, at least, "neither rust nor moth" shall "corrupt," "nor thieves break through and steal."

Sat. 24.—My brother and I agreed it was enough for one of us to stay in town, while the other endeavoured to strengthen our brethren in

other parts. So, on *Monday*, 26, I set out, and came in the evening to Newbury. While we were at breakfast, the next day, two or three poor men were, with many oaths, relating their exploits the day before. I turned and appealed to their own hearts whether they were doing well. They owned their fault, and were so loving, we could scarce get away.

We called at a house in the afternoon, wherein the first person we met was so drunk that she could not speak plain, and could but just make shift to curse and swear. In the next room we found three or four more merry people, keeping Easter in much the same manner. But their mirth was soon spoiled. They gave earnest heed to the things they little regarded before, and knew not how to express their thankfulness for our advice, and for a few little books which we left with them. In the evening I preached at Bristol. On *Wednesday* and *Thursday* I settled all things there; and on *Friday*, 30, rode to Middlesey; where I preached to a small, serious congregation. *Saturday*, 31. —Calling at Chard, I light upon a poor woman unawares, who was earnestly groaning for redemption. At noon we spent an hour with a little company in Axminster, and hastened on for Crockern Wells: but the hail and snow falling fast, we could not reach it till past nine o'clock.

Sun. April 1.—I rode to Sticklepath. At one I preached in an open place, on, "This is the record, that God hath given us eternal life, and this life is in his Son." A storm of rain and hail began while I was preaching; but the congregation did not move. At five I preached again. Many of the poor people followed me to the house at which I lodged; and we could not consent to part, till I had spent another hour in exhortation, and prayer, and thanksgiving. I read to-day the strange account of that John Endicot, governor of New England, and his associates there; who beat and imprisoned so many of the poor Quakers, and murdered William Robinson, Marmaduke Stephenson, and others. O who would have looked for Father Inquisitors at Boston! Surely these men did not cry out against Popish cruelty!

Mon. 2.—I preached at five, and rode on toward Launceston. The hills were covered with snow, as in the depth of winter. About two we came to Trewint, wet and weary enough, having been battered by the rain and hail for some hours. I preached in the evening to many more than the house would contain, on the happiness of him whose sins are forgiven. In the morning Degory Ishel undertook to pilot us over the great moor, all the paths being covered with snow; which, in many places, was driven together, too deep for horse or man to pass. The hail followed us for the first seven miles; we had then a fair, though exceeding sharp, day. I preached at Gwennap in the evening, to a plain, simple-hearted people; and God comforted us by each other.

Wed. 3.—About eleven we reached St. Ives. I was a little surprised at entering John Nance's house; being received by many, who were waiting for me there, with a loud (though not bitter) cry. But they soon recovered; and we poured out our souls together in praises and thanksgiving. As soon as we went out, we were saluted, as usual, with a huzza, and a few stones, or pieces of dirt. But in the evening none opened his mouth, while I proclaimed, "I will love thee, O Lord, my strength. I will call upon the Lord, who is worthy to be praised; so shall I be saved from my enemies."

Thur. 5.—I took a view of the ruins of the house which the mob had pulled down a little before, for joy that Admiral Matthews had beat the Spaniards. Such is the Cornish method of thanksgiving. I suppose, if Admiral Lestock had fought too, they would have knocked all the Methodists on the head. Both this morning and evening the congregation was as large as the house could well contain. In the society, God did indeed sit upon his people as a refiner's fire. He darted into all (I believe hardly one excepted) the melting flame of love; so that their heads were as water, and their eyes as fountains of tears.

Fri. 6.—I spoke with the members of the society severally, and observed, with great satisfaction, that persecution had driven only three or four away, and exceedingly strengthened the rest. The persecution here was owing, in great measure, to the indefatigable labours of Mr. Hoblin and Mr. Simmons; gentlemen worthy to be "had in everlasting remembrance," for their unwearied endeavours to destroy heresy.

Fortunati ambo! Siquid mea pagina possit,
Nulla dies unquam memori vos eximet ævo.
[Happy pair!] (Long as my writings shall your fame remain.)

Sat. 7.—I took down part of the account of the late riot; which (to show the deep regard of the actors herein for his majesty) was on the self-same day on which his majesty's proclamation against rioters was read. Yet I see much good has been brought out of it already; particularly the great peace we now enjoy. About eleven John Nance and I set out for Morva. Having both the wind and rain full in our faces, we were thoroughly wet before we came to Rosemargay, where some of our brethren met us. I found there had been a shaking among them, occasioned by the confident assertions of some, that they had seen Mr. Wesley, a week or two ago, with the Pretender, in France; and others, that he was in prison, at London. Yet the main body still stood firm together, and were not removed from the hope of the Gospel. The wind and rain beat hard upon us again, as we walked from Morva to St. Just, which also frighted many from coming. However, some hundreds were there, to whom I declared, If ye have nothing to pay, God will frankly forgive you all. It is remarkable, that those of St. Just were the chief of the whole country for hurling, fighting, drinking, and all manner of wickedness; but many of the lions are become lambs. are continually praising God, and calling their old companions in sin to come and magnify the Lord together.

Sun. 8.—I preached here at five and at twelve; and in the evening at Morva. *Mon.* 9.—I preached at noon on Triggivary Downs, about two miles from Penzance. A great congregation was deeply attentive while I described the "sect" which "is every where spoken against." At four I preached near Gulval, regulated the society, and returned to St. Ives.

Tues. 10.—I was inquiring, how Dr. B——e, a person of unquestioned sense and learning, could speak evil of this way, after he had seen such a change in the most abandoned of his parishioners: but I was satisfied, when Jonathan Reeves informed me, that on the Doctor's asking him who had been the better for this preaching, and his replying, "The man before you (John Daniel) for one, who never before knew any work of God upon his soul," the Doctor answered, "Get along:

you are a parcel of mad, crazy-headed fellows;" and, taking him by the shoulder, fairly thrust him to the door. See here what it is which the world accounts madness: the knowing a work of God upon our soul! In the afternoon I walked over to Zennor, and after preaching, settled the infant society.

Wed. 11.—Being the public fast, the church at St. Ives was well filled. After reading those strong words, "If they have called the master of the house Beelzebub, how much more them of his household;" Mr. H. fulfilled them, by vehemently declaiming against *the new sect*, as enemies of the Church, Jacobites, Papists, and what not! After church, we met, and spent an hour in prayer, not forgetting the poor sinner against his own soul. In the evening I preached at Gwennap. I stood on the wall, in the calm, still evening, with the setting sun behind me, and almost an innumerable multitude before, behind, and on either hand. Many, likewise, sat on the little hills, at some distance from the bulk of the congregation. But they could all hear distinctly, while I read, "The disciple is not above his master," and the rest of those comfortable words, which are day by day fulfilled in our ears.

Thur. 12.—About eleven I preached at Crowan. In the afternoon we heard of the success of Mr. H.'s sermon. James Wheatley was walking through the town in the evening, when the mob gathered, and began to throw stones from all quarters. He stepped into a house; but the master of it followed him, like a lion, to drag him out. Yet, after a few words, his mind was changed, and he swore nobody should hurt him. Meantime one went for a justice of peace, who came, and promised to see him safe home. The mob followed, hallooing and shouting amain. Near John Paynter's house the justice left him: they quickly beset the house. But a messenger came from the mayor, forbidding any to touch Mr. Wheatley, at his peril. He then went home. But between seven and eight the mob came and beset John Nance's house. John Nance and John Paynter went out, and stood before the door; though they were quickly covered with dirt. The cry was, "Bring out the preacher! Pull down the house!" And they began to pull down the boards which were nailed against the windows. But the mayor, hearing it, came without delay, and read the proclamation against riots: upon which, after many oaths and imprecations, they thought proper to disperse.

About six I reached Morva, wet through and through; the rain having continued with scarce any intermission. However, a little company were gathered together, to whom I preached, on, "Ask, and it shall be given you." The next day I had time to dry my clothes at Mr. John's, near Penzance. At noon I preached on the Downs, not far from his house; about three at Gulval, and at St. Ives in the evening.

Sat. 14.—I took my leave of St. Ives; preached at two in Camborne, and at Gwennap in the evening. *Sun.* 15.—I preached here again at five, and at eight in Stithian parish. The place was a green triangular plat, capable of holding eight or ten thousand men. I stood on one of the walls that inclosed it. Many sat on the other two. Some thousands stood between, and received the word with all readiness of mind. At five I preached at Gwennap, on a little hill, near the usual place. It

rained from the time I began till I concluded. I felt no pain while I spoke, but the instant I had done, and all the time I was with the society, my teeth and head ached so violently, that I had hardly any senses. I lay down as soon as I could, and fell asleep. In the morning (blessed be God) I ailed nothing.

Mon. 16.—In the afternoon we came again to Trewint. Here I learned, that notice had been given of my preaching that evening in Laneast church, which was crowded exceedingly. Mr. Bennet, the minister of Laneast, carried me afterward to his house; and (though above seventy years old) came with me in the morning to Trewint, where I had promised to preach at five. Before we parted, Degory Isbel informed me of an accusation against me, current in those parts. It was really one which I did not expect; no more than that other, vehemently asserted at St. Ives, of my bringing the Pretender with me last autumn, under the name of John Downes. It was, that I called myself John Wesley; whereas every body knew Mr. Wesley was dead. In the afternoon we came to Sticklepath. I preached at five in the evening: the house was crowded as before. After a short exhortation, and an hour spent in prayer, I commended them to the grace of God.

Wed. 18.—Before eight we reached Crediton, (or Kirton,) or rather the ruins of it; for the houses on both sides were all in ashes, for several hundred yards. Lighting on a serious woman, I asked, "Are the people of this place now warned to seek God?" she answered, "Although some of them perished in the flames, the rest were just as they were before, cursing, swearing, drinking, playing, and making merry, without God in all their thoughts." She added, "No longer ago than Thursday last, the men who were rebuilding one of the houses, were bitterly cursing and swearing one at another, and two of them above the rest, when an arch they were under fell, and crushed those two, with all their bones, in pieces." Will ye not at length hear the rod, and him that hath appointed it? Between five and six in the evening we reached Minehead. Finding a general expectation of it among the people, about seven I preached near the sea shore, to almost all the inhabitants of the place. Most of the gentlemen of the town were there, and behaved with seriousness and decency.

Thur. 19.—Having a sloop ready, which came on purpose, we ran over the channel in about four hours. Some of our friends were waiting for us on the shore. About one we came to Fonmon Castle. I found a natural wish, "O for ease and a resting place!" Not yet. But eternity is at hand! I preached at six, and at five in the morning. *Friday*, 20.—About ten we set out for Cardiff; where, in the evening, I preached in the Castle yard. All were serious and attentive.

Sat. 21.—I rode to Garth, in Brecknockshire, and on *Sunday*, 22, preached in the church there, both morning and afternoon. On *Monday*, 23, I preached in Maesmennys church, and afterward in the church yard at Builth. I observed only one man with his hat on; probably through inattention; for he likewise kneeled down on the grass with the rest, as soon as I began to pray. *Tues.* 24.—I preached at Maesmennys again, and about five in Landdu church, near Brecknock. Such a church I never saw before. There was not a glass window belonging to it; but only boards, with holes bored here and

there, through which a dim light glimmered in. Yet even here may the light of God's countenance shine. And it has shone on many hearts. *Wed.* 25.—We rode over the still snowy mountains. At twelve I preached at Killigaer: in the evening at Cardiff, and the next evening at Fonmon. On *Saturday*, 28, I returned to Bristol.

After resting here, for eight days, (though not unemployed,) on *Monday*, May 7, I set out for the north. I preached about eight at Acton: in the afternoon at Stroud: in the evening at Painswick, and at five the next morning. About eight, *Tuesday*, 8, I called at Gloucester, designing only to speak with a friend; but finding a house full of people, I would not disappoint their expectation, but stayed and preached on the form and the power of godliness. This made me somewhat later than I intended at Cheltenham, where I preached on, "By grace are ye saved through faith," to a company who seemed to understand just as much of the matter, as if I had been talking Greek. I found a people of quite another kind at Gutherton, to whom I preached on, "Repent ye, and believe the Gospel." And many called upon God for grace so to do, even with strong cries and tears. We had a remarkable blessing again at five in the morning, *Wednesday*, 9. About noon I preached at Stanley; (a mile from Gutherton;) at three in Tewksbury; and in the evening at the Abbey, in Evesham.

Thur. 10.—Riding by Birmingham, I called at a village three miles beyond it. Here a poor man was cursing and swearing at so uncommon a rate, that I was constrained to speak to him very plainly. He received it, drunk as he was, in great love, and so did all his companions.

Fri. 11.—I preached at Sheffield: on *Saturday*, 12, about ten, at Barley Hall. In the afternoon I rode to Epworth, and immediately went to Mr. Maw's, to return him thanks for his good offices to Mr. Downes; and his honest and open testimony for the truth, before the worshipful bench at Kirton. It was not his fault, that those *honourable men* regarded not the laws either of God, or the king. But a soldier they were resolved he should be, right or wrong,—*because* he was a preacher. So, to make all sure, they sent him away,—a prisoner to Lincoln gaol! My first design was, to have gone the shortest way from Sheffield to Newcastle. But it was well I did not, considering the inexpressible panic, which had spread itself in all places. So that I came just in time to remind all the poor frighted sheep, that "even the hairs of" our "head are all numbered."

I preached thrice at Epworth on *Sunday*; and on *Monday*, 14, at Ferry. The constable who took Mr. Downes for a soldier, with one of the churchwardens, were of my audience. I was informed, they had threatened great things before I came: but their threatenings vanished into air. At two, many of our brethren at Epworth met, whom I cheerfully commended to the grace of God. We were riding gently toward Fishlake, when two or three persons met us, and begged we would not go that way; for the town, they said, was all up in arms, and abundance were waiting for us in the way, many of whom had made themselves very drunk, and so were ripe for any manner of mischief. We accordingly rode to Sykehouse another way. Some came in all haste hither also, to tell us, all the men in the congregation would be pressed. Others affirmed, the mob was just a coming; and that they

would certainly fire the house, or pull it down to the ground. I told them, then our only way was, to make the best use of it while it was standing: so I began expounding the tenth chapter of St. Matthew. But no man opened his lips against us.

Tues. 15.—After comforting the little flock at Norton, I rode the shortest way to Birstal. Here I found our brethren partly mourning, and partly rejoicing, on account of John Nelson. On Friday, the 4th instant, (they informed me,) the constables took him, just as he had ended his sermon at Adwalton; and the next day carried him before the commissioners at Halifax; the most active of whom was Mr. Coleby, vicar of Birstal. Many were ready to testify, that he was in no respect such a person as the act of parliament specified. But they were not heard. He was a preacher: that was enough. So he was sent for a soldier at once.* At seven I preached on the Hill; no man interrupting me. Afterward I inquired into the state of the society; and found great cause to bless God, whose grace, even in these trying times, was sufficient for them.

Wed. 16.—I talked at large with Mr. Viney. He said, his first perplexity arose, from reading and reflecting upon some writings, which the Count published in Pennsylvania; and that the more deeply he considered the whole affair, the more thoroughly he was convinced, 1. That the Count was at least as much the head of theirs, as the Pope of the Roman Church. 2. That he had cruelly and unjustly broke up the congregation at Pilger-ruh, in Holstein, because (in obedience to the king of Denmark, their lawful prince) they had disclaimed his superiority over them. 3. That the labourers among the brethren, were absolutely arbitrary in their government of the people; and, lastly, That they grossly abused the lot, in support of their arbitrary power.

Thur. 17.—I preached at five, on Matt. x; about noon, at Little Horton, near Bradford; about three in the afternoon at Stickerlane, and at Birstal in the evening. *Fri.* 18.—I rode to Leeds, and preached in great peace. *Sat.* 19.—I went on to Mr. Clayton's, at Wensley; and on *Sunday*, 20, preached in Redmire church on part of John iii, the Gospel for the day. In the afternoon I preached at Bolton chapel, on, "We know that we are of God." I was much pleased at the serious behaviour of the congregation, both in the morning and afternoon; especially at Redmire, where, from a village of about thirty houses, we had more than fifty communicants. *Mon.* 21.—I rode to Newcastle, and passed a quiet week. *Mon.* 28.—I began visiting the classes in the town; and on *Sunday*, June 3, those in the country, which I had never found so much in earnest before. I trust, there is not only not a disorderly walker, but hardly a trifler left among them.

Fri. 8.—I preached at night on John xvii, 3. The house could not contain the congregation; and most of them stayed either within or without, till the end of the midnight hymn.

Sun. 10.—I preached at Biddick, about eight; at Tanfield, as soon as morning prayer was over; at Spen about three, and in Newcastle at six. I concluded the day, in praising God with the society.

Mon. 11.—I left Newcastle, and in the afternoon met John Nelson,

* All the particulars of this memorable transaction are set down in, "The Case of John Nelson, written by himself."

at Durham, with Thomas Beard; another quiet and peaceable man, who had lately been torn from his trade, and wife and children, and sent away as a soldier; that is, banished from all that was near and dear to him, and constrained to dwell among lions, for no other crime, either committed or pretended, than that of calling sinners to repentance. But his soul was in nothing terrified by his adversaries. Yet the body, after a while, sunk under its burden. He was then lodged in the hospital, at Newcastle, where he still praised God continually. His fever increasing, he was let blood. His arm festered, mortified, and was cut off: two or three days after which, God signed his discharge, and called him up to his eternal home.

> Servant of God, well done! Well hast thou fought
> The better fight; who single hast maintain'd,
> Against revolted multitudes, the cause
> Of God; in word, mightier than they in arms.

Tues. 12.—In the evening I came to Knaresborough. About nine o'clock I was informed, that the house in which we were, was beset on every side, with men, women, and children. I desired those within to set open the doors, and let all come in that would. When the house was full, I came down. The noise presently ceased, and I proclaimed, Christ our "wisdom, righteousness, sanctification, and redemption." Only one drunken man gave a little interruption; but his companions soon thrust him out of doors. So let all Satan's devices fall on his own head! I trust, this mob did not come together in vain.

Wed. 13.—I rode to Leeds, and thence to Birstal. *Tuesday*, 14.—I accompanied John Bennet into Lancashire. I preached to a small congregation at eleven; in the afternoon at Woodley in Cheshire; and in the evening at Chinley End, in Derbyshire, on, "Repent ye, and believe the Gospel."

Fri. 15.—I preached at Chinley at five; about noon in the Peak; and in the evening at Barley Hall. *Saturday*, 16.—In the evening I preached at Sykehouse; and by setting out early in the morning, *Sunday*, 17, at eight preached in Epworth. I came thither in season; for two such sermons as Mr. Romley preached on this day, so exquisitely bitter, and totally false, I cannot say I ever heard before. After evening service I preached on Rom. iii, 22, to a much larger congregation than in the morning; and I believe all that were sincere of heart, were exceedingly comforted.

Mon. 18.—I left Epworth, and, on *Wednesday*, 20, in the afternoon, met my brother in London. *Monday*, 25, and the five following days, we spent in conference with many of our brethren, (come from several parts,) who desire nothing but to save their own souls, and those that hear them. And surely, as long as they continue thus minded, their labour shall not be in vain in the Lord. The next week we endeavoured to purge the society of all that did not walk according to the Gospel. By this means we reduced the number of members to less than nineteen hundred. But number is an inconsiderable circumstance. May God increase them in faith and love!

Mon. July 9.—My brother set out for Cornwall. I had much trouble for the fortnight following, in endeavouring to prevent an unwary man from destroying his own, and many other souls. On *Monday*, 23,

when I set out for Bristol, I flattered myself that the work was done; but, upon my return, I found I had done just nothing; so that on *Thursday*, August 2, I was constrained to declare in the society, that Thomas Williams was no longer in connexion with us.

Fri. 10.—I preached to the debtors in Newgate, and desired two or three of my friends to attend them weekly. I had a serious, well-behaved congregation. Perhaps God may give us some fruit here also.

Tues 14.—Mr. Piers rode over with me to Shoreham, and introduced me to Mr. Perronet. I hope to have cause of blessing God for ever, for the acquaintance begun this day. *Wed.* 15.—I went to Bedlam, at the repeated request of Mr. S——, who had been confined there above two years. This was the person who, while he was speaking against my brother and me to the society at Kingswood, was in a moment struck raving mad. But it seems God is at length entreated for him, and has restored him to a sound mind.

Thur. 16.—I received a remarkable letter, part of which is here subjoined:—

"*August* 14, 1744.

"REV. SIR,—I was surprised on Sunday, when you was pleased to tell me, I carried things to extremes, in denying the lawful pleasures in eating. I denied only self indulgence in eating: all which I advance is, that he who will be Christ's disciple, must absolutely deny himself. It was once a great self denial to me, not to go to a play, or to other diversions; but this is now no self denial to me at all; so that if I was now called to deny myself in these things only, I might take up with what is past, and now live an agreeable, self indulgent life. But God forbid. I plainly see every hour produces occasions of self pleasing: and this I apprehend is a sufficient call for, and rule of, self denial. For instance: in the morning, it is a great self denial to rise out of a warm bed; but if I do not, I am immediately condemned as a slothful servant: if I do, I find a great inward blessing. Under the preaching, it is self pleasing to see who is here, who there: but if I do let my eye wander, I become cold and lifeless: if I deny myself, I often find even a present reward. In walking the streets, I can please myself, by looking this way and that; on this chariot, that house and picture; but if I deny myself for Christ's sake, his consolations abound with me.

"But I may deny myself outwardly, and yet be self indulgent; namely, by allowing myself in vain and trifling thoughts. Here is a continual fight, and a hard struggle I must have before I conquer. But when I do overcome, I lose nothing by it; for my soul is delighted with secret refreshments.

"At noon, I may find many pleasant things; and of this it was that I said to Mr. Richards, 'If there are two dishes set before you, by the rule of self denial, you ought to eat of that which you like the least.' And this rule I desire to observe myself; always to choose what is least pleasing and cheapest; therefore, I feed much upon milk: it is pleasant enough, and nothing I can find is so cheap. Whereas if one sort of food be dearer than another, and yet I use it, because more agreeable to my appetite, this I apprehend is directly contrary to the discipleship of a self-denying master: and this kind of self indulgence (not in food only) is practised by too many that know the truth.

"I suppose, sir, you now perceive, I do not condemn all pleasure in eating; but I condemn all self indulgence, both in that and other things, particularly in talking. Many who think themselves believers, please themselves with talking more than is profitable. They talk even of the

things of God, till they bring a deadness, nay, an unaccountable carelessness over their spirits. I don't say, they laugh or talk idly; but still they are not deeply serious, nor is their conversation truly solid; whereas I should think the conscience of a true believer is tender as the apple of an eye; and that to such a one it would be less pain to suffer the rack, than to trifle, either in word or deed."

Tues. 21.—I set out with a few friends for Oxford. On *Wednesday*, my brother met us from Bristol. *Friday*, 24.—(St. Bartholomew's day.) I preached, I suppose the last time, at St. Mary's. Be it so. I am now clear of the blood of these men. I have fully delivered my own soul. The beadle came to me afterward, and told me the vice chancellor had sent him for my notes. I sent them without delay, not without admiring the wise providence of God. Perhaps few men of note would have given a sermon of mine the reading, if I had put it into their hands; but by this means it came to be read, probably more than once, by every man of eminence in the university. I left Oxford about noon, preached at Wycomb in the evening; and, on *Saturday*, 25, returned to London.

Sat. September 1.—I talked pretty largely with George Newans, the supposed Shropshire prophet. I am inclined to think he believes himself; but I cannot believe, God has sent him. *Wed.* 5.—One sent me word he had now found the right way of worshipping God; and therefore he must leave off prayer and the rest of our will-worship, and join himself with the Quakers. However, in the evening, he ventured among us once more; and God smote him to the heart; so that he knew, and felt, and declared aloud, that he had no need of going elsewhere to find the power of God unto salvation.

Thur. 6.—I committed to the dust the remains of Elizabeth Marsh, a young woman who had received a sense of the pardoning love of God about four years before her death, and had never left her first love. She had scarce known health or ease from that hour; but she never murmured or repined at any thing. I saw her many times after she was confined to her bed, and found her always quiet and calm, always cheerful, praising God in the fires, though longing to depart and to be with Christ. I could not learn that her mind was ever clouded, no, not a moment, from the beginning of her illness. But a few days before she died, she told me, "I am concerned, I spoke a hasty word to-day. One told me 'You shall recover within ten days;' and I said. 'I don't want to recover.'" A little before her speech failed, she beckoned one to her, and said, "Go and tell Molly Brown from me, she must come back to Mr. Wesley. I have not breath to speak to her myself, but do you tell her, she *must* come back." She had lost her voice when I prayed with her the last time, and commended her soul to God. But

> Her eye dropp'd sense, distinct and clear
> As any Muse's tongue could speak.

It said, To me "to die is gain." "I walk through the valley of the shadow of death," and "fear no evil."

I could only speak a few words at her grave; but when I returned to the Foundery, God made his word as a flame of fire. I spoke from that passage in the Revelation, "And one of the elders said unto me,

What are these who are arrayed in white robes; and whence came they? And I said, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

A young man, servant to Mrs. Clark, of Newington, went home deeply affected. The next day he was taken ill, and every day grew worse; so that when I came to the house on *Monday* the 10th, (though I knew nothing of him, or of his illness before,) he was just gasping for breath. It was a melancholy sight: both his words and his eyes "witnessed huge affliction and dismay." Death stared him in the face, and he knew not God. He could but just say, "For God's sake pray for me."

John Nelson coming in, we asked life for our brother, in full confidence of the promise. All this day, as his illness so his terrors increased. But the next day, God gave him life from the dead. He told me, "Now I am not afraid to die; for I know God loves me. I did not use to love you or your people; but now I love you as my own soul. I love you all: I know you are the people of God; and I am just going to him." He continued praising God as long as he could speak; and when he could not, his eyes were fixed upward. Between one and two on *Wednesday* morning he cried out, "I have lost my God! Where is he? I cannot see him." But he soon recovered himself and said, "Now I have found him; and I shall lose him no more." About seven I prayed with him, and praised God on his behalf; and not long after he fell asleep.

Fri. 14.—I performed the last office (according to his desire) over his body, which was interred in the presence of a vast multitude of people, at a small distance from that of Elizabeth Marsh. *Sun.* 16.—I buried near the same place, one who had soon finished her course, going to God in the full assurance of faith, when she was little more than four years old. In her last sickness, (having been deeply serious in her behaviour for several months before,) she spent all the intervals of her convulsions in speaking of, or to, God. And when she perceived her strength to be near exhausted, she desired all the family to come near, and prayed for them all, one by one; then for her ministers, for the Church, and for all the world. A short time after, recovering from a fit, she lifted up her eyes, said, "Thy kingdom come," and died. All this summer, our brethren in the west had as hot service as those in the north of England; the war against the Methodists, so called, being every where carried on with far more vigour than that against the Spaniards. I had accounts of this from all parts; one of which was as follows:—

"Rev. Sir,—The word of God has free course here; it runs and is glorified: but the devil rages horribly. Even at St. Ives, we cannot shut the doors of John Nance's house, to meet the society, but the mob immediately threaten to break them open. They now triumph over us more and more, saying, it is plain, nothing can be done against them. And in other places it is worse. I was going to Crowan on Tuesday was se'nnight. On the road two of our brothers met me. When we came within a mile of the house, we saw a great mob at some distance; but they were going another way. We then left our horses at the house of a friend, and went forward on foot. Within a quarter of a mile of the place where I was to

preach, two persons met us, who used to be persecutors. But they now desired me, for God's sake, not to go up; for if I did, they said, there would surely be murder, if there was not already; for many were knocked down before they came away.

"By their advice, and the entreaties of those that were with me, I turned back to the house where we left our horses. We had been there but a short time, when many of the people came, being very bloody, and having been beaten very bad. But the main cry of the mob was after the preacher, whom they sought for in every corner of the house; swearing bitterly, they only wanted to knock him on the head, and then they should be satisfied.

"Not finding me there, they said, however, they should catch him on Sunday at Camborne. But it was Mr. Westell's turn to go thither on Sunday. While he was preaching there, at Mr. Harris's house, a tall man came in, and pulled him down. Mr. Harris demanded his warrant; but he swore, warrant or no warrant, he should go with them: so he carried him out to the mob, who took him away to the Church Town. They kept him there till Tuesday morning, and then carried him to Penzance; where, in the afternoon, he was brought before three justices, and asked abundance of questions, to which they required him to answer upon oath. Then Dr. Borlase wrote his mittimus, by virtue of which he was to be committed to the house of correction at Bodmin as a vagrant. So they took him as far as Camborne that night, and the next day on to Bodmin.

"I desire your continual prayers for me,

"Your weak servant in Christ,

"HENRY MILLARD."

I pray, for what pay could we procure men to do this service?—to be always ready to go to prison, or to death? Henry Millard did not long continue therein. After he had for some time fought a good fight, he took the small pox, and in a few days joyfully resigned his spirit to God. The justices who met at the next quarter sessions at Bodmin, knowing a little more of the laws of God and man, declared Mr. Westell's commitment to be contrary to all law, and set him at liberty without delay.

Tues. October 30.—I was desired to call on a young gentlewoman dangerously ill. But I soon found she needed no Physician for her soul, being full of righteousness and good works. However, I spoke to her with all plainness; and she awoke as one out of sleep. She drank in every word, and soon perceived the want of a better righteousness than her own. But her companion sent her father word, and she was immediately removed, so that I saw her no more.

Sun. November 4.—Poor Richard Jeffs, who, in spite of his former conviction, was now determined to renounce us, and join the Quakers, ventured, however, once more, to the Lord's table. He had no sooner received, than he dropped down, and cried with a loud voice, "I have sinned; I have sinned against God." At that instant many were pierced to the heart. I could hardly speak for some time. Several mourners were filled with strong consolation; and all said, "Surely God is in this place!" About this time I received a letter, dated from the camp at Lisle. Part of it ran as follows:—

"May 1.—We marched to the camp, near Brussels. There a few of us joined into a society, being sensible, where two or three are gathered together in his name, there is our Lord in the midst of them. Our place of meeting was a small wood near the camp. We remained in this camp

eight days, and then removed to a place called Ask. Hear I began to speak openly, at a small distance from the camp, just in the middle of the English army: and here it pleased God to give me some evidences that my labour was not in vain. We sung a hymn, which drew about two hundred soldiers together, and they all behaved decently. After I had prayed, I begun to exhort them; and though it rained very hard, yet very few went away. Many acknowledged the truth, in particular a young man, John Greenwood, by name, who has kept with me ever since, and whom God has lately been pleased to give me for a fellow labourer. Our society is now increased to upward of two hundred; and the hearers are frequently more than a thousand, although many say I am mad; and others have endeavoured to incense the field marshal against us. I have been sent for, and examined several times; but, blessed be God, he has always delivered me.

"Many of the officers have come to hear for themselves, often nine or ten at a time. I endeavoured to lose no opportunity. During our abode in the camp at Ask, I have preached thirty-five times in seven days. One of those times a soldier, who was present, called aloud to his comrades to come away, and not hear that fool any longer. But it pleased God to send the word spoken to his heart; so that he roared out, in the bitterness of his soul, for a considerable time: and then He, who never fails those that seek him, turned his heaviness into joy.—He is now never so happy as when he is proclaiming the loving kindness of God his Saviour.

"I was a little shocked at my first entrance on this great work, because I was alone, having none to help me: but the Lord helped me, and soon raised up William Clements, and, in June, John Evans, belonging to the train, to my assistance. Since we have been in this camp we have built two small tabernacles, in which we meet at eight in the morning, at three in the afternoon, and seven at night; and commonly two whole nights in each week.

"Since I began to write this, we are come to our winter quarters, so that our society is now parted. We are some in Bruges, some in Ghent: But it has pleased the Lord to leave neither without a teacher; for John Greenwood and I are in this city; and B. Clements, and Evans, are in Ghent;—so that we trust our Lord will carry on his work in both places. We that are in Bruges have hired a small place, in which we meet; and our dear Lord is in the midst of us. Many times the tears run down every face, and joy reigns in every heart. I shall conclude with a full assurance of your prayers, with a longing desire to see you. O when will the joyful meeting be? Perhaps not on this side death; if not, my Master's will be done.

"Your unworthy brother in the Lord,

"J. H."

Sun. 11.—In the evening I rode to Brentford. In the inn, where I lodged the next night, was a company of men exceeding drunk. Nature suggested, "Why should you speak to them? It will be, at best, labour lost; for you may be well assured, none of them will mind one word you say." However, we spoke a few words to them: one of them immediately rose up, and said, it was all true, followed us as well as he could into our room, and appeared deeply convinced, and strongly desirous to serve a better master. *Tues.* 13.—In the evening we reached Bath, and the next morning rode to Bristol. After spending a few days there and at Kingswood, on *Saturday*, 24, I came again to London. *Sun.* 25.—I conversed with one who was greatly extolling the comfortable way wherein the Brethren preach. I understood him well. One, who was a believer, falls into carelessness, or wilful sin. If he comes

to hear our preaching, then we shake all his bones in pieces. If he comes to them, they stroke him, and lull him asleep. O how does any backslider escape this comfortable preaching?

Sun. December 2.—I was with two persons who believe they are saved from all sin. Be it so, or not, why should we not rejoice in the work of God, so far as it is unquestionably wrought in them? For instance, I ask John C., "Do you pray always? Do you rejoice in God every moment? Do you in every thing give thanks? In loss? In pain? In sickness, weariness, disappointments? Do you desire nothing? Do you fear nothing? Do you feel the love of God continually in your heart? Have you a witness in whatever you speak or do, that it is pleasing to God?" If he can solemnly and deliberately answer in the affirmative, why do I not rejoice and praise God on his behalf? Perhaps, because I have an exceeding complex idea of sanctification, or a sanctified man. And so, for fear he should not have attained all I include in that idea, I cannot rejoice in what he has attained. After having often declared the same thing before many witnesses, this day Mr. Williams wrote a solemn retractation of the gross slanders he had been propagating for several months concerning my brother and me. This he concluded in these words:

"Though I doubt not but you can forgive me, yet I can hardly forgive myself; I have been so ungrateful and disobedient to the tenderest of friends, who, through the power of God, were my succour in all my temptations. I intreat your prayers in my behalf, that God may restore, strengthen, stablish and settle me in the grace to which I have been called: that God may bless you, and your dear brother, and that we may be all united again in one fellowship, is the prayer of him who, for the future, hopes to be,

"Your obedient son and servant, for Christ's sake,

"THOMAS WILLIAMS."

Mon. 3.—I answered another letter I had received from Flanders; n extract of which is here subjoined:—

"GHENT, *Nov.* 12, *O. S.*, 1744.

"REV. SIR,—We made bold to trouble you with this, to acquaint you with some of the Lord's dealings with us here. We have hired two ooms; one small one, wherein a few of us meet every day at one o'clock; and another large one, for public service, where we meet twice a day, at nine in the morning, and four in the afternoon; and the hand of the Omnipotent God is with us, to the pulling down of the strong holds of Satan.

"The seventh instant, when we were met together in the evening, as I was at prayer, one that was kneeling by me cried out, (like a woman in travail,) 'My Redeemer! my Redeemer!' which continued about ten minutes. When he was asked what was the matter, he said he had found that which he had often heard of; that is, a heaven upon earth; and some others had much a-do to forbear crying out in the same manner.

"Dear sir, I am a stranger to you in the flesh. I know not if I have seen you above once; when I saw you preaching on Kennington Common: and then I hated you as much as now (by the grace of God) I love you. The Lord pursued me with convictions, from my infancy; and I often made abundance of good resolutions: but finding, as often, that I could not keep them, (as being made wholly in my own strength,) I at length left off all striving, and gave myself over to all manner of lewdness and profaneness. So I continued for some years, till the battle of

Dettingen. The balls came then very thick about me, and my comrades fell on every side. Yet I was preserved unhurt. A few days after this, the Lord was pleased to visit me again. 'The pains of hell gat hold upon me, the snares of death encompassed me.' I durst no longer commit any outward sin; and I prayed God to be merciful to my soul. Now I was at a loss for books: but God took care for this also. One day, as I was at work, I found an old Bible in one of the train wagons. To read this, I soon forsook my old companions, all but one, who was still a thorn in my flesh: but, not long after, he sickened and died.

"My Bible was now my only companion; and I believed myself a very good Christian, till we came to winter quarters, where I met with John Haime: but I was soon sick of his company; for he robbed me of my treasure; he stole away my gods, telling me, I and my works were going to hell together. This was strange doctrine to me, who, being wholly ignorant of the righteousness of Christ, sought only to establish my own righteousness: and being naturally of a stubborn temper, my poor brother was so perplexed with me, that sometimes he was resolved (as he afterward told me) to forbid my coming to him any more.

"When the Lord had at length opened my eyes, and shown me that by grace we are saved through faith, I began immediately to declare it to others, though I had not as yet experienced it myself. But, October 23d, as William Clements was at prayer, I felt on a sudden a great alteration in my soul. My eyes overflowed with tears of love. I knew I was, through Christ, reconciled to God, which inflamed my soul with fervent love to him, whom I now saw to be my complete Redeemer. O the tender care of Almighty God in bringing up his children! How are we bound to love so indulgent a Father, and to fall down in wonder and adoration of his great and glorious name, for his tender mercies!—Dear sir, I beg you will pray for him who is not worthy to be a door keeper to the least of my master's servants, JOHN EVANS."

He continued both to preach and to live the Gospel, till the battle of Fontenoy. One of his companions saw him there, laid across a cannon, both his legs having been taken off by a chain shot, praising God, and exhorting all that were round about him; which he did till his spirit returned to God.

Mon. 17.—In the evening I rode to Brentford. Many poor wretches endeavoured to make a disturbance, just as I began to preach, and employed one of their number, one utterly void of shame, to lead the way: but he acted his part with so uncommon a degree both of impudence and dulness, that when I turned about, and asked to whom he belonged, his companions were ashamed to own him: so some went away, and the rest stood still; and we had a quiet and comfortable hour.

Sun. 23.—I was unusually lifeless and heavy, till the love-feast in the evening; when, just as I was constraining myself to speak, I was stopped, whether I would or no; for the blood gushed out of both my nostrils, so that I could not add another word: but in a few minutes it stayed, and all our hearts and mouths were opened to praise God. Yet the next day I was again as a dead man; but in the evening, while I was reading prayers at Snowsfields, I found such light and strength as I never remember to have had before. I saw every thought, as well as action or word, just as it was rising in my heart; and whether it was right before God, or tainted with pride or selfishness. I never knew before (I mean not as at this time) what it was "to be still before God.'

Tues. 25.—I waked, by the grace of God, in the same spirit; and

about eight, being with two or three that believed in Jesus, I felt such an awe and tender sense of the presence of God, as greatly confirmed me therein: so that God was before me all the day long. I sought and found him in every place; and could truly say, when I lay down at night, "Now I have *lived* a day."

Thur. 27.—I called on the solicitor whom I had employed in the suit lately commenced against me in chancery; and here I first saw that foul monster, *a chancery bill!* A scroll it was of forty-two pages, in large folio, to tell a story which needed not to have taken up forty lines! And stuffed with such stupid, senseless, improbable lies, (many of them, too, quite foreign to the question,) as, I believe, would have cost the compiler his life in any Heathen court either of Greece or Rome. And this is *equity* in a Christian country! This is the English method of redressing other grievances! I conclude this year with the extract of a letter which I received some weeks before:—

"Honoured Sir,—I beg leave to give you a short account of my experience from the time I can remember.

"In my childhood, confused convictions often passed through my mind, so that I almost always had the fear of God before my eyes, and a sense of his seeing me; and I frequently used to abstain from sin upon that account. When I did sin, I was immediately checked and grieved; so that I generally was serious, nothing like any of my other brothers, and was, on that account, esteemed a good child, and greatly caressed. I constantly said my prayers, and was much given to reading; but it was chiefly plays and romances, of which I was as fond as I was of cards, shows, races, feasts, and whatever are called innocent diversions. Yet even these were always a burden to me when over; so that I was forced to own, All these are vanity.

"At about sixteen, I was sent to Yarmouth, where I fell twice or thrice into intemperance, for which I was severely reproved in my conscience; but I used to make up matters by going oftener to church: and having good health, and no care, I was generally easy in my mind, and gay and jocose in my conversation.

"In this temper, after about six months, I returned home. But a severe temptation soon following, and a severe illness in my head, made me think more and more of what is beyond the grave; this also made me exceeding diligent in prayer, till God not only restored my bodily health, but also gave me power against my inward enemy, and peace to my troubled soul.

"In half a year after, I was called to London; where, for the first year, I had little religion left, only that I never missed church. But after I was settled, conviction began to revive, particularly for sins of omission. I prayed three times in a day, and I was uneasy if I missed once. I read all books of religion that came in my way. And now, because I prayed and read so much, and went constantly to church, and sometimes to the sacrament, I thought myself in a right good way. And yet I was continually uneasy, though I knew not why; till one day I light on Thomas à Kempis. The more I read, the more I liked it. I bought one of the books and read it over and over. I was more convinced of sin than ever, and had more power against it. I forsook many things which I allowed myself in before; though I still allowed myself to see a play once a month. But the last I saw, I felt hell in my conscience, for a week after; so that I determined, even for ease, never to go again.

"I was now well settled in the form of godliness, and I knew a little of the power of it, when I was pressed by a relation to pay him a visit at

Oxford, which I did at Whitsuntide, 1742. But here I soon lost both power and form. I saw many places, was much in company, and grew more dead to the things of God, every day than other. I was truly glad to see London again; and the very first night began to consider, how I might recover my peace. But before I had executed any thing, I was seized with a fever. I looked up to God; but all was dark. With the trouble both of my body and mind, I really thought I should have gone distracted. Yet I was too self righteous to beg for mere mercy. All my cry was, 'Lord, give me health; and I will obey thee.'

"God did give me health; and I was more diligent than ever in going to church and sacrament; insomuch that on a week day, I have gone four or five times to church in a day. Yet sin was my master; although every time I fell into it I was condemned exceedingly. I began now to see, that my laughter and jesting were wrong. But I thought, if I left them, my friends would cast me off. So I went on sinning against light, and never finding peace for one whole day together.

"One day, being in great trouble of mind, and thinking, Where shall I find a man who lives up to the rules given by Kempis? It came strongly into my mind, 'Go to the Foundery.' Immediately I went, but with fear and trembling. Here I continued a constant hearer for above two months, before I spoke to one person belonging to it; which I purposely abstained from, that I might the more exactly observe the whole behaviour, both of yourself and those that heard you. And the more closely I examined, the more clearly I was convinced, These are the men I have been seeking so long.

"At last I was admitted into the society, and, after the usual trial, into the bands. I was now continually walking upon the wings of love. The life and power of religion was all my talk. I was not ashamed to declare it before all men; for the candle of the Lord constantly shone upon my head. At present, I find my soul continually hungering and thirsting after the Spirit's indwelling in me. I often find a solid peace, a serious watchfulness, a presence of mind, never confused or hurried; a sweet communion with God, good will toward all men, with much grief at their misery, but no fear. I can, with unaccountable boldness, yet with meekness and love, reprove the most daring sinner. And the more I obey this spirit, the more of it I feel; the more sensible I am of my own weakness, and at the same time filled with praise and amazement, to feel my strength in the Lord. W. B."

Sat. January 5, 1745.—Desiring to see once more our old acquaintance, Mr. Gambold, my brother and I called at James Hutton's. We found there not him, but Mr. S.: a new creature indeed! (though not in the Gospel sense!) So extremely gay, easy, unconcerned; that one of the primitive Christians, instead of supposing him to be "at rest," as he termed it, "in the wounds of Jesus," would have judged, he had never heard of his name; much less of taking up his cross daily.

I had often wondered at myself, (and sometimes mentioned it to others,) that ten thousand cares, of various kinds, were no more weight or burden to my mind, than ten thousand hairs were to my head. Perhaps I began to ascribe something of this to my own strength. And thence it might be, that on *Sunday*, 13, that strength was withheld, and I felt what it was to be troubled about many things. One, and another, hurrying me continually, it seized upon my spirit more and more, till I found it absolutely necessary to fly for my life; and that without delay. So the next day, *Monday*, 14, I took horse and rode away for Bristol. Between Bath and Bristol, I was earnestly desired to turn aside, and

call at the house of a poor man, William Shalwood. I found him and his wife sick in one bed, and with small hopes of the recovery of either. Yet (after prayer) I believed they would "not die but live, and declare the loving kindness of the Lord." The next time I called, he was sitting below stairs, and his wife able to go abroad.

As soon as we came into the house at Bristol, my soul was lightened of her load, of that insufferable weight which had lain upon my mind, more or less for several days. On *Sunday*, several of our friends from Wales, and other parts, joined with us in the great sacrifice of thanksgiving. And every day we found more and more cause to praise God, and to give him thanks for his still increasing benefits. I found peculiar reason to praise God, for the state of the society both in Bristol and Kingswood. They seemed at last clearly delivered from all vain jangling, from idle controversies and strife of words, and "determined not to know any thing, save Jesus Christ, and him crucified."

Wed. 30.—All our family were at St. James's, our parish church. At twelve we met together, to pour out our souls before God, and to provoke each other to love and to good works. The afternoon I set apart for visiting the sick. Blessed be God, this was a comfortable day. *Thur.* 31.—I rode to Coleford, about twenty (real, twelve computed) miles south-east from Bristol. The colliers here were only not as famous as those at Kingswood were formerly. I preached near the road side; for the house could not contain a tenth part of the congregation. None opposed, or mocked, or smiled. Surely some of the seed is fallen upon good ground.

Mon. February 4.—I had the pleasure of receiving from Dr. Hartley, a particular account of Dr. Cheyne's last hours. During his last illness, he felt a gentle and gradual decay, so that he apprehended what the event would be. But it did not appear to give him any concern. He seemed quite loose from all below, till, without any struggle, either of body or mind, he calmly gave up his soul to God. *Tues.* 5.—We set out early, and the next day, at noon, met the little society at Windsor. We called at Brentford likewise; and, after a short stop, rode on, and reached London in the evening.

Sun. 17.—I laboured much with one of our brethren, whose eyes the Antinomians had just opened, and for the present he seemed to be convinced. But I doubt that conviction will not continue; it being not so easy to remove any one from that Gospel which flesh and blood hath revealed unto them. My exhorting the congregation here, not to consult with flesh and blood, but to attend the morning preaching, occasioned my receiving the following letter:—

"DEAR SIR,—For some time past I have been very negligent of coming in a morning, though I have been often severely reproved in my own mind for omitting that, which I knew was my duty both to God and my brethren. And from time to time, when you have exhorted us to partake of so useful a privilege, I have always been condemned.

"A few days ago I set myself to consider, whence this slackness must proceed. And I soon saw, the root of it was, an evil heart of unbelief, departing from the living God, and, therefore, from his service. The pernicious branches of this I found to be ignorance and sloth. It was ignorance of myself that caused me to cry, 'Peace, peace;' and to say within myself, 'I know enough, and am satisfied.' And while I was in

this state, pride, anger, lust, worldly mindedness, levity, and carelessness toward God and man, successively got the dominion over me, so that ' was no more like a Christian than like an angel. Yet I felt but little trouble for it, (save at times,) and thereby I sunk into a gulf of sloth, which got the dominion over me in such a manner, that I not only was content frequently to lie in bed till eight, but in the day time did not care to stir one step forward, especially if it was to visit the sick or distressed. I was forced to drag myself to and fro, and a heavy load I was to myself And yet my eyes were so blinded, that I was scarce sensible of my sin The cross I could hardly bear naming; for being so used to shun it at all times, it became a very harsh word to me, and I did not love to hear of it. But, glory be to God, ever since this examination, I have been a little stirred up; though still I am in danger of this evil or any other. Lord, leave me not; for without thee I can do nothing!

"I find whenever I know myself poor, and miserable, and blind, and foolish; and while I have a deep sense of my want of love, humility, meekness, seriousness, and wisdom; I then am in earnest in every duty, particularly rising in the morning. But when I am inwardly careless and proud, full and wise enough, then I can very quietly neglect not only this, but every help which God has given me.

"And yet (to speak the whole truth) I am apt to attribute some part f my late sloth and slackness, to too smooth a doctrine, which, it seems to me, has been lately preached among us: I thought the doctrine of perfection, in all its parts, (perfect love, meekness, humility, resignation,) has not been so strenuously insisted on, as in times past, but only now and then mentioned in general terms: and hereby I was encouraged to be content in this groveling state, hanging between nature and grace, flesh and spirit. Then it was suggested, 'Lying in bed is not expressly forbidden in Scripture; nor is rising early expressly commanded.' Yet, glory be to God, I had power from him to resist and overcome this thought: and, being earnest with the Lord last night, this morning he did give me both a will and a power to break through, which I thankfully used, and came to meet my brethren at five, with primitive joy and satisfaction.

"W. B."

Mon. 18.—I set out with Richard Moss for Newcastle. *Wed.* 20.—Soon after we passed through Leicester, a gentleman of Leicester overtook us, and kept us company to Loughborough, dined with us there, then rode back to Leicester. His main business, I found, was to talk with me. He said, he had long been very low-spirited, had had the very best advice, and taken abundance of physic, and yet was as bad, or worse than ever. I explained his case to him at large, and advised him to apply to that Physician who alone heals the broken in heart. In the evening I preached to the little flock at Nottingham Next day, William Holmes met us at Doncaster, and piloted us through the mire, and water, and snow, (lately fallen,) to Sykehouse. Finding the congregation ready, I began preaching as soon as I came in; and exhorted them to follow after the great gift of God. Several from Epworth met us here, and we rejoiced unto God with reverence.

Fri. 22.—There was so much snow about Boroughbridge, that we could go on but very slowly; insomuch, that the night overtook us when we wanted six or seven miles to the place where we designed to lodge. But we pushed on at a venture, across the moor, and about eight came safe to Sandhutton. *Sat.* 23.—We found the roads abundantly worse than they had been the day before; not only because the snows were deeper, which made the causeways in many places unpassable, (and

turnpike roads were not known in these parts of England till some years after,) but likewise because the hard frost, succeeding the thaw, had made all the ground like glass. We were often obliged to walk, it being impossible to ride, and our horses several times fell down while we were leading them, but not once while we were riding them, during the whole journey. It was past eight before we got to Gateshead Fell, which appeared a great pathless waste of white. The snow filling up and covering all the roads, we were at a loss how to proceed; when an honest man of Newcastle overtook and guided us safe into the town.

Many a rough journey have I had before, but one like this I never had; between wind, and hail, and rain, and ice, and snow, and driving sleet, and piercing cold: but it is past: those days will return no more, and are, therefore, as though they had never been.

Pain, disappointment, sickness, strife,
Whate'er molests or troubles life,
However grievous in its stay,
It shakes the tenement of clay,
When past, as nothing we esteem;
And pain, like pleasure, is a dream.

On *Monday* and *Tuesday* I diligently inquired who were offended at each other; this being the sin which, of all others, most easily besets the people of Newcastle. And as many of them as had leisure to meet, I heard face to face. It was now an easy thing to remove their offences; for God was in the work; so that they were, one and all, as willing to be reconciled to each other, as I was to have them.

February 27.—(Being *Ash Wednesday*.) After the public prayers, the little church in our house met together. Misunderstandings were cleared up, and we all agreed to set out anew, hand in hand, and, by the grace of God, to forward one another in running the race which is set before us. *Sun.* March 3.—As I was walking up Pilgrim-street, hearing a man call after me, I stood still. He came up and used much abusive language, intermixed with many oaths and curses. Several people came out to see what was the matter; on which he pushed me twice or thrice, and went away. Upon inquiry, I found this man had signalized himself of a long season, by abusing and throwing stones at any of our family who went that way. Therefore I would not lose the opportunity, but on *Monday* 4, sent him the following note:—

"Robert Young,—I expect to see you, between this and Friday, and to hear from you, that you are sensible of your fault; otherwise, in pity to your soul, I shall be obliged to inform the magistrates of your assaulting me yesterday in the street. I am, your real friend, John Wesley."

Within two or three hours, Robert Young came, and promised a quite different behaviour. So did this gentle reproof, if not save a soul from death, yet prevent a multitude of sins.

Sun. 10.—We had a useful sermon at All Saints in the morning, and another at our own church in the afternoon. I was much refreshed by both, and united in love both to the two preachers, and to the clergy in general. The next day I wrote to a friend as follows:—

"*Newcastle-upon-Tyne, March* 11, 1745

"I have been drawing up this morning a short state of the case between the clergy and us; I leave you to make any such use of it, as you believe will be to the glory of God.

"1. About seven years since, we began preaching inward, present salvation, as attainable by faith alone. 2. For preaching this doctrine, we were forbidden to preach in the churches. 3. We then preached in private houses, as occasion offered: and when the houses could not contain the people, in the open air. 4. For this, many of the clergy preached or printed against us, as both heretics and schismatics. 5. Persons who were convinced of sin, begged us to advise them more particularly how to flee from the wrath to come. We replied, if they would all come at one time (for they were numerous) we would endeavour it. 6. For this, we were represented, both from the pulpit and the press, (we have heard it with our ears, and seen it with our eyes,) as introducing Popery, raising sedition, practising both against Church and State; and all manner of evil was publicly said both of us, and those who were accustomed to meet with us. 7. Finding some truth herein, viz. that some of those who so met together walked disorderly, we immediately desired them not to come to us any more. 8. And the more steady were desired to overlook the rest, that we might know if they walked according to the Gospel. 9. But now several of the bishops began to speak against us, either in conversation or in public. 10. On this encouragement, several of the clergy stirred up the people to treat us as outlaws or mad dogs. 11. The people did so, both in Staffordshire, Cornwall, and many other places. 12. And they do so still, wherever they are not restrained by their fear of the secular magistrate.

"Thus the case stands at present. Now, what can we do, or what can you our brethren do, toward healing this breach? which is highly desirable, that we may withstand, with joint force, the still increasing flood of Popery, Deism, and immorality. Desire of us any thing we can do with a safe conscience, and we will do it immediately. Will you meet us here? Will you do what we desire of you, so far as you can with a safe conscience?

"Let us come to particulars. Do you desire us, 1. To preach another, or to desist from preaching this, doctrine? We think you do not desire it, as knowing we cannot do this with a safe conscience. Do you desire us, 2. To desist from preaching in private houses, or in the open air? As things are now circumstanced, this would be the same as desiring us not to preach at all. Do you desire us, 3. To desist from advising those who now meet together for that purpose? Or, in other words, to dissolve our societies? We cannot do this with a safe conscience; for we apprehend many souls would be lost thereby, and that God would require their blood at our hands. Do you desire us, 4. To advise them only one by one? This is impossible because of their number. Do you desire us, 5. To suffer those who walk disorderly still to mix with the rest? Neither can we do this with a safe conscience; because 'evil communications corrupt good manners.' Do you desire us, 6. To discharge those leaders of bands or classes (as we term them) who overlook the rest? This is, in effect, to suffer the disorderly walkers still to mix with the rest, which we dare not do. Do you desire us, Lastly, To behave with reverence toward those who are overseers of the Church of God? And with tenderness, both to the character and persons of our brethren, the inferior clergy? By the grace of God we can and will do this. Yea, our conscience beareth us witness, that we have already laboured so to do; and that, at all times and in all places.

"If you ask what we desire of you to do, we answer, 1. We do not desire any one of you to let us preach in your church, either if you believe us to preach false doctrine, or if you have, upon any other ground, the least scruple of conscience concerning it. But we desire any who believes us to preach true doctrine, and has no scruple at all in this matter, may not be either publicly or privately discouraged from inviting us to preach in his church.

"2. We do not desire that any one who thinks that we are heretics or schismatics, and that it is his duty to preach or print against us, as such, should refrain therefrom, so long as he thinks it is his duty. (Although in this case, the breach can never be healed.) But we desire that none will pass such a sentence, till he has calmly considered both sides of the question; that he would not condemn us unheard; but first read what we have written, and pray earnestly that God may direct him in the right way.

"3. We do not desire any favour, if either Popery, sedition, or immorality be proved against us. But we desire you will not credit, without proof, any of those senseless tales that pass current with the vulgar: That if you do not credit them yourselves, you will not relate them to others; (which we have known done;) yea, that you will confute them, so far as ye have opportunity, and discountenance those who still retail them abroad.

"4. We do not desire any preferment, favour, or recommendation, from those that are in authority, either in Church or State: but we desire,—(1.) That if any thing material be laid to our charge, we may be permitted to answer for ourselves. (2.) That you would hinder your dependents from stirring up the rabble against us: who are certainly not the proper judges of these matters. And, (3.) That you would effectually suppress, and throughly discountenance, all riots and popular insurrections, which evidently strike at the foundation of all government, whether of Church or State. Now these things you certainly can do, and that with a safe conscience. Therefore, till these things are done, the continuance of the breach is chargeable on you, and you only."

Sat. 16.—I visited part of the sick: (for I could not see them all in one day:) I found many in heaviness, through various temptations, added to that of bodily pain; but none sorrowing "as men without hope;" though some deeply mourning after God. The following week I visited the societies in the country. On *Thursday*, 28, a gentleman called at our house, who informed me his name was Adams; that he lived about forty miles from Newcastle, at Osmotherly, in Yorkshire; and had heard so many strange accounts of the Methodists, that he could not rest till he came to inquire for himself. I told him he was welcome to stay as long as he pleased, if he could live on our lenten fare. He made no difficulty of this, and willingly stayed till the Monday se'nnight following; when he returned home fully satisfied with his journey.

Sat. April 6.—Mr. Stephenson, of whom I bought the ground on which our house is built, came at length, after delaying it more than two years, and executed the writings. So I am freed from one more care. May I in every thing make known my request to God! We met at four in the morning, on Easter day, and great was our joy in the Lord. I preached on, "The Lord is risen indeed;" and at South Biddick, at seven o'clock. In the evening many of our brethren, from all parts, were present; and we again praised God with joyful lips.

Mon. 15.—We met at half-hour past four, and the room was filled from end to end. Many of the rich and honourable were there; so that I found it was time for me to fly away. At eight I preached in the street, at Chester, to a large and quiet congregation. At Darlington, (it being the fair day,) we could scarce find a place to hide our head. At length we got into a little inn, but were obliged to be in a room where there was another set of company, some of whom were cursing

and swearing much. Before we went away, I stepped to them, and asked, "Do you think yourselves that this kind of talking is right?" One of them warmly replied, "Sir, we have said nothing which we have need to be ashamed of." I said, "Have you not need to be ashamed of disobliging your best friend? And is not God the best friend you have?" They stared first at me, and then at one another; but no man answered a word.

In the evening I preached at the inn, in Northallerton, where Mr. Adams and some of his neighbours met me. On his saying, he wished I could have time to preach in his house, at Osmotherly, I told him, I *would* have time, if he desired it; and ordered our horses to be brought out immediately. We came thither between nine and ten. It was about an hour before the people were gathered together. It was after twelve before I lay down; yet (through the blessing of God) I felt no weariness at all.

Tues. 16.—I preached at five, on Rom. iii, 22, to a large congregation, part of whom had sat up all night, for fear they should not wake in the morning. Many of them, I found, either were, or had been, Papists. O how wise are the ways of God! How am I brought, without any care or thought of mine, into the centre of the Papists in Yorkshire! O that God would arise and maintain his own cause; and all the idols let him utterly abolish! After sermon an elderly woman asked me abruptly, "Dost thou think water baptism an ordinance of Christ?" I said, What saith Peter? "Who can forbid water, that these should not be baptized, who have received the Holy Ghost even as we?" I spoke but little more, before she cried out, "'Tis right! 'Tis right! I will be baptized." And so she was, the same hour. About eight in the evening I reached Sykehouse, and preached to a little company there. *Wednesday*, 17.—I rode by Epworth to Grimsby. The north-east wind was full in our face, and exceeding sharp. I began preaching before eight; but to such a congregation as I had not lately seen; so stupidly rude and noisy, encouraged thereto by their fore-speaker, a drunken alehouse keeper. I singled him out, and fastened upon him, till he chose to withdraw. The rest were soon calmed, and behaved very quietly till the service was ended.

Thur. 18.—In the afternoon I rode to Hainton. Mr. Clark, the minister of Barksworth, a mile from thence, having several times sent word he should be glad to see me, I went to his house, and spent an agreeable hour with an open-hearted, friendly man, not strongly prepossessed, and, I believe, truly desirous to know the whole will of God.

Fri. 19.—William Fenwick rode with me to L——d; the minister of which had told him again and again, "Be sure to bring Mr. Wesley with you, when he comes. It is for my soul; for the good of my poor soul." When we were alone, he told me, "Sir, I have read your writings; but I could not believe them till very lately. Now I know your doctrine is true. God himself has shown it to me. A few days since I was in a great agony of soul, praying to God to forgive my sins; and there was such a light about me as I cannot express; and I knew God had heard my prayer; and my heart was filled with the love of God; and ever since I pray and praise him all day long."

I asked if he had told this to any one else. He said, "I began to

tell it one I thought a very good Christian; but he seemed to think I was distracted: so I spoke no more. And indeed I don't know any that would hear me." I told him, "You will meet with many such trials as this, and with many others which you are not yet aware of." He answered, "I know that I cannot bear them of myself. I have no strength, unless I watch and pray always. But I *do* pray always: and what are trials to *me?* I am not in the world. I live in eternity. I cannot turn any way, but I see God. He is with me continually, and on every side." I found much comfort from this strong instance of the mercy of God. And so I did also from a letter wrote by one of our preachers, concerning whom I often feared I had laboured in vain. It ran in these words:—

"Dear Sir,—I am fully convinced your fear concerning me, proceeds entirely from your love to my soul; therefore I should think myself guilty of the greatest ingratitude, if I did not endeavour to make a proper use of your kind reproof.

"I know my soul has not prospered. I know my conversation has not always been as in the presence of God. I know I have not been, nor yet am, as I desire to be, a serious, lowly follower of Jesus Christ. I have not been so exemplary in my behaviour as was consistent with the important work wherein I was employed. But, dear sir, let me beseech you, in God's name, tell me, Do you really think, that, instead of profiting, I destroy others? that so by desisting to preach, I may perish alone, and not the people perish with me. O, sir, shall I be an instrument in the devil's hand, to destroy the souls for which Christ died? O that my tongue may cleave to the roof of my mouth, rather than I should continue to do this great evil! O Lord, be merciful unto me, and forgive my sin, for it is great!

"I am not guiltless: but, blessed be God, I have lately discovered, or rather felt, many things which were hinderances of the work of God in my soul. I saw them before; but I saw in vain. I was not restless to be delivered from them, and therefore they still continued as so many insurmountable barriers in my way. I have been lately in great trouble of mind; the reproofs I received putting me upon a narrow self examination, I soon found many things wrong, and they lay so heavy upon me, that I went mourning all the day long. God only knows the uneasiness I felt: but, blessed be God, he did not leave me in distress; but in the midst of trouble sent me comfort. O may my soul for ever praise him!

"I have long been in a kind of dead and lifeless state, having lost those pleasing tastes of God's love I once enjoyed. I have not been able to find any delight in prayer; nor could I pray from my heart. If I forced myself to pray, (for it was a grievous cross,) shame covered my face, and I durst scarce lift up my eyes, conscious of my own unfaithfulness to God, and my negligence in watching. All intercourse was stopped between God and my soul. Indeed, when I have been praying with or speaking to others, I have often found the Spirit of God enlivening my own soul; but when I came before God in secret, intending to pour out my complaint before him, my mouth hath been stopped, and the devil presently whispered, 'What profit is it that you pray?' If I persevered notwithstanding, my mind has been filled with a thousand impertinent thoughts, so that I was either forced from my knees, or could only sigh or groan underneath my misery: my heart seemed harder and harder, so that I verily thought I should at length become a castaway.

"But, blessed be God, I have for some time found a revival of love, and have had more communion with God than for a long season. O may it be my constant care to watch and pray; the neglect of which was the

chief cause of my former deadness. The levity and inconstancy of mind which used to oppress me, I find greatly taken away; and, at present, (God grant it may always continue,) the remembrance of them is grievous to me. I often find great sweetness in my soul, and can weep for my past ingratitude to God. O pray for me, dear sir, if you love me, that I may never more resist his grace!

"I cannot tell you how much I think myself obliged to you, under God, for all your care, reproofs, and kindnesses. May God reward you! and may I never, never make an ill use of them; but love and reverence you, and praise God for his love, in making you a happy instrument of good to my soul.

"THO. MEYRICK."

I rode to Epworth in the afternoon. *Sunday*, 21.—I preached in the house at five, on, "Quench not the Spirit;" about eight, at the Cross; and again in the evening, to most of the adults in the town. Poor Mr. R.'s sermon, from beginning to end, was another "railing accusation." Father forgive him; for he knoweth not what he doeth!

Mon. 22.—I rode with William Holmes to Norton, and after preaching there to a small company, went on to Oulton, three miles from Leeds, where a numerous congregation was waiting. On *Tuesday* I preached at Leeds, Armley, and Birstal. The next evening I was constrained to continue my discourse there, near an hour longer than usual; God pouring out such a blessing, that I knew not how to leave off.

Thur. 25.—I preached at Horton and Bradford. Here I could not but observe, how God has made void all their labour who "make void the law through faith." Out of their large societies in these towns, how small a remnant is left! In Horton, scarce ten persons out of fourscore; in Bradford, not one soul. *Friday* and *Saturday*, at John Bennet's request, I preached at several places in Lancashire and Cheshire.

Sun. 28.—I preached at five, (as I had done over-night,) about a mile from Altringham, on, "Watch and pray, that ye enter not into temptation." A plain man came to me afterward and said, "Sir, I find Mr. Hutchings and you do not preach the same way. You bid us read the Bible, and pray, and go to church; but he bids us let all this alone; and says, if we go to church and sacrament, we shall never come to Christ." At nine I preached near Stockport, to a large congregation: thence we rode to Bongs, in Derbyshire, a lone house, on the side of a high, steep mountain, whither abundance of people were got before us. I preached on God's justifying the ungodly; and his word was as dew upon the tender herb. At five I preached at Mill Town, near Chapel-en-le-Frith. The poor miller, near whose pond we stood, endeavoured to drown my voice, by letting out the water, which fell with a great noise. But it was labour lost; for my strength was so increased, that I was heard to the very skirts of the congregation.

Mon. 29.—I preached at Taddington in the Peak, and rode from thence to Sheffield, where I preached on the floor of the late house, (which the good Protestant mob had just pulled down,) to the largest and one of the quietest congregations I ever remember to have seen there. *Tues.* 30.—I preached at Barley Hall; and *Wednesday*, May 1 at Nottingham.

Thur. 2.—I rode to Markfield. The church was full, though the notice was so short. But I was sorry to hear, some of the neigh-

bouring churches are likely to be empty enough: for the *still brethren* I found, had spread themselves into several of the adjacent parishes And the very first *sins* their hearers leave off, are reading the Bible and running to the church and sacrament. *Fri.* 3.—In the evening we came to Wednesbury. A while ago "the waves" here were "mighty, and raged horribly. But the Lord that dwelleth on high is mightier," and has stilled the madness of the people. I preached at seven without any noise or hinderance at all. All was equally quiet o *Saturday.*

Sun. 5.—The number of people even at five obliged me to preach abroad. About one I preached at Tipton Green, and about four at Wednesbury. A few persons at first threw some clods: but they were quickly glad to retreat; so that there was no interruption at all while I applied those gracious words of our Lord, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I made haste from hence to Goston's Green, near Birmingham, where I had appointed to preach at six. But it was dangerous for any who stood to hear; for the stones and dirt were flying from every side, almost without intermission, for near an hour. However, very few persons went away. I afterward met the society, and exhorted them, in spite of men and devils to continue in the grace of God.

Mon. 6.—I dined at Studley, where a poor man was swearing almost at every sentence. I asked him, if he thought that was well done; and began to tell him how God loved him. He got up as in amaze, made many bows, said, "I ask pardon, sir, of God and you, and hope it will be a warning to me all the days of my life." In the evening I preached at Evesham. The next day Mr. Taylor, of Quinton, came, who, on *Wednesday*, 8, rode with us to Oxford. I cannot spend one day here, without heaviness in my heart, for my brethren's sake. O God, when wilt thou show these, who say they are rich, that they are poor, and miserable, and blind, and naked?

Fri. 10.—I preached at High Wycomb, in an open place, to a mixed multitude; some of whom were as rude as they dared to be, having none of the great vulgar to set them on. *Sat.* 11.—I came to London. The sower of tares, I found, had not been idle, but shaken many, and moved some from their steadfastness, who once seemed to be pillars. The next week, finding no other way to convince some who were hugely in love with that solemn trifle, my brother and I were at the pains of reading over Robert Barclay's "Apology" with them. Being willing to receive the light, their eyes were opened. They saw his nakedness, and were ashamed.

Thur. 23.—We had one more conversation with one that had often strengthened our hands; but now earnestly exhorted us (what is man!) to return to the Church; to renounce all our lay assistants; to dissolve our societies; to leave off field preaching, and to accept of honourable preferment. *Wed.* 29.—I talked at large with Howel Harris, not yet carried away by the torrent of Antinomianism. But how long will he be able to stand? Only till he consents to stand neuter. When he is brought not to oppose, he will quickly yield.

I would wish all to observe, that the points in question between us and either the German or English Antinomians, are not points of opi-

nion, but of practice. We break with no man for his opinion. We think and let think. I cannot better express my sense of this, than it is done by a serious man in the following letter:—

"Dear Sir,—I ought to have mentioned sooner my receiving yours, concerning Mr. Edwards, of New England. Mr. Robe is of his opinion as to the thing, (the doctrine of particular redemption,) but not as to the absolute necessity of believing either the one or the other side of the question. And it is the maintaining the necessity of his side of the question, which you justly blame. For the same reason I suppose you would blame the maintaining the necessity of your side of the question. On whatsoever side of the question one be, I apprehend, this mistake of the necessity of it proceeds from what Mr. Locke calls, 'the association of ideas.' People long accustomed to explain the essential things of Christianity, in such a particular way, and never having observed, how they can be explained in any other, transfer their zeal for these essential things, to their own way of explication, and believe there is a necessary connection between them, when in fact there is not. This has produced many mischiefs and animosities, among all sorts of people. I would take my ground to stand on for clearing this, on what you say in the same letter to me: 'Whosoever agrees with us in that account of practical religion given in *The Character of a Methodist*, I regard not what his other opinions are; the same is my brother, and sister, and mother. I am more assured that love is of God, than that any opinion whatsoever is so. Herein may we increase more and more.'

"I have often thought since I was favoured with that letter, how far it natively and clearly went, as to many things that occasion contentions and schisms, even among real Christians: and what, as it natively and clearly follows from this principle, our practice ought to be.

"One effect of this has been, to make me think I have not yet met with any set of people, whose practice is not, in several remarkable particulars, inconsistent with this good principle. But I will not suffer myself to be fully persuaded of this, as to one set of men, till I have the happiness to meet with your brother and you, and talk over some particulars, which you will allow me calmly and impartially to lay before you. May the Holy Ghost lead you into all truth, and into every right way.

"As to outward communion with those in whom your characteristic is found,

"1. Is it not our duty and theirs, to keep that communion together, as far as we can without sin? And except in that case, is not separating from each other, even in outward communion, a sin? Consequently, is it not a sin in any of us, to set outward communion on such a foot, that others who have this characteristic, cannot join in that communion without sin in them? Is it not also our duty, not to stumble them, by our way of insisting on our particular opinions? And is it not a sin in them, to be easily stumbled at us on that account?

"2. Is it not far wrong in any of us to teach our particular opinions, (especially to those whom we are to instruct in the essentials of religion,) so as to lead them into such an association of ideas between these essentials and those opinions, which want of judgment, narrowness of thought, and impatience of spirit, are so apt to lead even the strong into? Do we not often see, how almost incurably this prejudices the weak against their brethren in Christ, and perplexes their minds about those opinions, and takes them off from the serious consideration of the essentials? Nay, have we not seen even the strong in grace, as well as learning, mistake the Lord's shining on their souls, on account of their receiving and applying the essentials, for an approbation of their particular opinions? And have we not seen such hereby led to bear persecution from, and in

their turn to inflict it on, their brethren? Almost every one cries out against the spirit of persecution. But few seem to dive into the causes of it: and fewer still heartily seek after and follow the effectual cure. And therefore,

"3. Is it not the duty both of ministers and of private Christians in their several stations, to show that our particular opinions are not so important but that one in whom the grand characteristic is found may hold different, nay, contrary opinions? Is it not the duty of all, in their respective stations, to prevent or dissolve that groundless association of ideas? And is not the quite contrary done by almost all? Do they not proceed as if they were rather desirous to establish (not dissolve) that association of ideas, in favour of their own particular opinions? And thereby, (though perhaps their own hearts hide it from them,) to establish their party, and fix their adherents unto them?

"4. Since, as you justly say, 'We are more sure that love is of God, than that any opinion whatsoever is so,' is it not our duty to follow that love with all our brethren in Christ, and the native consequence of it, outward communion? So far, I mean, as that communion does not imply our owning as true, an opinion which we do not believe to be so. And yet,

"5. When one is a member of a community where many are extremely bigoted to their own opinions: in such a case, may not outward communion with our other brethren in Christ be kept in some instances and not in others? But still, is it not our duty to use all our prudence and diligence to bring all the Lord's people from this bigotry, into that dear, mutual, universal love, and that actual communion, which is the native consequence of it?

"JAMES ERSKINE."

Sun. June 9.—In the evening I rode to Colebrook, on *Monday* to Marlborough, and on *Tuesday* to Bristol. The Antinomians had taken true pains here also, to seduce those who were showing their faith by their works. But they had reaped little fruit of their bad labour. For, upon the most diligent inquiry, I could not find that seven persons out of seven hundred had been turned out of the old Bible way. We left Bristol early on *Friday*, 14, and on *Sunday* morning reached St. Gennis. The church was moderately filled with serious hearers, but few of them appeared to feel what they heard. I preached both morning and afternoon, and on *Monday* evening; and many assented to and approved of the truth.

Tues. 18.—Being invited by the rector of St. Mary Week, (about seven miles from St. Gennis,) to preach in his church, we went thither in the afternoon. I had not seen in these parts of Cornwall, either so large a church or so large a congregation. Thence we rode to Laneast, where Mr. Bennet read prayers, and I preached on "the redemption that is in Jesus Christ." *Wed.* 19.—Tresmere church was filled within and without, while I preached on Rom. iv, 7. Here I took leave of a poor, mad, original enthusiast, who had been scattering abroad lies in every quarter. In the evening Mr. Thompson and Shepherd rode with me to St. Eath, and the next day to Redruth.

Being informed here of what had befallen Mr. Maxfield, we turned aside toward Crowan church town. But in the way, we received information, that he had been removed from thence the night before. It seems, the valiant constables who guarded him, having received timely notice that a body of five hundred Methodists were coming to take him

away by force, had, with great precipitation, carried him two miles further, to the house of one Henry Tomkins.

Here we found him, nothing terrified by his adversaries. I desired Henry Tomkins to show me the warrant. It was directed by Dr. Borlase, and his father, and Mr. Eustick, to the constables and overseers of several parishes, requiring them to "apprehend all such able-bodied men as had no lawful calling or sufficient maintenance;" and to bring them before the aforesaid gentlemen at Marazion, on Friday, 21, to be examined whether they were proper persons to serve his majesty in the land service. It was indorsed (by the steward of Sir John St. Aubyn) with the names of seven or eight persons, most of whom were well known to have lawful callings, and a sufficient maintenance thereby. But that was all one: they were called Methodists; therefore soldiers they must be. Underneath was added, "A person, his name unknown, who disturbs the peace of the parish."

A word to the wise! The good men easily understood, this could be none but the Methodist preacher; for who "disturbs the peace of the parish" like one who tells all drunkards, whoremongers, and common swearers, "you are in the high road to hell?" When we came out of the house, forty or fifty myrmidons stood ready to receive us. But I turned full upon them, and their courage failed: nor did they recover till we were at some distance. Then they began blustering again, and throwing stones; one of which struck Mr. Thompson's servant.

Fri. 21.—We rode to Marazion. (Vulgarly called Market-jew.) Finding the justices were not met, we walked up St. Michael's Mount. The house at the top is surprisingly large and pleasant. Sir John St. Aubyn had taken much pains, and been at a considerable expense, in repairing and beautifying the apartments; and when the seat was finished, the owner died!

About two Mr. Thompson and I went into the room, where the justices and commissioners were. After a few minutes, Dr. Borlase stood up and asked, whether we had any business. I told him, "We have." We desired to be heard concerning one who was lately apprehended at Crowan. He said, "Gentlemen, the business of Crowan does not come on yet. You shall be sent for, when it does." So we retired, and waited in another room, till after nine o'clock. They delayed the affair of Mr. Maxfield (as we imagined they would) to the very last. About nine he was called. I would have gone in then; but Mr. Thompson advised to wait a little longer. The next information we received was, that they had sentenced him to go for a soldier. Hearing this, we went straight to the commission chamber. But the honourable gentlemen were gone. They had ordered Mr. Maxfield to be immediately put on board a boat, and carried for Penzance. We were informed, they had first offered him to a captain of a man-of-war, that was just come into the harbour. But he answered, "I have no authority to take such men as these, unless you would have me give him so much a week, to preach and pray to my people."

Sat. 22.—We reached St. Ives about two in the morning. At five I preached on, "Love your enemies;" and at Gwennap, in the evening, on, "All that will live godly in Christ Jesus shall suffer persecution."

We heard to-day, that as soon as Mr. Maxfield came to Penzance, they put him down into the dungeon; and that the mayor being inclined to let him go, Dr. Borlase had gone thither on purpose, and had himself read the articles of war in the court, and delivered him to one who was to act as an officer.

Sun. 23.—I preached in Gwennap at five, and about eight at Stithians, to a large and quiet congregation. Thence we went to Wendron church. At two I preached a mile and a half from the church, under a large shady tree, on part of the epistle for the day, "Marvel not, if the world hate you." At five I began at Crowan, the head quarters of the people that delight in war. While I was expounding part of the second Morning lesson, Captain R—ds came with a party of men, ready for battle. But their master riding away in two or three minutes, their countenances quickly fell. One and another stole off his hat, till they were all uncovered; nor did they either move or speak, till I had finished my discourse.

We rode hence to St. Ives; where, *Monday*, 24, I preached at five on, "Watch and pray that ye enter not into temptation." As we returned from church at noon, a famous man of the town attacked us, for the entertainment of his masters. I turned back and spoke to him, and he was ashamed. In the afternoon, as I was walking over the market place, he just put out his head; but after one scream, ran back into the house with great precipitation. We expected a visit in the evening from some of the devil's drunken champions, who swarm here on a holy-day, so called; but none appeared: so, after a comfortable hour, we praised God, and parted in peace.

Tues. 25.—We rode to St. Just. I preached at seven to the largest congregation I have seen since my coming. At the meeting of the earnest, loving society, all our hearts were in a flame: and again at five in the morning, while I explained, "There is no condemnation to them which are in Christ Jesus." When the preaching was ended, the constable apprehended Edward Greenfield, (by a warrant from Dr. Borlase,) a tinner, in the forty-sixth year of his age, having a wife and seven children. Three years ago he was eminent for cursing, swearing, drunkenness, and all manner of wickedness; but those old things had been for some time passed away; and he was then remarkable for a quite contrary behaviour. I asked a little gentleman at St. Just, what objection there was to Edward Greenfield: he said, "Why, the man is well enough in other things; but his impudence the gentlemen cannot bear. Why, sir, he says, he knows his sins are forgiven!" And for this cause he is adjudged to banishment or death!

I preached at Morva and Zennor, in my return to St. Ives. *Friday*, 28.—Mr. Thompson and Bennet returned home. *Saturday*, 29.—I preached at St. Just again, and at Morva and Zennor on *Sunday*, 30. About six in the evening, I began preaching at St. Ives, in the street, near John Nance's door. A multitude of people were quickly assembled, both high and low, rich and poor; and I observed not any creature to laugh or smile, or hardly move hand or foot. I expounded the gospel for the day, beginning with, "Then drew near all the publicans and sinners for to hear him." A little before seven came Mr. Edwards from the mayor, and ordered one to read the proclamation against riots. I

concluded quickly after; but the body of the people appeared utterly unsatisfied, not knowing how to go away. Forty or fifty of them begged they might be present at the meeting of the society; and we rejoiced together for an hour in such a manner as I had never known before in Cornwall.

Tues. July 2.—I preached in the evening at St. Just. I observed not only several gentlemen there, who I suppose never came before, but a large body of tinners, who stood at a distance from the rest; and a great multitude of men, women, and children, beside, who seemed not well to know why they came. Almost as soon as we had done singing, a kind of gentlewoman began. I have seldom seen a poor creature take so much pains. She scolded, and screamed, and spit, and stamped, and wrung her hands, and distorted her face and body all manner of ways. I took no notice of her at all, good or bad; nor did almost any one else. Afterward I heard she was one that had been bred a Papist; and when she heard we were so, rejoiced greatly. No wonder she should be proportionably angry, when she was disappointed of her hope.

Mr. Eustick, a neighbouring gentleman, came, just as I was concluding my sermon. The people opening to the right and left, he came up to me and said, "Sir, I have a warrant from Dr. Borlase, and you must go with me." Then turning round, he said, "Sir, are you Mr. Shepherd? If so, you are mentioned in the warrant too. Be pleased, sir, to come with me." We walked with him to a public house, near the end of the town. Here he asked me, if I was willing to go with him to the Doctor. I told him, just then, if he pleased. "Sir," said he, "I must wait upon you to your inn; and in the morning, if you will be so good as to go with me, I will show you the way." So he handed me back to my inn, and retired.

Wed. 3.—I waited till nine; but no Mr. Eustick came. I then desired Mr. Shepherd, to go and inquire for him at the house wherein he had lodged; *si forte edormisset hoc villi:* [if, peradventure he had slept off his wine;] he met him coming, as he thought, to our inn. But after waiting some time, we inquired again, and learned he had turned aside to another house in the town. I went thither, and asked, "Is Mr. Eustick here?" After some pause, one said, "Yes;" and showed me into the parlour. When he came down he said, "O sir, will you be so good as go with me to the Doctor's?" I answered, "Sir, I came for that purpose." "Are you ready, sir?" I answered, "Yes." "Sir, I am not quite ready. In a little time, sir, in a quarter of an hour, I will wait upon you. I will come to William Chenhall's." In about three quarters of an hour he came, and finding there was no remedy, he called for his horse, and put forward toward Dr. Borlase's house; but he was in no haste; so that we were an hour and a quarter riding three or four measured miles. As soon as we came into the yard, he asked a servant, "Is the Doctor at home?" Upon whose answering, "No, sir, he is gone to church;" he presently said, "Well, sir, I have executed my commission. I have done, sir; I have no more to say."

About noon, Mr. Shepherd and I reached St. Ives. After a few hours' rest, we rode to Gwennap. Finding the house would not contain one fourth of the people, I stood before the door. I was reading my text, when a man came, raging as if just broke out of the tombs;

and riding into the thickest of the people, seized three or four, one after another, none lifting up a hand against him. A second (gentleman, so called) soon came after, if possible, more furious than he; and ordered his men to seize on some others, Mr. Shepherd in particular. Most of the people, however, stood still as they were before, and began singing a hymn. Upon this Mr. B. lost all patience, and cried out with all his might, "Seize him, seize him. I say, seize the preacher for his majesty's service." But no one stirring, he rode up and struck several of his attendants, cursing them bitterly for not doing as they were bid. Perceiving still that they would not move, he leaped off his horse, swore he would do it himself, and caught hold of my cassock, crying, "I take you to serve his majesty." A servant taking his horse, he took me by the arm, and we walked arm in arm for about three quarters of a mile. He entertained me all the time, with the "wickedness of the fellows belonging to the society." When he was taking breath, I said, "Sir, be they what they will, I apprehend it will not justify you, in seizing me in this manner, and violently carrying me away, as you said, to serve his majesty." He replied, "*I seize you! And violently carry you away!* No, sir; no. Nothing like it. I asked you to go with me to my house, and you said you was willing; and if so, you are welcome; and if not, you are welcome to go where you please." I answered, "Sir, I know not if it would be safe for me to go back through this rabble." "Sir," said he, "I will go with you myself." He then called for his horse, and another for me, and rode back with me to the place from whence he took me.

Thur. 4.—I rode to Falmouth. About three in the afternoon I went to see a gentlewoman who had been long indisposed. Almost as soon as I was set down, the house was beset on all sides by an innumerable multitude of people. A louder or more confused noise, could hardly be at the taking of a city by storm. At first Mrs. B. and her daughter endeavoured to quiet them. But it was labour lost. They might as well have attempted to still the raging of the sea. They were soon glad to shift for themselves, and leave K. E. and me to do as well as we could. The rabble roared with all their throats, "Bring out the Canorum! Where is the Canorum?" (an unmeaning word which the Cornish generally use instead of Methodist.) No answer being given, they quickly forced open the outer door, and filled the passage. Only a wainscot partition was between us, which was not likely to stand long. I immediately took down a large looking glass which hung against it, supposing the whole side would fall in at once. When they began their work with abundance of bitter imprecations, poor Kitty was utterly astonished, and cried out, "O sir, what must we do?" I said, "We must pray." Indeed at that time, to all appearance, our lives were not worth an hour's purchase. She asked, "But, sir, is it not better for you to hide yourself? To get into the closet?" I answered, "No. It is best for me to stand just where I am." Among those without, were the crews of some privateers, which were lately come into the harbour. Some of these, being angry at the slowness of the rest, thrust them away, and, coming up all together, set their shoulders to the inner door, and cried out, "Avast, lads, avast!" Away went all the hinges at once, and the door fell back into the room. I stepped

forward at once into the midst of them, and said, "Here I am. Which of you has any thing to say to me? To which of you have I done any wrong? To you? Or you? Or you?" I continued speaking, till I came, bare-headed as I was, (for I purposely left my hat, that they might all see my face,) into the middle of the street, and then raising my voice, said, "Neighbours, countrymen! Do you desire to hear me speak!" They cried vehemently, "Yes, yes. He shall speak! He shall. Nobody shall hinder him." But having nothing to stand on and no advantage of ground, I could be heard by few only. However I spoke without intermission, and, as far as the sound reached, the people were still; till one or two of their captains turned about and swore, not a man should touch him. Mr. Thomas, a clergyman, then came up, and asked, "Are you not ashamed to use a stranger thus?" He was soon seconded by two or three gentlemen of the town, and one of the aldermen; with whom I walked down the town, speaking all the time, till I came to Mrs. Maddern's house. The gentlemen proposed sending for my horse to the door, and desired me to step in and rest the mean time. But on second thoughts, they judged it not advisable to let me go out among the people again: so they chose to send my horse before me to Penryn, and to send me thither by water, the sea running close by the back door of the house in which we were.

I never saw before, no, not at Walsal itself, the hand of God so plainly shown as here. There I had many companions who were willing to die with me: here, not a friend, but one simple girl, who likewise was hurried away from me in an instant, as soon as ever she came out of Mrs. B.'s door. There I received some blows, lost part of my clothes, and was covered over with dirt: here, although the hands of perhaps some hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the mid-way; so that not a man touched me with one of his fingers; neither was any thing thrown from first to last; so that I had not even a speck of dirt on my clothes. Who can deny that God heareth the prayer, or that he hath all power in heaven and earth?

I took boat at about half an hour past five. Many of the mob waited at the end of the town, who, seeing me escaped out of their hands, could only revenge themselves with their tongues. But a few of the fiercest ran along the shore, to receive me at my landing. I walked up the steep narrow passage from the sea, at the top of which the foremost man stood. I looked him in the face, and said, "I wish you a good night." He spake not, nor moved hand or foot till I was on horseback. Then he said, "I wish you was in hell," and turned back to his companions.

As soon as I came within sight of Tolcarn, (in Wendron parish,) where I was to preach in the evening, I was met by many, running as it were for their lives, and begging me to go no further. I asked, "Why not?" They said, "The churchwardens and constables, and all the heads of the parish, are waiting for you at the top of the hill, and are resolved to have you: they have a special warrant from the justices met at Helstone, who will stay there till you are brought." I rode directly up the hill, and observing four or five horsemen, well dressed, went straight to them, and said, "Gentlemen, has any of you any thing

to say to me?—I am John Wesley." One of them appeared extremely angry at this, that I should presume to say I was Mr. John Wesley." And I know not how I might have fared for advancing so bold an assertion, but that Mr. Collins, the minister of Redruth, (accidentally, as he said) came by. Upon his accosting me, and saying, he knew me at Oxford, my first antagonist was silent, and a dispute of another kind began: whether this preaching had done any good. I appealed to matter of fact. He allowed, (after many words,) "People are the better for the present;" but added, "To be sure, by and by they will be as bad, if not worse than ever."

When he rode away, one of the gentlemen said, "Sir, I would speak with you a little: let us ride to the gate." We did so, and he said, "Sir, I will tell you the ground of this. All the gentlemen of these parts say, that you have been a long time in France and Spain, and are now sent hither by the Pretender; and that these societies are to join him." Nay, surely "all the gentlemen in these parts" will not lie against their own conscience! I rode hence to a friend's house, some miles off, and found the sleep of a labouring man is sweet. I was informed there were many here also who had an earnest desire to hear "this preaching;" but they did not dare; Sir —— V——n having solemnly declared, nay, and that in the face of the whole congregation, as they were coming out of church, "If any man of this parish dares hear these fellows, he shall not—come to my Christmas feast!"

Fri. 5.—As we were going to Trezilla, (in Gulval parish,) several met us in a great consternation, and told us, the constables and church wardens were come, and waited for us. I went straight on, and found a serious congregation; but neither churchwarden nor constable, nor any creature to molest us, either at the preaching, or at the meeting of the society. After so many storms we now enjoyed the calm, and praised God from the ground of the heart. *Sat.* 6.—I rode with Mr. Shepherd to Gwennap. Here also we found the people in the utmost consternation. Word was brought, that a great company of tinners, made drunk on purpose, were coming to do terrible things. I laboured much to compose their minds: but fear had no ears; so that abundance of people went away. I preached to the rest, on, "Love your enemies." The event showed this also was a false alarm, an artifice of the devil, to hinder men from hearing the word of God.

Sun. 7.—I preached, at five, to a quiet congregation; and about eight, at Stithians. Between six and seven in the evening we came to Tolcarn. Hearing the mob was rising again, I began preaching immediately. I had not spoke a quarter of an hour before they came in view. One Mr. Trounce rode up first, and began speaking to me, wherein he was roughly interrupted by his companions. Yet, as I stood on a high wall, and kept my eyes upon them, many were softened and grew calmer and calmer; which some of their champions observing, went round and suddenly pushed me down. I light on my feet, without any hurt, and finding myself close to the warmest of the horsemen, I took hold of his hand and held it fast, while I expostulated the case. As for being convinced, he was quite above it: however, both he and his fellows grew much milder, and we parted very civilly.

Mon. 8.—I preached at five, on, "Watch and pray," to a quiet and

earnest congregation. We then rode on to St. Ives, the most still and honourable post (so are the times changed) which we have in Cornwall. *Tues.* 9.—I had just begun preaching at St. Just, when Mr. E. came once more, took me by the hand, and said, I must go with him. To avoid making a tumult, I went. He said, I had promised, last week, not to come again to St. Just for a month. I absolutely denied the having made any such promise. After about half an hour, he handed me back to my inn.

Wed. 10.—In the evening, I began to expound, (at Trevonan, in Morva,) "Ho! every one that thirsteth, come ye to the waters." In less than a quarter of an hour, the constable and his companions came, and read the proclamation against riots. When he had done, I told him, "We will do as you require: we will disperse within an hour;" and went on with my sermon. After preaching I had designed to meet the society alone. But many others also followed with such earnestness, that I could not turn them back: so I exhorted them all, to love their enemies, as Christ hath loved us. They felt what was spoken. Cries and tears were on every side; and all could bear witness,

Even now the Lord doth pour
The blessing from above:
A kindly gracious shower
Of heart-reviving love.

Thur. 11.—I found some life even at Zennor; and on *Friday*, 12, at Gulval. *Saturday*, 13.—I met the stewards of all the societies at St. Ives; and preached in the evening at Gwennap, without interruption. *Sunday*, 14.—At eight I preached at Stithians, and earnestly exhorted the society not to think of pleasing men, but to count all things loss, so that they might win Christ. Before I had done, the constables and churchwardens came, and pressed one of the hearers for a soldier.

Mon. 15.—Mr. Bennet met us at Trewint, and told us, Francis Walker had been driven thence, and had since been an instrument of great good, wherever he had been. Indeed I never remember so great an awakening in Cornwall, wrought in so short a time, among young and old, rich and poor, from Trewint quite to the sea-side. I preached between four and five, and then went on to Laneast church; where I read prayers, and preached on, "There is no condemnation to them which are in Christ Jesus." O how pleasant a thing is even outward peace! What would not a man give for it, but a good conscience!

Tues. 16.—I read prayers at five, and preached in Tresmere church. About three I preached in St. Mary Week church, on, "Repent ye, and believe the Gospel." Between six and seven I began reading prayers at Tamerton, where I preached on John iv, 24. *Wednesday*, 17.—I rode to Mr. Thompson's, near Barnstaple; and the next evening to Minehead. Early on *Friday*, 19, we went on board, and, in about four hours crossed the channel, and reached Fonmon. We were here, as it were, in a new world, in peace, and honour, and abundance. How soon should I melt away in this sunshine! But the goodness of God suffered it not. In the morning I rode to Cardiff, where also there had been much disturbance; but now all was calm. I preached there in the evening. God gave a blessing with his word, and we greatly rejoiced before him.

Sun. 21.—I preached at Cardiff at five, and at Wenvo, morning and

afternoon. In the evening I preached again at Cardiff, in the Castle yard, on, "Great is the mystery of godliness." I never saw such a congregation in Wales before: and all behaved as men fearing God. *Mon.* 22.—I preached at half an hour after four, and then set out with Mr. Hodges, rector of Wenvo, for Garth. Mr. Philips guided us, till he thought all the difficulty was over. But it proved otherwise; for almost as soon as he left us, the night coming on, we got out of the road, and might very probably have wandered till day light, had not a gentleman met us, and rode out of his way to show us to Mr. Gwynne's house.

Tues. 23.—I preached about noon at Maesmennys, to a larger congregation than the church could contain. About three I preached at Builth. Five clergymen of us were present, two justices of peace, and well nigh all the grown people in the town. I had not known so solemn a season before, since we came into Wales. *Wed.* 24.—I preached at Builth again, and afterward at Maesmennys. Thence Mr. Philips rode with us to Landdu church, where I preached at six, to a small serious congregation. And the next evening, *Thursday*, 25, I came back safe, blessed be God, to Bristol. I found both my soul and body much refreshed in this peaceful place. *Thursday*, August 1, and the following days, we had our second conference, with as many of our brethren that labour in the word as could be present. During my stay here, I took the opportunity of visiting the little societies round Bristol, in Wiltshire and Somersetshire.

Mon. 12.—I was desired to read over my old friend Anthony Purver's Essay toward a New Translation of the Bible. But how was I disappointed! I found the text flat and dead; much altered indeed, but commonly for the worse; and the notes merely critical, dull, and dry, without any unction, or spirit, or life. I had now leisure to look over the letters I had received this summer; some extracts of which are here subjoined:—

"*London, May* 25, 1745.

"REV. SIR,—Mary Cook, who had been ill for above six months, grew much worse a week or two ago. She had been long remarkably serious, and greatly desirous of knowing her interest in Christ; but then her desires were much increased, and she had no rest in her spirit, but cried unto him day and night. On Monday last, she mourned more than ever, and would not be comforted. Then she lay still a while, and on a sudden broke out,

Praise God from whom pure blessings flow!

Her mother asked her the cause of this. She said, 'O mother, I am happy, I am happy: I shall soon go to heaven:' and many more words she spoke to the same effect. I called upon her a few hours after, and found her still in a settled peace. She told me, 'I am assured of God's love to my soul. I am not afraid to die. I know the Lord will take me to himself: Lord, hasten the time! I long to be with thee.' On Tuesday and Wednesday she spoke little, being exceeding weak; but continued instant in prayer. On Wednesday, about noon, she desired her mother to get her up into the chair, which she did. A little before three, her mother holding her in her arms, she desired her to let her go. Then, placing herself upright in the chair, with her hands laid in her lap, and a calm majesty in her countenance, she said, 'Lord, receive my soul,' and expired."

"*Bristol, June* 6, 1745.

"I have delivered another of my charge to the Lord. On Saturday night Molly Thomas was taken home. She was always constant in the

use of all the means, and behaved well, both at home and abroad. After she was taken ill, she was distressed indeed, between the pain of her body, and the anguish of her soul. But where is all pain gone when Jesus comes? —when he manifests himself to the heart? In that hour she cried out, 'Christ is mine! I know my sins are forgiven me.' Then she sung praise to him that loved her, and bought her with his own blood. The fear of death was gone, and she longed to leave her father, her mother, and all her friends. She said, 'I am almost at the top of the ladder: now I see the towers before me, and a large company coming up behind me: I shall soon go. 'Tis but for Christ to speak the word, and I am gone: I only wait for that word, *Rise up, my love, and come away.*' When they thought her strength was gone, she broke out again:—

Christ hath the foundation laid,
And Christ shall build me up:
Surely I shall soon be made
Partaker of my hope.

Author of my faith he is;
He its finisher shall be:
Perfect love shall seal me his
To all eternity.

So she fell asleep. O Lord, my God, glory be to thee for all things! I feel such desires in my soul after God, that my strength goes away. I feel there is not a moment's time to spare; and yet how many do I lose! Lord Jesus, give me to be more and more diligent and watchful in all things. It is no matter to me how I was an hour ago. Is my soul now waiting upon God? O that I may in all things, and through all things, see nothing but Christ! O that when he comes, he may find me watching!

"SARAH COLSTON."

"*June* 27, 1745.

"DEAR SIR,—I sat up with Isaac Kilby three nights, and being greatly comforted by many of his expressions, I believed it would not be losing time to set a few of them down. On Wednesday, June 18, when I came into the house, he was supposed to be near his end. His body was in great pain, and just gasping for breath: but his mind was in perfect peace. He had little strength to speak; but when he did, (which was now and then on a sudden, as if immediately supported for that purpose,) his words were strangely powerful, just as if they came from one who was now before the throne of glory. When he had just drank something, I said, 'All may drink of the water of life freely.' He lifted up his hands in great love, and said, 'Yea, all, all; all the world.'

"After long silence, he suddenly asked me, how I felt myself: I replied, 'I find great consolation from the Lord.' He said, 'How strange it is, that such a rebel as I should bring glory to God!' When dozing, his mind would rove; but even then his discourse consisted chiefly of strong exhortations to some of his acquaintance, to repent, and persevere in the ways of God. On Friday I called, and found him in the same spirit, full of pain, yet full of joy unspeakable. I could not forbear sitting up with him again. All his words were full of divine wisdom, expressing a deep sense of the presence and mercy of God, and of his own unworthiness.

"Mention being made concerning his burial, (in the beginning of his sickness, he had desired, that Mr. Wesley might bury him, and preach a sermon from that text, 'Remember thy Creator in the days of thy youth,') he said, 'Now I do not think of such things; bury me as you will; yet I should be glad to have a sermon preached: but just as Mr. Wesley pleases.' He said to me, 'O go on, and you will rejoice as I do, in the like condition.' He prayed, that he might die before the morning; but added, 'Not as I will, but as thou wilt.' Thus he continued till Wednes-

day, June 25, when I sat up with him again. Being now much weaker, he roved more than ever. Yet when I asked, 'Isaac, how do you find your soul?' He answered, 'I rejoice in God my Saviour. I am as clay in the hands of the potter.' And about half an hour after twelve, he went to sing praise to God and the Lamb for ever."

Some circumstances related in the following letter, which some may account odd accidents, I think are such instances of the providence of God, as ought to be had in remembrance:—

"*June* 28, 1745. *Bristol.*

"REV. SIR,—On May 31, I went to Sykehouse, and exhorted the people at all opportunities. On Monday, June 3, about three o'clock in the morning, W. Holmes came to me, and said, 'Brother Moss, I have been just awaked by a dream, that the constables and churchwardens came to press you for a soldier. I would have you get up and go to Norton.' I did so, and he walked with me about half a mile. At his return, the constables and churchwardens were come. They asked him, 'Where is the preacher?' He said, 'I have just carried him away: but have you a warrant to press such men as these?' They answered, 'Yes, we have; and will press him, if we see him here again.' He replied, 'You shall see him again in that day, when the Lord shall judge the world in righteousness.'

"He came and told me, and advised me to go thence. So I went to Epworth on Tuesday. On Wednesday night I had spoke about a quarter of an hour, when the churchwardens and constables came. They bade me stop. I told them, 'I will, when I have delivered my message.' They cried, 'Bring him away! bring him away!' I thought, 'But they cannot, unless the Lord will.' The constable coming up to me, I looked him in the face, and he shrunk back and said, 'I cannot take him.' His companions swore, 'But we will fetch him soon.' As they were pressing on, many of the people got between, and kept so close together, that for near half an hour they could get no further. Glory be to God, my soul all the time was rather in heaven than on earth.

"They went out to consult what to do, and soon returned with great staves, wherewith they beat down several that stood in their way; but still they could not make their passage through, till Mr. Maw came, (the chief gentleman in the town,) and sent for me into the house. There we prayed and sung hymns, till about eleven o'clock. He then advised me to go out of the town. So, many of our brethren went with me to Robert Taylor's house, at Burnham; where we continued praying and praising God, till about four o'clock in the morning. I then rode back to Norton, and from thence, by Leeds, Birstal, and Barley Hall, to Sheffield.

"On Wednesday evening, June 12, as I was privately conversing with a few of the people, the constables and churchwardens came up, and dragged me down stairs. But quickly one of them listened a little, and cried out, 'They are at prayers; I will have nothing to do in this matter.' The rest began to look at one another, took their hands off me, and went their way. I went from Sheffield through Derbyshire, Cheshire, and Staffordshire, to Birmingham; and so on by Evesham and Stanley. In most places I was threatened; but out of all dangers the Lord delivered me.

"I remain your child and servant in Christ, RICHARD MOSS."

"*London, July* 10, 1745.

"DEAR SIR,—The faith you mention I have experienced much of, though not continually: but am groaning for all the glorious privileges of the children of God; and I really believe the greater part of us are earnestly seeking, and patiently aspiring after, this full redemption.—Heavenly meetings we have had on Wednesday evenings, since we have opened our minds freely to each other. No one speaks, but in the fear of

God; so that what is spoke by any is felt by all the rest. And if any one begins to tell an unprofitable tale, there is a stop put to it, without offence: so that, since I have belonged to the society, I never found so great love and unity in this meeting. Indeed so awful it sometimes is, that I seem to be little less than a spirit, casting down my crown before the throne.

"I find it necessary to follow after perfection in every thing, in every place, and in every hour. There are many thoughts I think, many words I speak, and many of my works, I find are now perfect in their kind; that is, thought, spoke, and done, with a single eye to the glory of God. I cannot think I ought to look for perfection in the future, and so sit still and be idle at present. I received the grace of God, which I now must occupy, or suffer loss. Certainly God is pleased or displeased with all my thoughts, words, and actions; which is manifested to me by the convictions of his Holy Spirit. And the more I obey God, the more holy I am; and the more holy I am, the more I please God. Or, as one expresses it, 'The more I deny myself in thought, word, and deed, of pride, lust, anger, self will, worldly mindedness, the more the good Spirit will dwell and abide in me; for where sin is, it drives the good Spirit away.' When my conscience is void of offence, I enjoy a continual sense of my justification; from which flow unspeakable peace, love, and happiness.

"I find more and more, I must deny myself. Whatever others may do, I find no peace, (nor do I desire it,) while my thoughts, words, or actions, are agreeable to nature. This is my misfortune. Nature has still a part in me, and I often yield to evil thoughts, trifling words, or foolish actions; works done not in faith, which grieve the Spirit of God, and bring me into misery and trouble. Yet I have a good hope I shall go on from strength to strength, from conquering to conquer.

"All is peaceable in this great city. How long it will remain so, is known only to him that knows all things. My soul seems preparing for a storm, and the Spirit of Truth is continually teaching me to divest myself of all things; that, being in readiness, that hour may not come upon me unawares. I have nothing outwardly, glory be to God, that keeps me confined to the earth; and I hope what is still in me contrary to the purity of him before whom I must shortly stand without a covering, will be taken away 'before I depart hence, to be no more seen.'"

Tues. 13.—I rode to Cirencester, and preached there in the evening; *Wednesday*, 14, at Oxford; *Thursday*, 15, at Wycomb; and on *Friday*, 16, at London. *Sat.* 17.—I had much conversation with Mr. Simpson, an original enthusiast. That I might understand him the more throughly, I desired him, in the evening, to give an exhortation to the penitents. He did so, and spoke many good things, in a manner peculiar to himself. When he had done, I summed up what he had said, methodizing and explaining it. O what pity it is, this well-meaning man should ever speak without an interpreter!

Sun. 25.—I saw a poor man, once joined with us, who wanted nothing in this world, but the peace the world cannot give. A day or two before he had hanged himself, but was cut down before he was dead. He had been crying out ever since, God had left him, because he had left the children of God. But he now began to have some glimmering of hope, that God would not hide his face for ever.

Tues. September 3.—Great was our joy in the Lord at the public reading of the letters. Part of one was as follows:—

"*Betly, near Namptwich, August* 24, 1745.

"I rejoice that the Lord stirs you up more and more to labour in his vineyard. I am persuaded it is not a small matter whether we speak or

let it alone. If I go into any company, and there be an opportunity to reprove or exhort, and I come away without using it, I am as much condemned in my own conscience, as if I had robbed them. Pray for me, that I may have patience to endure the contradiction of sinners; and that I may always remember, 'The wrath of man worketh not the righteousness of God.'

"Sunday, August 4, we met as usual. As soon as we had begun prayer, there came the curate, with a lawyer. He stayed till we had done prayer, and then asked, 'What is the intent of your meeting?' I answered, 'To build each other up in our most holy faith.' He said, 'But what method do you use?' I answered, 'This is the third Sunday that I have met these my brethren. The first Sunday we read the fifth chapter of St. Matthew, and exhorted one another to follow after the holiness and happiness there described. Last Sunday we considered the sixth. And now, if we are not hindered, we shall go on to the seventh.' He bade us go on, and he would stay a little, and hear us. By the desire of the rest, I read the chapter; which I had scarce done, when the lawyer began a long harangue, concerning the danger we were in of running mad. I answered, 'Sir, as I perceive you have no design to help us, if you will not hinder us, we shall take it as a favour.' He went out directly, and left the curate with us; who began to exhort us not to be over anxious about our salvation, but to divert ourselves a little. I told him, 'Sir, we desire whatever we do, to do all to the glory of God.' 'What,' said he, 'do you deny all diversions?' I said, 'All which do not agree with that rule.' He hurried away, and said, as he went, 'I wish you do not fall into some error.'

"The following week, grievous threatenings were given out, of what we should suffer, if we met again. On *Friday*, 9, a gentleman sent for me, and told me he would hire a mob to pull the house down; for we were the most disturbing dogs in the nation. I said, 'Sir, if there be a disturbance now, it will lie at your door. A few of us intend to meet on Sunday, after sermon, to encourage one another in serving God. You say, if we do, you will have the house pulled down: and then you will say we have made the disturbance.' He said he would send for me another time, and have an hour's discourse with me.

"On Sunday, the man at whose house we were to meet, was warned by his landlady not to receive us; for if he did, the house would surely be pulled down. However, he did receive us. A great many people coming about the house, he told them, if they had a mind, they might come in; so they came in, as many as the house would hold. I told them all, the design of our meeting. Then we prayed, and I read the first chapter of St James, and spoke a little on those words, 'If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not.' And two more of our brethren testified, by their own experience, that he is a God of truth. They stood as dumb men, till we had done, nor did one afterward open his mouth against us.

"From this time we have been threatened more and more, especially by the gentry, who say they will send us all for soldiers. Nevertheless, on Sunday, 18, we had a quiet and comfortable meeting. We considered the third chapter of the First Epistle of St. Peter, which was the Evening lesson for the day. We were thankful for the record that is there left us of the treatment we are to meet with. And we are all much humbled, that we are counted worthy to suffer shame for the sake of Christ.

"I have been ill this fortnight, having got a great cold, but am obliged to keep it to myself as much as I can; because a person here cannot have the very form of godliness, but if he is sick, that is the cause of it. I seem not to desire life or death, but that the will of God may be done."

Fri. 6.—Many of our friends were grieved at the advertisement

which James Hutton had just published, by order of Count Zinzendorf, declaring, that he and his people had no connection with Mr. John and Charles Wesley. But I believed that declaration would do us no more harm than the prophecy which the Count subjoined to it,—that we should soon run our heads against the wall.—We will not, if we can help it. *Sun.* 8.—In the evening I desired the society to stay, that we might commend each other to God, as not knowing how he might see good to dispose of us before we saw each other's face again.

Mon. 9.—I left London, and the next morning called on Dr. Doddridge, at Northampton. It was about the hour when he was accustomed to expound a portion of Scripture to the young gentlemen under his care. He desired me to take his place. It may be the seed was not altogether sown in vain. In the evening, the church at Markfield was full, while I explained, "The Scripture hath concluded all under sin." *Wed.* 11.—I preached at Sheffield. I had designed to go round by Epworth; but hearing of more and more commotions in the north, I judged it best to go straight on to Newcastle.

Thur. 12.—I came to Leeds, preached at five, and at eight met the society; after which the mob pelted us with dirt and stones great part of the way home. The congregation was much larger next evening; and so was the mob at our return, and likewise in higher spirits, being ready to knock out all our brains for joy that the duke of Tuscany was emperor. What a melancholy consideration is this! that the bulk of the English nation will not suffer God to give them the blessings he would; because they would turn them into curses. He cannot, for instance, give them success against their enemies; for they would tear their own countrymen in pieces: he cannot trust them with victory, lest they should thank him by murdering those that are quiet in the land. On *Saturday* and *Sunday* I preached at Armley, Birstal, and Leeds, and on *Monday*, 16, rode to Osmotherly.

Tues. 17.—I saw the poor remains of the old chapel on the brow of the hill, as well as those of the Carthusian monastery, (called Mount Grace,) which lay at the foot of it. The walls of the church, of the cloister, and some of the cells, are tolerably entire; and one may still discern the partitions between the little gardens, one of which belonged to every cell. Who knows but some of the poor, superstitious monks, who once served God here according to the light they had, may meet us, by and by, in that house of God, "not made with hands, eternal in the heavens?"

Wed. 18.—About five we came to Newcastle, in an acceptable time We found the generality of the inhabitants in the utmost consternation; news being just arrived, that, the morning before, at two o'clock, the Pretender had entered Edinburgh. A great concourse of people were with us in the evening, to whom I expounded the third chapter of Jonah; insisting particularly on that verse, "Who can tell, if God will return, and repent, and turn away from his fierce anger, that we perish not?"

Thur. 19.—The mayor (Mr. Ridley) summoned all the householders of the town to meet him at the Town Hall; and desired as many of them as were willing, to set their hands to a paper, importing that they would, at the hazard of their goods and lives, defend the town against the common enemy. Fear and darkness were now on every side;

but not on those who had seen the light of God's countenance. We rejoiced together in the evening with solemn joy, while God applied those words to many hearts, "Fear not ye; for I know that ye seek Jesus which was crucified."

Fri. 20.—The mayor ordered the townsmen to be under arms, and to mount guard in their turns, over and above the guard of soldiers, a few companies of whom had been drawn into the town on the first alarm. Now, also, Pilgrim-street gate was ordered to be walled up. Many began to be much concerned for *us*, because our house stood without the walls. Nay, but the Lord is a wall of fire unto all that trust in him. I had desired all our brethren to join with us this day, in seeking God by fasting and prayer. About one we met, and poured out our souls before him; and we believed he would send an answer of peace. *Sat.* 21.—The same day the action was, came the news of General Cope's defeat. Orders were now given for the doubling of the guard, and for walling up Pandon and Sally Port gates. In the afternoon I wrote the following letter:—

"*To the Worshipful, the Mayor of Newcastle.*

"Sir,—My not waiting upon you at the Town Hall was not owing to any want of respect. I reverence you for your office' sake; and much more for your zeal in the execution of it. I would to God every magistrate in the land would copy after such an example! Much less was it owing to any disaffection to his majesty King George. But I knew not how far it might be either necessary or proper for me to appear on such an occasion. I have no fortune at Newcastle: I have only the bread I eat, and the use of a little room for a few weeks in the year.

"All I can do for his majesty, whom I honour and love,—I think not less than I did my own father,—is this, I cry unto God, day by day, in public and in private, to put all his enemies to confusion: and I exhort all that hear me to do the same; and, in their several stations, to exert themselves as loyal subjects; who, so long as they fear God, cannot but honour the king.

"Permit me, sir, to add a few words more, out of the fulness of my heart. I am persuaded you fear God, and have a deep sense that his kingdom ruleth over all. Unto whom, then, (I may ask you,) should we flee for succour, but unto Him whom, by our sins, we have justly displeased? O, sir, is it not possible to give any check to these overflowings of ungodliness? To the open, flagrant wickedness, the drunkenness and profaneness, which so abound, even in our streets? I just take leave to suggest this. May the God whom you serve direct you in this, and all things! This is the daily prayer of, sir,

"Your obedient servant, for Christ's sake,

"J. W."

Sun. 22.—The walls were mounted with cannon, and all things prepared for sustaining an assault. Mean time our poor neighbours, on either hand, were busy in removing their goods. And most of the best houses in our street were left without either furniture or inhabitants. Those within the walls were almost equally busy in carrying away their money and goods; and more and more of the gentry every hour rode southward as fast as they could. At eight I preached at Gateshead, in a broad part of the street, near the Popish chapel, on the wisdom of God in governing the world. How do all things tend to the furtherance of the Gospel! I never saw before so well behaved a congregation in

any church at Newcastle, as was that at St. Andrew's this morning The place appeared as indeed the house of God; and the sermon Mr Ellison preached was strong and weighty, which he could scarce conclude for tears.

All this week the alarms from the north continued, and the storm seemed nearer every day. Many wondered we would still stay within the walls: others told us we must remove quickly; for if the cannon began to play from the top of the gates, they would beat all the house about our ears. This made me look how the cannons on the gates were planted; and I could not but adore the providence of God, for it was obvious, 1. They were all planted in such a manner, that no shot could touch our house. 2. The cannon on Newgate so secured us on one side, and those upon Pilgrim-street gate on the other, that none could come near our house, either way, without being torn in pieces.

On *Friday* and *Saturday* many messengers of lies terrified the poor people of the town, as if the rebels were just coming to swallow them up. Upon this the guards were increased, and abundance of country gentlemen came in, with their servants, horses, and arms. Among those who came from the north was one whom the mayor ordered to be apprehended, on suspicion of his being a spy. As soon as he was left alone he cut his own throat; but a surgeon coming quickly, sowed up the wound, so that he lived to discover those designs of the rebels, which were thereby effectually prevented.

Sun. 29.—Advice came that they were in full march southward, so that it was supposed they would reach Newcastle by Monday evening. At eight I called on a multitude of sinners in Gateshead, to seek the Lord while he might be found. Mr. Ellison preached another earnest sermon, and all the people seemed to bend before the Lord. In the afternoon I expounded part of the Lesson for the day, Jacob wrestling with the angel. The congregation was so moved that I began again and again, and knew not how to conclude. And we cried mightily to God to send his majesty King George help from his holy place, and to spare a sinful land yet a little longer, if haply they might know the day of their visitation.

On *Monday* and *Tuesday* I visited some of the societies in the country, and, on *Wednesday*, October 2, returned to Newcastle, where they were just informed that the rebels had left Edinburgh on Monday, and were swiftly marching toward them. But it appeared soon that this also was a false alarm; it being only a party which had moved southward, the main body still remaining in their camp, a mile or two from Edinburgh. On *Thursday* and *Friday* I visited the rest of the country societies. On *Saturday* a party of the rebels (about a thousand men) came within seventeen miles of Newcastle. This occasioned a fresh alarm in the town; and orders were given by the general that the soldiers should march against them on Monday morning. But these orders were countermanded.

Mr. Nixon (the gentleman who had some days since, upon being apprehended, cut his own throat) being still unable to speak, wrote as well as he could, that the design of the prince (as they called him) was to seize on Tynemouth castle, which he knew was well provided both with cannon and ammunition; and thence to march to the hill on the

east side of Newcastle, which entirely commands the town. And if this had been done, he would have carried his point, and gained the town without a blow. The mayor immediately sent to Tynemouth castle, and lodged the cannon and ammunition in a safer place.

Tues. 8.—I wrote to General Husk as follows:—

"A surly man came to me this evening, as he said, from you. He would not deign to come up stairs to me, nor so much as into the house; but stood in the yard till I came, and then obliged me to go with him into the street, where he said, 'You must pull down the battlements of your house, or to-morrow the general will pull them down for you.'

"Sir, to me this is nothing. But I humbly conceive it would not be proper for this man, whoever he is, to behave in such a manner to any other of his majesty's subjects, at so critical a time as this. I am ready, if it may be for his majesty's service, to pull not only the battlements, but the house down; or to give up any part of it, or the whole, into your excellency's hands."

Wed. 9.—It being supposed that the danger was over for the present, I preached at four in Gateshead, (at John Lyddel's,) on, "Stand fast in the faith, quit you like men, be strong;" and then, taking horse with Mr. Shepherd, in the evening reached Sandhutton. *Thur.* 10.—We dined at Ferrybridge, where we were conducted to General Wentworth, who did us the honour to read over all the letters we had about us. We lay at Doncaster, nothing pleased with the drunken, cursing, swearing soldiers, who surrounded us on every side. Can these wretches succeed in any thing they undertake? I fear not, if there be a God that judgeth the earth.

Fri. 11.—I rode to Epworth, and preached in the evening on the third of Jonah. I read to-day part of the "Meditations of Marcus Antonius." What a strange emperor! And what a strange Heathen! Giving thanks to God for all the good things he enjoyed! In particular for his good inspiration, and for twice revealing to him in dreams things whereby he was cured of (otherwise) incurable distempers. I make no doubt, but this is one of those "many," who "shall come from the east and the west, and sit down with Abraham, Isaac, and Jacob," while 'the children of the kingdom,' nominal Christians, are "shut out."

Sun. 13.—I had the satisfaction of hearing Mr. Romley preach an earnest, affectionate sermon, exhorting all men to prevent the judgments of God, by sincere, inward, universal repentance. It rained both before and after, but not while I preached at the Cross in the afternoon. In the evening I strongly exhorted the society, to "fear God, and honour the king." *Mon.* 14.—I rode to Sheffield. We were much at a loss in the evening, what to do with the congregation. They stood above stairs and below, and in the yard; but still there was not room.

Tues. 15.—I wrote "A Word in Season; or, Advice to an Englishman." The next morning I preached at Barley Hall, and then rode on for Leeds. I preached there at five, and the next morning and evening, without any noise or interruption.

Fri. 18.—At one I preached at Oulton. The little company there do indeed love as brethren. I divided the residue of my time between Birstal and Leeds; and on *Monday*, 21, took my leave of them for a short season, and rode to Mr. Adams's, at Osmotherly. *Tues.* 22.—I came to Newcastle in the evening, just as Mr. Trembath was giving

out the hymn; and as soon as it was ended began preaching, without feeling any want of strength. *Wed.* 23.—I found all things calm and quiet; the consternation of the people was over. But the seriousness which it had occasioned in many, continued and increased.

Sat. 26.—I sent Alderman Ridley the following letter:—

"SIR,—The fear of God, the love of my country, and the regard I have for his majesty King George, constrain me to write a few plain words to one who is no stranger to these principles of action. My soul has been pained day by day, even in walking the streets of Newcastle, at the senseless, shameless wickedness, the ignorant profaneness of the poor men to whom our lives are entrusted. The continual cursing and swearing, the wanton blasphemy of the soldiers in general, must needs be a torture to the sober ear, whether of a Christian or an honest infidel. Can any that either fear God or love their neighbour, hear this without concern? especially if they consider the interest of our country, as well as of these unhappy men themselves. For can it be expected, that God should be on their side who are daily affronting him to his face? And if God be not on their side, how little will either their number, or courage, or strength avail!

"Is there no man that careth for these souls? Doubtless there are some who ought so to do. But many of these, if I am rightly informed, receive large pay, and do just nothing. I would to God it were in my power, in any degree, to supply their lack of service. I am ready to do what in me lies, to call these poor sinners to repentance, once or twice a day, (while I remain in these parts,) at any hour, or at any place. And I desire no pay at all for doing this; unless what my Lord shall give at his appearing.

"If it be objected, (from our Heathenish poet,) 'This conscience will make cowards of us all;' I answer, let us judge by matter of fact. Let either friends or enemies speak. Did those who feared God behave as cowards at Fontenoy? Did J. H., the dragoon, betray any cowardice, before or after his horse sunk under him? Or did W. C., when he received the first ball in his left, and the second in his right arm? Or John Evans, when the cannon ball took off both his legs? Did he not call all about him, as long as he could speak, to praise and fear God, and honour the king? as one who feared nothing, but lest his last breath should be spent in vain.

"If it were objected, that I should only fill their heads with peculiar whims and notions; that might easily be known. Only let the officers hear with their own ears; and they may judge whether I do not preach the plain principles of manly, rational religion. Having myself no knowledge of the general, I took the liberty to make this offer to you. I have no interest herein; but I should rejoice to serve, as I am able, my king and country. If it be judged, that this will be of no real service, let the proposal die, and be forgotten. But I beg you, sir, to believe, that I have the same glorious cause, for which you have shown so becoming a zeal, earnestly at heart; and that therefore, I am, with warm respect,

Sir,

"Your most obedient servant."

Sun. 27.—I received a message from Mr. Ridley, that he would communicate my proposal to the general, and return me his answer as soon as possible. *Mon.* 28.—I rode to Biddick, where the first are become last. I preached on, "Will ye also go away?" Many appeared to be cut to the heart; but it is well if these convictions, also, do not pass away as the morning cloud.

Tues. 29.—A young gentleman called upon me, whose father is an eminent minister in Scotland, and was in union with Mr. Glass, till Mr. Glass renounced him, because they did not agree as to the eating of blood. (Although I wonder any should disagree about this, who have read the fifteenth chapter of the Acts, and considered, that no Christian in the universe did eat it till the Pope repealed the law which had remained at least ever since Noah's flood.) Are not these things in Scotland also for our instruction? How often are we warned, not to fall out by the way! O that we may never make any thing, more or less, the term of union with us, but the having the mind which was in Christ, and the walking as he walked! *Thur.* 31.—At ten I preached on the Town Moor, at a small distance from the English camp, (the Germans lying by themselves,) on, "Ho, every one that thirsteth, come ye to the waters!" None attempted to make the least disturbance, from the beginning to the end. Yet I could not reach their hearts. The words of a scholar did not affect them, like those of a dragoon or a grenadier.

Fri. November 1.—A little after nine, just as I began to preach on a little eminence before the camp, the rain (which had continued all the morning) stayed, and did not begin again till I had finished. A lieutenant endeavoured to make some disturbance. However, when I had done, he tried to make amends, by getting up where I stood, and telling the soldiers, all I had said was very good. *Sat.* 2.—The rain was stayed to-day also, from nine to ten, (it fell both before and after,) while I preached on, "The Scripture hath concluded all under sin,—that the promise might be given to them that believe." And I began to perceive some fruit of my labour; not only in the number of my hearers, but in the power of God, which was more and more among them, both to wound and to heal.

Sun. 3.—I preached about half hour after eight, to a larger congregation than any before, on, "The kingdom of God is at hand; repent ye, and believe the Gospel." And were it only for the sake of this hour, I should not have thought much of staying here longer than I intended. Between one and two in the afternoon, I went to the camp once more. Abundance of people now flocked together, horse and foot, rich and poor, to whom I declared, "There is no difference, for all have sinned, and come short of the glory of God." I observed many Germans standing disconsolate at the skirts of the congregation: to these I was constrained (though I had discontinued it so long) to speak a few words in their own language. Immediately they gathered up close together, and drank in every word. I received two or three letters while I was at Newcastle, part of which is here subjoined:—

"Dear Sir,—For more than three years I walked clearly in the light of God's countenance. Nothing could interrupt my peace, nor did I feel the least rising of any evil temper; so that I believed I was, in the full sense, born of God; but at last, I found I had been mistaken. It is now about a year since I found, I could not bear all things; I could not bear to be slighted by those I loved. This occasioned pride and resentment to rise in my heart, so that I was forced to own, 'I have still an evil heart.' Then I was tempted to despair; but the Lord was still nigh me, and lifted up my head. He showed me my sin; yet did he not hide himself from me; but I could still call him, 'my Lord, and my God.'

"It does not appear to me, that there is any need for us, in this case, to try to pull down one another. For though a person does think he has attained, when he has not; yet if he be simple and sincere, and desires to know himself, God will show him, in the time and manner that seemeth him best. As to myself, I often think, had I been faithful to the grace of God, I never had needed to know trouble more. For I believe he would have carried me on from grace to grace, till he had made me meet for glory. But I know not, if it is needful that I should see more of my heart. May his will be done! Only make me faithful in the fight, and then do what seemeth thee good.

"I find a great difference between what I once felt in myself, and what I feel now. Then I felt nothing but love, and peace, and joy in believing. Now, though I feel a measure of all these heavenly tempers, yet I feel other tempers also; and if I do not continually fight against them, I am overcome. The devil tempted me then; but it was as nothing; for he seemed to have no part in me. But now I find an enemy in my own bosom, that is ready to betray me every moment. I believe, did I not yet expect a full deliverance from sin, I should grow faint and weary. But the hope of that gives me fresh courage to go on. For I cannot doubt but I shall be a living witness of it. O may the Lord hasten the time! Dear sir, do not fail to pray, that he may fulfil that great work in

"Your daughter in Christ,

"M. F."

"*Sept.* 21, 1745.

"DEAR SIR, I will let you know, as near as I can, how the Lord hath dealt with me ever since I can remember. When I was five or six years old, I had many serious thoughts about death and judgment. I wanted to be good, but I knew not how. I was often in great trouble for fear I should die and go to hell. If at any time I told a lie, I was like one in hell. I was afraid to be one moment by myself, for I thought the devil would come and tear me in pieces; and so I continued till I was about eight years old. Then I received a measure of the love of God. I loved Jesus Christ, so that I thought I could suffer any thing for his sake. I could not bear to be with other children; but when I was from school, I would go by myself, and pray, and read: I prayed much for death, for I wanted to be with Christ. And I thought if I lived, I should sin and offend God.

"I continued in this temper till I went to a boarding school. There I soon trifled away all the grace of God, and could play as well as the rest, though not without convictions; but I soon stifled them. As I grew in years I grew in sin, and delighted more and more in vanity, till I was fourteen or fifteen years old. I had then a severe fit of illness, in which I made many good resolutions, and when I recovered, I began to be more strict in outward duties. I went constantly to church and sacrament, but I had the same heart still, that could not forsake my bosom sins, such as dancing, going to plays, and reading trifling books. The Spirit of the Lord often reproved me for these things; but I stifled it by thinking, 'Such and such a one does so, and they are very good people.'

"When Mr Whitefield first preached, I went to hear him, and I found great drawings from God. But till I heard your brother and you, I did not know myself. Then I found I was an unbeliever, and that none could help me but Christ. I cried unto him, and he heard me, and spoke those words with power to my heart, 'Go in peace, thy sins are forgiven thee.' I was in great ecstasy of joy, and love; and cried out, 'I shall never sin any more.' This continued about two months. But having no acquaintance with any person of experience, I was ignorant of Satan's devices, when he transformed himself into an angel of light. He suggested, 'Christ

has fulfilled the Law for *you*. You are no longer subject to ordinances. You are now to *be still*, and *wait* upon God.' So I did not go to the sacrament for two months. Neither did I kneel down to pray, or use any other ordinance, unless I was moved to it. At first God strove with me; but the devil told me, it was the spirit of bondage, and I must resist it; for I was free from the Law. In a little time he left off striving, and I grew quite easy and satisfied; but withal quite dead and cold. I could now hear idle talking without any pain; nay, and my heart began to join with it. Then I awoke, as one out of sleep, and looked for the Lord; but he was departed from me. Just then the Brethren at Fetter-lane began to preach *stillness*. I cried out, 'This doctrine is not right; for by yielding to this, I have lost all my peace and love.' I was now in great distress. The devil told me, it was impossible to renew me again to repentance; so that I fell into utter despair, and all my friends believed me to be quite distracted.

"I was in this dark state for more than a year. It was at the sacrament the Lord returned to me. The love and joy were the same I felt when I received remission of sins, only much greater. I was in a new world. My heart was so filled with love to God and to all mankind, that I thought all old things were passed away, and all things in me become new. For near four years I felt no evil in my heart, nor any desire but in submission to the will of God. But all this time I prayed to God, that I might know myself, as I was known of him. And in his time he showed me, that the evil of my heart was not taken away, but only covered. I still retain a sense of the love of God to me, and a power to love him at all times. Other desires are often ready to creep in; but through the Lord strengthening me, I am more than conqueror. I find a thirst in my soul, which nothing short of the fulness of God can satisfy. O may the Lord hasten that time, when my whole soul shall be filled with God!"

"*Leeds, Sept.* 30, 1745.

"Rev. Sir,—The first sight of you, at Wakefield, sunk my proud spirits; and I believe had I not gone up stairs, to harden my heart against the truth, what you said would have made a deeper impression upon me. I often afterward thought, 'These things are true; but why does nobody understand them, but my husband and Frank Scot?' Then the rich clave to me, and advised me to use my husband ill, and see if that would not drive him from this way. And sometimes I used fair means. But this was dangerous; for then he could speak freely to me, and I found it stole upon me. But I took great care, he should not perceive it, lest he should follow on, and make me like himself. Then I went to the vicar, who said, my husband was mad, and there were no such things as he pretended to. Hereby my heart was hardened more and more, till I resolved to go away and leave him: so I told him; which made him weep much, and strive to show me the wickedness of my resolution. However, by the advice of my old friend, the vicar, I got over that doubt, took about sixty pounds of my husband's money, and fixed the time of my privately setting out for London. But God prevented me; for I found myself with child: so that design was at an end.

"Soon after, as few in Wakefield would employ my husband, he was obliged to remove to Leeds. What I now feared was, that they of the society would come and talk to me. But I soon forced them away, I was so sharp and abusive to any that came. Yet my heart began to soften; and when I spoke things of them which I thought were false, I was afterward checked in my own mind. I began to like that my husband should overcome, when talking to gainsayers. I went more to church and sacrament; and the time you was here before, when my husband said you should come and see me, it pleased me much, though I hid it from him;

and when he said you were gone, it grieved me sore. Then, being uneasy, I went to Mr. M——d. He said, you were all wrong; and that if I went to church and sacrament, and did as I would be done by, all would be well. So my wound was healed, and I was easy.

"On Sunday, June 22. about midnight, I was taken ill of a fever, but thought nothing of death till Thursday; when the doctor and apothecary declared my danger; which, with my husband's home speeches, sunk my spirits: and I promised God how good I would be, if he would spare me; but yet could not abide the Methodists. On Friday, while my husband was talking to the apothecary, of the wickedness of flattering people with the hopes of life, till they died and dropped into hell, my mother brought in the vicar. He asked the apothecary how I did; who said I was very ill, but my husband made me worse, by talking of my dying out of Christ, and being damned. The v—— flew very vehemently at my husband, and said many warm things. My husband answered, 'Speak agreeably to Scripture, and the doctrine of our Church, or I will not hear you.' 'What,' said he, 'are you inspired?' 'Are not you, sir?' said my husband. 'To the Articles of the Church:—*Before the grace of God, and the inspiration of his Holy Spirit can no good work be done.*' He made no answer, but left the room in haste.

"On Saturday my mother brought the Reverend Mr. S., who said, 'I suppose you are one of those perfection-men?' 'Sir,' said my husband, 'are not you? Do you not pray, every Sunday, that you may perfectly love God?' He was going away, but my mother begged him to see me; and asked if there was any such thing as knowing one's sins forgiven. He said, some might; but I might be saved without. My husband said, 'Sir, the Homilies speak otherwise;' and added a few words from them. Mr. S. answered, 'You want your head breaking;' which surprised me much. However, he went to prayers, but in such a flutter, he forgot I was a woman, and prayed for a man, and then went away.

"I was sometimes more, sometimes less, serious, till Monday afternoon; when an old acquaintance, from Wakefield, came to see me; a poor, drunken, idle, talking man. When he was gone, my husband said he would suffer no more of such as him to come near me. I flew into a great rage; on which he went into another room, and poured out his soul before God for me. The Lord hearkened, and heard, and sent his Holy Spirit, who gave me to think what I had been doing all my life; and to resolve to give up all for Christ. Immediately I felt a strong love to God, and a steadfast hope that, if I cried to him, I should have 'the knowledge of salvation, by the remission of' my 'sins.' When my husband came into the room, I called him to me, and told him how I was. He could hardly believe it; and, to try me, asked if John Nelson should come and pray with me. I said, 'Yes; or any of the children of God.' Then he took courage, and we wept on each other's neck. When John Nelson came, he strengthened me much. He came a second time, between nine and ten. After he went, my husband and sister Fenton prayed with me, till they were quite spent; but I thought, if they were, I must not. So I looked to God for strength, and he gave it; and I prayed without ceasing, till that text came fresh into my mind, 'There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.' I was then I know not how. I thought Christ stood in the front, and all the angels behind and on each side of me, rejoicing over me; but still I had not a clear sight that my sins were forgiven. However, I now ventured to take a little sleep. I slept from two till five. When I awaked, I began to cry out for help: I thought his chariots were long a coming. I continued in prayer, till my husband, who sat by me, perceived my prayers were swallowed up in praise. Indeed I was lost in Christ. I knew not where I was. My burden was quite gone, and I found

my nature quite changed, and my affections carried away to heaven. Then I broke out into such expressions as I cannot utter now, praising God for what he had done for my soul. My fever also was gone. As soon as I was assured of his love, I was healed both in body and soul; which I told the doctor and apothecary in the morning, who stood like men in amaze, and confessed they had never seen such a thing before. A deal of people came all that week: on Wednesday, in particular, I was talking to them, without any time for breakfast or dinner, from six in the morning to six at night. Dear sir, pray for me, that God may keep me, who am your unworthy sister,

"JANE BATE."

Having now delivered my own soul, on *Monday*, 4, I left Newcastle. Before nine we met several expresses, sent to countermand the march of the army into Scotland; and to inform them, that the rebels had passed the Tweed, and were marching southward. *Tuesday*, 5.—In the evening I came to Leeds, and found the town full of bonfires, and people shouting, firing of guns, cursing and swearing, as the English manner of keeping holidays is. I immediately sent word to some of the magistrates, of what I had heard on the road. This ran through the town, as it were, in an instant: and I hope it was a token for good. The hurry in the streets was quashed at once;—some of the bonfires indeed remained; but scarce any one was to be seen about them, but a few children warming their hands.

Thur. 7.—I rode to Stayley Hall, in Cheshire, after many interruptions in the way, by those poor tools of watchmen, who stood with great solemnity, at the end of almost every village. I preached there on Mark i, 15, and rode on to Bradbury Green. *Fri.* 8.—Understanding that a neighbouring gentleman, Dr. C., had affirmed to many, that Mr. Wesley was now with the Pretender, near Edinburgh, I wrote him a few lines. It may be, he will have a little more regard to truth, or shame, for the time to come. About noon I preached near Maxfield; in the evening, at the Black House.

Sat. 9.—In the evening we came to Penkridge; and light on a poor, drunken, cursing, swearing landlord, who seemed scarce to think there was either God or devil. But I had spoke very little, when his countenance changed, and he was so full of his thanks and blessings, that I could hardly make an end of my sentence. May salvation come to this house also! It was exceeding dark when we rode through Bilston. However, we did not stick fast, till we came to Wednesbury town-end. Several coming with candles, I got out of the quagmire; and, leaving them to disengage my horse, walked to Francis Ward's; and preached on, "Fear not ye; for I know ye seek him that was crucified."

Sun. 10.—I preached at five; and at eight in Wednesbury; (about one at Tipton Green;) and, at four in the afternoon, to well nigh the whole town, high and low, as at the beginning. *Mon.* 11.—I preached at Birmingham; the next morning I set out, and on *Wednesday*, 13, reached London. *Mon.* 18.—I spent a little time with B. Armsted, weak in body, but strong in faith. She had been calmly waiting for God, till her hands and feet grew cold, and she was, in all appearance, at the point of death. Then Satan returned with all his force, and covered her with thick darkness. This threw her into such a vehement wrestling with God, as brought back her fever and her strength; so

that, in all probability, the old murderer saved her life, by his furious attempt to destroy her soul.

Fri. 22.—The alarm daily increasing concerning the rebels on one hand, and the French on the other, we perceived the wisdom and goodness of Him who hath his way in the whirlwind. The generality of people were a little inclined to think: and many began to own the hand of God. *Mon.* 25.—I retired to Newington, in order to finish the "Farther Appeal;" the state of the public affairs loudly demanding, that whatever was done should be done quickly. *Thur.* 28.—I wrote "A Word to a Drunkard." *Fri.* 29.—I spent an hour with Mr. Lampe, who had been a Deist for many years, till it pleased God, by the "Earnest Appeal," to bring him to a better mind.

Mon. December 2.—The alarms still increased in London, on account of the nearer approach of the rebels. But how easy are all these things to them who can commit both soul and body to a merciful and faithful Creator! About this time I received some further accounts from the army; the substance of which was as follows:—

"*October* 10, 1745.

"Rev. Sir,—I shall acquaint you with the Lord's dealings with us since April last. We marched from Ghent to Allost on the 14th, where I met with two or three of our brethren in the fields, and we sung and prayed together, and were comforted. On the 15th I met a small company about three miles from the town, and the Lord filled our hearts with love and peace. On the 17th we marched to the camp near Brussels. On the 18th I met a small congregation on the side of a hill, and spoke from those words, 'Let us go forth, therefore, to him without the camp, bearing his reproach.' On the 28th I spoke from those words of Isaiah, 'Thus saith the Lord concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.' On the 29th we marched close to the enemy; and when I saw them in their camp, my bowels moved toward them in love and pity for their souls. We lay on our arms all night. In the morning, April 30, the cannon began to play, at half an hour after four; and the Lord took away all fear from me, so that I went into the field with joy. The balls flew on either hand, and men fell in abundance; but nothing touched me till about two o'clock: then I received a ball through my left arm, and rejoiced so much the more. Soon after I received another into my right, which obliged me to quit the field. But I scarce knew whether I was on earth or in heaven: it was one of the sweetest days I ever enjoyed. Wm. Cle——ts."

"*Leare, near Antwerp, Oct.* 21, 1745.

"Since I wrote to you last I have gone through great trials. It was not the least that I have lost my dear brother Clements for a season, being shot through both the arms. To try me further, J. Evans, and Bishop were both killed in the battle, as was C. Greenwood, soon after. Two more, who did speak boldly in the name of Jesus, are fallen into the world again. So I am left alone: but I know it is for my good. Seeing iniquity so much abound, and the love of many wax cold, adds wings to my devotion; and my faith grows daily as a plant by the water side.

"April 30.—The Lord was pleased to try our little flock, and to show them his mighty power. Some days before, one of them, standing at his tent door, broke out into raptures of joy, knowing his departure was at hand; and was so filled with the love of God, that he danced before his comrades. In the battle, before he died, he openly declared, 'I am going to rest from my labours in the bosom of Jesus.' I believe nothing like this was ever heard of before, in the midst of so wicked an army as

ours. Some were crying out in their wounds, 'I am going to my Beloved;' others, 'Come, Lord Jesus, come quickly!' and many that were not wounded, crying to their Lord, to take them to himself. There was such boldness in the battle among this little, despised flock, that it made the officers, as well as common soldiers, amazed: and they acknowledge it to this day. As to my own part, I stood the fire of the enemy for above seven hours: then my horse was shot under me, and I was exposed both to the enemy and our own horse. But that did not discourage me at all; for I knew the God of Jacob was with me. I had a long way to go, the balls flying on every side; and thousands lay bleeding, groaning, dying, and dead, on each hand. Surely I was as in the fiery furnace; but it never singed one hair of my head. The hotter it grew the more strength was given me. I was full of joy and love, as much as I could well bear. Going on, I met one of our brethren, with a little dish in his hand, seeking for water. He smiled, and said he had got a sore wound in his leg. I asked, 'Have you gotten Christ in your heart?' He answered, 'I have, and I have had him all the day. Blessed be God that I ever saw your face.'—Lord, what am I, that I should be counted worthy to set my hand to the Gospel plough? Lord, humble me, and lay me in the dust!

"J. H."

Sun. 7.—I took my leave of poor J. C., just embarking for Germany. I admire the justice of God! He who would never long be advised by any who treated him as a reasonable creature, is at length fallen among those who will make him as passive a tool as ever moved upon wire.

Wed. 18.—Being the day of the national fast, we met at four in the morning. I preached on Joel ii, 12, &c. At nine our service in West-street began. At five I preached at the Foundery again, on, "The Lord sitteth above the water floods." Abundance of people were at West-street chapel, and at the Foundery, both morning and evening; as also (we understood) at every place of public worship, throughout London and Westminster. And such a solemnity and seriousness every where appeared as had not been lately seen in England.

We had within a short time given away some thousands of little tracts among the common people. And it pleased God hereby to provoke others to jealousy. Insomuch that the lord mayor had ordered a large quantity of papers, dissuading from cursing and swearing, to be printed, and distributed to the trainbands. And this day, "An Earnest Exhortation to Serious Repentance" was given at every church door, in or near London, to every person who came out; and one left at the house of every householder who was absent from church. I doubt not but God gave a blessing therewith. And perhaps then the sentence of desolation was recalled. It was on this very day that the duke's army was so remarkably preserved in the midst of the ambuscades at Clifton Moor. The rebels fired many volleys upon the king's troops, from the hedges and walls, behind which they lay. And yet, from first to last, only ten or twelve men fell, the shot flying over their heads.

Wed. 25.—I talked with a young man, who seemed to be under strong convictions: but, I fear, only seemed. I am surprised that, in so many years, this is the first hypocrite of the kind I have met with; the first who appeared to have deliberately put on the mask of religion, purely to serve a secular end. *Fri.* 27.—Having received a long letter from Mr. Hall, earnestly pressing my brother and me to renounce the

Church of England, (for not complying with which advice he soon renounced us,) I wrote to him as follows:—

"DEAR BROTHER,—Now you act the part of a friend. It has been long our desire, that you would speak freely. And we will do the same. What we know not yet, may God reveal to us! You think, first, That we undertake to defend some things which are not defensible by the word of God. You instance in three; on each of which we will explain ourselves as clearly as we can.

"1. That the validity of our ministry depends on a succession supposed to be from the Apostles, and a commission derived from the Pope of Rome, and his successors or dependents.

"We believe it would not be right for us to administer either baptism or the Lord's Supper, unless we had a commission so to do from those bishops whom we apprehend to be in a succession from the Apostles. And yet we allow these bishops are the successors of those who were dependent on the bishop of Rome. But we would be glad to know, on what reasons you believe this to be inconsistent with the word of God?

"2. That there is an outward priesthood, and consequently an outward sacrifice, ordained and offered by the bishop of Rome, and his successors or dependents, in the Church of England, as vicars and vicegerents of Christ.

"We believe there is, and always was, in every Christian Church, (whether dependent on the bishop of Rome or not,) an outward priesthood, ordained by Jesus Christ, and an outward sacrifice offered therein, by men authorized to act as ambassadors of Christ, and stewards of the mysteries of God. On what grounds do you believe that Christ has abolished that priesthood or sacrifice?

"3. That this papal hierarchy and prelacy, which still continues in the Church of England, is of apostolical institution, and authorized thereby, though not by the written word.

"We believe that the threefold order of ministers, (which you seem to mean by papal hierarchy and prelacy,) is not only authorized by its apostolical institution, but also by the written word. Yet we are willing to hear and weigh whatever reasons induce you to believe to the contrary.

"You think, secondly, that we ourselves give up some things as indefensible, which are defended by the same law and authority that establishes the things above mentioned; such as are many of the laws, customs, and practices of the ecclesiastical courts.

"We allow, 1. That those laws, customs, and practices, are really indefensible. 2. That there are acts of parliament in defence of them; and also of the threefold order.

"But will you show us how it follows, either, (1.) That those things and these stand or fall together? Or, (2.) That we cannot sincerely plead for the one, though we give up the other? Do you not here quite overlook one circumstance, which might be a key to our whole behaviour? namely, that we no more look upon these filthy abuses which adhere to our Church as part of the building, than we look upon any filth which may adhere to the walls of Westminster Abbey as a part of that structure.

"You think, thirdly, That there are other things which we defend and practise, in open contradiction to the orders of the Church of England. And this you judge to be a just exception against the sincerity of our professions to adhere to it.

"Compare what we profess with what we practise, and you will possibly be of another judgment. We profess, 1. That we will obey all the laws of that Church, (such we allow the rubrics to be, but not the customs of the ecclesiastical courts,) so far as we can with a safe conscience 2. That we will obey, with the same restriction, the bishops, as executors

of those laws. But their bare will, distinct from those laws, we do not profess to obey at all.

"Now point out, What is there in our practice which is an open contradiction to these professions? Is *field preaching*? Not at all. It is contrary to no law which we profess to obey. *The allowing lay preachers?* We are not clear that this is contrary to any such law. But if it is, this is one of the exempt cases; one wherein we cannot obey with a safe conscience. Therefore be it right or wrong on other accounts, it is however no just exception against our sincerity. *The rules and directions given to our societies?* which, you say, is a discipline utterly forbidden by the bishops. When and where did any bishop forbid this? And if any did, by what law? We know not either the man who ever *did* forbid, or the law by which he *could* forbid it. The allowing persons (for we require none to communicate at the chapel) in contradiction (you think) to all those rubrics which require all to attend always on their own parish church and pastor, and to receive only at his table? Which rubrics are those? We cannot find them. And till these are produced, all that is so frequently said of parochial unity, &c, is merely a *gratis dictum*. Consequently, neither is this any just exception against the sincerity of any of our professions.

"*Dec.* 30, 1745. J. W."

Wednesday, January 1, 1746.—I preached at four in the morning, on, "I am the Almighty God: walk before me, and be thou perfect." We dined with poor John Webb, now throughly poisoned by Robert Barclay's "Apology," which he was sure would do him no hurt, till all his love to his brethren was swallowed up in dotage about questions and strife of words. *Wed.* 8.—I waited on Mr. B——e, rector of ——, who had sent to me, as soon as he had read the "Farther Appeal." He said, "Sir, all this is sad truth: but what can we do to help it?" I went afterward to another clergyman, who had likewise sent and desired to speak with me. How is this? I thought the publication of this tract would have enraged the world above measure: and, on the contrary, it seems nothing ever was published which softened them so much!

Mon. 13.—I had a visit from Mr. S., an honest, zealous Anabaptist teacher. Finding he *would* dispute, I let him dispute, and held him to the point till between eleven and twelve o'clock. By that time he was willing to take breath. Perhaps he may be less fond of dispute for the time to come. *Mon.* 20.—I set out for Bristol. On the road I read over Lord King's Account of the Primitive Church. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but if so, it would follow that bishops and presbyters are (essentially) of one order; and that originally every Christian congregation was a church independent on all others!

Tues. 21.—I read Bishop Butler's "Discourse on Analogy;" a strong and well wrote treatise; but, I am afraid, far too deep for their understanding to whom it is primarily addressed.

Monday, February 3, and the following days, I visited several of the country societies. *Mon.* 10.—I preached at Paulton; on *Thursday* noon, at Shepton Mallet; and at Oak Hill in the evening. The next morning I walked (it being scarce possible to ride, because of the frost) to Coleford. *Sun.* 16.—I took my leave of Bristol and Kingswood; and *Monday*, 17, set out for Newcastle. I preached near Thornbury about noon; and in the evening at Wall Bridge, near Stroud.

Tues. 18.—We pushed on through thick and thin, and with much difficulty got to Stanley. Thence, after an hour's stop, we hastened on. The brooks were so swoln with the late rains, that the common roads were impassable; but our guide, knowing the country, carried us round about through the fields, so that we escaped the dangerous waters, and soon after sunset came (wet and dirty enough) to Evesham.

Wed. 19.—We rode to Birmingham, where many of our brethren from several parts met us in the evening.

Thur. 20.—We set out as soon as it was light. Before we came to Aldridge Heath, the rain changed into snow, which the northerly wind drove full in our faces, and crusted us over from head to foot in less than an hour's time. We inquired of one who lived at the entrance of the moors, which was our best way to Stafford. "Sir," said he, "'tis a thousand pound to a penny, that you do not come there to-day. Why, 'tis four long miles to the far side of this common; and in a clear day, I am not sure to go right across it: and now all the roads are covered with snow; and it snows so, that you cannot see before you." However we went on, and I believe did not go ten yards out of the way till we came into Stafford. In the evening we reached Roger Moss's house. I preached on Rom. iii, 22, and joined a few together as a society. *Friday*, 21.—We breakfasted at Bradbury Green, whence we rode on to Marsden; and the next day, *Saturday*, 22, to Leeds. I preached at five. As we went home a great mob followed, and threw whatever came to hand. I was struck several times, once or twice in the face, but not hurt at all. I walked on to the recorder's, and told him the case. He promised to prevent the like for the time to come.

Sun. 23.—I preached at eight without any interruption; in Birstal at one, and again at five. *Monday*, 24.—I preached at Skircoat Green, near Halifax, to a whole company of Quakers. The good man of the house, about fourscore years old, had formerly been a speaker among them. But from fear of man he desisted, and so quenched the Spirit, that he was in darkness for near forty years; till hearing John Nelson declare the love of God in Christ, light again sprung up in his soul. In the evening I preached to a quiet congregation at Bradford. *Tues.* 25.—About nine I began at Keighley: thence, (finding the snow was so deep, I could not go through the vales,) I went the straight way, and came to Newcastle, *Wednesday*, 26.

Fri. 28.—I took my leave of Katy Parks, calmly waiting till her change should come. A day or two after she had her desire, sweetly giving up her soul to God. Of the same spirit was the writer of the following letter:—

"*February* 22, 1745.

"Dear Sir,—You may remember to have seen me at Oxford once. Since then, by walking somewhat different from the ways of the world, I have incurred the displeasure of the world; and I have gone through many trials. My friends and nearest relations have done their utmost to separate me from God and his children; but, blessed be our dear Lord, all their attempts have hitherto been in vain. Of late they have seemed resolved on other measures; namely, to separate me from themselves; but, notwithstanding all their threats, I hope, by the power of God, to remain unshaken to the end. I would willingly suffer the loss of all things, rather

than deny the Lord that bought me. And I am persuaded, that neither life nor death shall ever separate me from his love.

"The sum of all my desires and hopes in this world, for many years, has been this:—to be regularly sent forth as an ambassador of Christ. I long to spend and be spent for the best of masters; but I doubt my relations have disappointed me of this; for Oxford knows my place no more.

"My uncle sees that nobody can do his business better, or perhaps so well as myself; but he can't bear a Methodist in his house. He wants to have me of his own taste; but as I have been washed, I cannot, I dare not, I will not, by the grace of God, turn to my former wallowing in the mire.

"Dear sir, you see my case. There is nothing I so much long for, as to be employed in the Lord's vineyard, though utterly unworthy: I should be glad to be advised and directed by you, what to do: I will do whatsoever you judge most proper toward the promoting our Saviour's interest. I am happy in his love, and

"Your most obedient servant,

"JOHN BOSWORTH."

But there was no need for his taking thought for the morrow: for in a few weeks God took him to himself.

Sat. March 1.—I visited the sick, who increased daily in every quarter of the town. It is supposed that two thousand of the soldiers only, have died since their encampment: the fever or flux sweeping them away by troops, in spite of all the physicians could do.

Wed. 5.—I preached at Whickham at noon; in the evening at Spen; the next day at Burnupfield; and, on *Saturday*, 8, in the square at Placey. A vehement storm began in the middle of the sermon, which was driven full upon us by the north-east wind; but the congregation regarded it not.

Sunday, 9, was a day of solemn joy; yet, in the afternoon, I felt a great damp, occasioned by my neglecting to speak plainly to some who were deceiving their own souls. I do not wonder at the last words of St. Augustine and Archbishop Usher, "Lord, forgive me my sins of omission!" I preached on *Monday*, at Horsley; on *Tuesday*, at Biddick; and, on *Wednesday*, 12, at Sunderland, where I endeavoured to bring the little society into some kind of order. In the afternoon, being at Mrs. Fenwick's and seeing a child there of ten or twelve years old, I asked, "Does your daughter know Christ, or know she has need of him?" She replied with much concern, "I fear not: nothing has ever affected her at all." Immediately that word came into my mind, "Before they call, I will answer." I was going to say, "Come, let us call upon God to show her she has need of a Saviour;" but, before the words were pronounced, the child turned away her face, and began crying as if she would break her heart. I could get no word from her but, "My sins, my sins!" We then besought God to carry on his own work.

Mon. 17.—I took my leave of Newcastle, and set out with Mr. Downes and Mr. Shepherd. But when we came to Smeton, Mr. Downes was so ill, that he could go no further. When Mr. Shepherd and I left Smeton, my horse was so exceeding lame, that I was afraid I must have lain by too. We could not discern what it was that was amiss; and yet he would scarce set his foot to the ground. By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. (What I here aver, is the naked fact:

let every man account for it as he sees good.) I then thought, "Cannot God heal either man or beast, by any means, or without any?" Immediately my weariness and headache ceased, and my horse's lameness in the same instant. Nor did he halt any more either that day or the next. A very odd accident this also!

Tues. 18.—I rode to Pontefract; on *Wednesday*, to Epworth; and, on *Thursday*, by Barley Hall, to Sheffield. I was glad of having an opportunity here of talking with a child I had heard of. She was convinced of sin some weeks before by the words of her elder brother, (about eight years of age,) dying as a hundred years old, in the full triumph of faith. I asked her abruptly, "Do you love God?" She said, "Yes, I do love him with all my heart." I said, "Why do you love him?" She answered, "Because he has saved me." I asked, "How has he saved you?" She replied, "He has taken away my sins." I said, "How do you know that?" She answered, "He told me himself on Saturday, *Thy sins are forgiven thee;* and I believe him; and I pray to him without a book. I was afraid to die; but now I am not afraid to die; for if I die I shall go to him."

Fri. 21.—I came to Nottingham. I had long doubted what it was which hindered the work of God here. But upon inquiry the case was plain. So many of the society were either triflers or disorderly walkers, that the blessing of God could not rest upon them; so I made short work, cutting off all such at a stroke, and leaving only that little handful who (as far as could be judged) were really in earnest to save their souls.

Sat. 22.—I came to Wednesbury. The Antinomian teachers had laboured hard to destroy this poor people. *Sunday*, 23.—I talked an hour with the chief of them, Stephen Timmons. I was in doubt whether pride had not made him mad. An uncommon wildness and fierceness in his air, his words, and the whole manner of his behaviour, almost induced me to think God had for a season given him up into the hands of Satan. In the evening I preached at Birmingham. Here another of their pillars, J—— W———d, came to me, and, looking over his shoulder, said, "Don't think I want to be in your society; but if you are free to speak to me, you may." I will set down the conversation, dreadful as it was, in the very manner wherein it passed; that every serious person may see the true picture of Antinomianism full grown; and may know what these men mean by their favourite phrase, of being "perfect in Christ, not in themselves."

"Do you believe you have nothing to do with the law of God?" "I have not: I am not under the law: I live by faith." "Have you, as living by faith, a right to every thing in the world?" "I have: all is mine, since Christ is mine." "May you then take any thing you will any where? Suppose, out of a shop, without the consent or knowledge of the owner?" "I may, if I want it: for it is mine: only I will not give offence." "Have you also a right to all the women in the world?" "Yes, if they consent." "And is not that a sin?" "Yes, to him that thinks it is a sin: but not to those whose *hearts are free.*" The same thing that wretch, Roger Ball, affirmed in Dublin. Surely these are the first-born children of Satan!

Tues. 25.—I preached at Evesham: *Wednesday*, 26, about ten, at Stanley: in the afternoon, at the Friars, in Gloucester. I preached

at Wallbridge, near Stroud, in the evening; and on *Thursday*, 27, rode to Bristol.

Thur. April 3.—I spent an agreeable hour with our old fellow labourer, Mr. Humphreys. I found him open and friendly, but rigorously tenacious of the unconditional decrees. O that opinions should separate chief friends! This is bigotry all over. *Mon.* 7.—I preached at Kingswood, on Isaiah lx, the seventeenth and following verses, and laid the first stone of the new house there. In the evening I rode (with Mr. Shepherd) to Bath, and *Tuesday*, the 8th, to Newbury. Here we met with several of the little society in Blewbury; some of whom were truly alive to God. What a proof is this, that God sends by whom he will send! Who hath begotten us these? David Jeffries!

Wed. 9.—In the evening I preached at Brentford. Many were got together there who threatened great things. I went and took one or two of their chiefs by the hand, and desired them to come in. They did so, and were calm and silent. It was a season of great refreshment. The next morning we rode to London. In the afternoon I buried the body of Ann Clowney, a poor woman, whom many could never think to be a believer, because she was a fool. (One of exceeding weak understanding, though not directly a natural.) But in the time of sickness and pain, none could deny the work of God. Neither did she die as a fool dieth.

Tues. 22.—I rode with Mr. Piers to see one who called himself a prophet. We were with him about an hour. But I could not at all think, that he was sent of God: 1. Because he appeared to be full of himself, vain, heady, and opiniated. 2. Because he spoke with extreme bitterness, both of the king, and of all the bishops, and all the clergy. 3. Because he aimed at talking Latin, but could not; plainly showing, he understood not his own calling. *Wed.* 23.—At the earnest request of a friend, I visited Matthew Henderson, condemned for murdering his mistress. A real, deep work of God seemed to be already begun in his soul. Perhaps, by driving him too fast, Satan has driven him to God; to that repentance which shall never be repented of. About this time I received a letter from John Nelson, whom I had left at Birmingham. Part of which was as follows:—

"*Birstal, April* 22, 1746.

"After I left Wednesbury, I stayed two nights at Nottingham, and had large congregations. But while I was meeting the society the second night, there came a mob, raging as if they would pull the house to the ground. As soon as we had done meeting, the constable came and seized me, and said, I must go before the mayor, for making a riot. So he took me by the arm, and led me through the streets, the mob accompanying us with curses and huzzas. God gave me as we went, to speak very plain to the constable, and to all that were near me: till one cried out, 'Don't carry him to the mayor, for he is a friend to the Methodists, but to alderman ——.' Upon this he turned, and led me to the alderman's. When we were brought in, he said, 'Sir, I have brought you another Methodist preacher.' He asked my name, and then said, 'I wonder you cannot stay at home: you see the mob won't suffer you to preach in this town.' I said, 'I did not know this town was governed by the mob; most towns are governed by the magistrates.' He said, 'What, do you expect us to take your parts, when you take the people from their work?' I said, 'Sir, you are wrong informed; we preach at five in the morning, and seven at night: and these are the hours when most people are in

their beds in the morning, and at night, either at play or at the alehouse. Then he said, 'I believe you are the cause of all the evil that is fallen upon the nation.' I said, 'What reason have you to believe so? Can you prove that one Methodist in England did assist the rebels, with either men, money, or arms?' He answered, 'No; but it has been observed, that there has been always such a people, before any great evil fell on the land.' I said, 'It hath been as you say: but that people was not the cause of the evil no more than we are at this time. But these mobbers, and swearers, and drunkards, and whoremongers, and extortioners, and lovers of pleasure more than lovers of God; these are the cause why God afflicteth both man and beast,—not we: we are sent to persuade them to break off their sins by repentance, that the heavy judgments of God may not consume such a people. And if there be not a general reformation, God will be avenged of such a nation as this.' Then he said, 'Do not preach here.' But God opened my mouth, and I did not cease to set life and death before him. The constable began to be uneasy, and said, 'What must we do with him?' 'Well,' he said, 'I understand he is for leaving the town to-morrow; I think you must take him to your house.' But he desired to be excused. Then the justice said, 'You may go where you came from.' When I had gone a little way through the mob, he came to the door, and called, 'Mr. Nelson, stop a little.' Then he ordered the constable to conduct me to the house he fetched me from, and take care that the mob did not hurt me. This seemed to be a great mortification to him; but he was obliged to do it. So he brought me to our brethren again; and left us to give thanks to God for all his mercies."

Sun. May 4.—We left London in the evening, and on *Tuesday* came to Bristol. *Mon.* 12.—I dined with a gentleman who is fully persuaded, that there is no such thing as either virtue or happiness upon earth: "Having found," he said, "by repeated experiments, that, notwithstanding a thousand fair appearances, every man living was, at the bottom, wholly selfish, and truly miserable." I should not wonder, if every rational Deist were of the same mind. Nay, they must, if consistent with themselves. For it is sure, all men are both miserable and selfish, whatever show they may make, who have not faith; even that "evidence of things not seen," the very being whereof they question.

Thur. 15.—I preached at Bath; and setting out at three the next morning, in the evening came to Blewbury. In riding, I read Dr. H.'s "Lectures on the First Chapters of St. Matthew." Are they not more strange than true? Here are the first elements of the Gospel of the Mystics! But is this the Gospel of Christ? I preached in the evening, on Rom. i, 16, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth;" and, setting out early in the morning, *Saturday*, 17, in the evening came to London.

Mon. 19.—I saw an amazing instance of distress. A sensible young woman, (no Methodist,) constantly attending her church, had all her life long believed herself to be a right, good Christian. And in this persuasion she continued during a violent fever, till the physician told her brother, she must die; on which she cried out, "So my brother and you are going to heaven, and I am going to hell." Her brother said, from that hour she was in the agony of despair, saying she was in hell already, she felt the flames; the devil had her soul and body, and was now tearing her in pieces. If she swallowed any thing, she cried

out she was swallowing fire and brimstone; and for twelve days she took nothing at all; for above twenty, nothing but water. She had no sleep, day or night; but lay cursing and blaspheming, tearing her clothes, and whatever she could reach, in pieces. The sins which lay heaviest upon her were, the having no knowledge or love of God; the not believing in Christ, and yet having persuaded herself, and others, that she was a good Christian. She was quieter from the time we prayed with her first, and left off cursing and blaspheming. In a few days after she began to drink a little tea, though still remaining in settled despair; but afterward God turned her heaviness into joy.

Fri. 23.—I made over the houses in Bristol and Kingswood, and the next week, that at Newcastle, to seven trustees, reserving only to my brother and myself the liberty of preaching and lodging there. *Fri.* 30. —I light upon a poor, pretty, fluttering thing, lately come from Ireland, and going to be a singer at the play house. She went in the evening to the chapel, and thence to the watch-night, and was almost persuaded to be a Christian. Her convictions continued strong for a few days, but then her old acquaintance found her, and we saw her no more.

Sat. June 7.—I asked Richard Langman and his wife, how they recovered from their German delusion. She said, "None could ever have delivered us from them but themselves; for there is no fence against their soft words. But one or two of their sermons opened our eyes; particularly one, wherein the preacher was describing, how the virgin 'fed the dear little Lamb with pap;' and how, 'when he grew bigger, she might send him of an errand, perhaps for a porringer of milk, which if he happened to let fall, he might work a miracle to mend the porringer.'" They were not then able to digest these things; but now they never turn their stomach at all.

In the afternoon, an old friend (now with the Moravians) laboured much to convince me, that I could not continue in the Church of England, because I could not implicitly submit to her determinations; "for this," he said, "was essentially necessary to the continuing in any church." Not to the continuing in any, but that of the Brethren; if it were, I could be a member of no church under heaven. For I must still insist on the right of private judgment. I dare call no man, Rabbi. I cannot yield either implicit faith or obedience to any man or number of men under heaven.

Fri. 13.—I was desired to visit a poor sinner, who had just made his fortune on board a privateer, and was preparing to enjoy it, when he was summoned of God, to arise and go hence. I found God had shown him terrible things, and had afterward cut the work short in his soul. For he already knew in whom he had believed, and a few days after slept in peace. *Mon.* 16.—I had an hour's conversation with Mr. Simpson, (not the same with him above mentioned,) a man of a clear head and a loving heart. But, O the abyss of the providence of God! I saw him some time after in a fever. Before this intermitted, the bark was poured in upon him. He was cured of his fever, and deprived of his senses; and has been confined ever since. Is it not the Methodists who have driven this man also distracted?

Sat. 28.—I inquired more particularly of Mrs. Nowens, concerning her little son. She said, he appeared to have a continual fear of God,

and an awful sense of his presence; that he frequently went to prayers by himself, and prayed for his father, and many others by name; that he had an exceeding great tenderness of conscience, being sensible of the least sin, and crying and refusing to be comforted, when he thought he had in any thing displeased God; that a few days since, he broke out into prayer aloud, and then said, "Mamma, I shall go to heaven soon, and be with the little angels. And you will go there too, and my papa; but you will not go so soon." That the day before, he went to a little girl in the house and said, "Polly, you and I must go to prayers. Don't mind your doll: kneel down now: I must go to prayers: God bids me." When the Holy Ghost teaches, is there any delay in learning? This child was then just three years old! A year or two after he died in peace.

Wed. July 2.—I received the following letter from that amiable man, who is now with God:—

"*Northampton, July* 29, 1746.

"REV. AND DEAR SIR,—I am truly glad that the long letter I last sent you was agreeable to you. I bless God that my prejudices against the writers of the Establishment were so early removed and conquered. And I greatly rejoice when I see in those whom, upon other accounts, I must highly esteem as the excellent of the earth, that their prejudices against their brethren of any denomination are likewise subsided, and that we are coming nearer to the harmony in which I hope we shall ever be one in Christ Jesus.

"I have always esteemed it to be the truest act of friendship, to use our mutual endeavours to render the characters of each other as blameless and as valuable as possible. And I have never felt a more affectionate sense of my obligations, than when those worthy persons who have honoured me with their affection and correspondence, have freely told me what they thought amiss in my temper and conduct. This, therefore, dear sir, is an office which you might reasonably expect from me, if I had for some time enjoyed an intimate knowledge of you. But it has always been a maxim with me, not to believe any flying story, to the prejudice of those whom I had apparent reason, from what I knew of them, to esteem. And consequently, as I should never make this a foundation, you must be contented to wait longer, before you will be likely to receive that office of fraternal love which you ask from,

"Rev. and dear sir,

"Your obliged and affectionate brother and servant,

"P. DODDRIDGE.

"Your caution has suggested a thought to me, whether it be modest to call ourselves humble. If the expression means, a real readiness to serve in love, in any thing low, as washing the feet of another, I hope I can say, 'I am your humble servant;' but if it means one who is in all respects as humble as he could wish, God forbid I should arrogate so proud a title. In what can I say, I have already attained? Only I love my Divine Master, and I would not have a thought in my heart that he should disapprove. I feel a sweetness in being assuredly in his gracious hand, which all the world cannot possibly afford, and which, I really think, would make me happier in a dark dungeon, than ten thousand worlds could make me without it. And therefore I love every creature on earth that bears his image. And I do not except those who, through ignorance, rashness, or prejudice, have greatly injured me."

Sun. 6.—After talking largely with both the men and women leaders, we agreed it would prevent great expense, as well of health as of time

and of money, if the poorer people of our society could be persuaded to leave off drinking of tea. We resolved ourselves to begin and set the example. I expected some difficulty in breaking off a custom of six and twenty years' standing. And, accordingly, the three first days, my head ached, more or less, all day long, and I was half asleep from morning to night. The third day, on *Wednesday*, in the afternoon, my memory failed, almost entirely. In the evening I sought my remedy in prayer. On *Thursday* morning my headache was gone. My memory was as strong as ever. And I have found no inconvenience, but a sensible benefit in several respects, from that very day to this.

Thur. 17.—I finished the little collection which I had made among my friends for a lending stock: it did not amount to thirty pounds; which a few persons afterward made up fifty. And by this inconsiderable sum, above two hundred and fifty persons were relieved in one year. *Mon.* 20.—I set out for Salisbury, where, to my utter amazement, on *Wednesday*, 22, Mr. Hall desired me to preach. Was his motive only, to grace his own cause? Or rather, was this the last gasp of expiring love? I did not reach Bristol till *Friday*, 25. On *Sunday*, 27, I preached at Baptist Mills, to the largest congregation I had seen at that place, since I was there with Mr. Whitefield. About this time I received a melancholy letter from abroad; part of which I have subjoined:—

"*Meerkerk, in Holland, July* 29, 1746.

"I have for some years endeavoured to keep a conscience void of offence, toward God and toward man. And for above two years I have known that God, for Christ's sake, had forgiven me all my sins. I lived in the full assurance of faith, which made me rejoice in all states. Wet or weary, cold or hungry, I could rejoice. And faith and love did increase so fast, that it was my soul's delight to do good to them that hated me, to bless them that cursed me, and to call all those that were in a perishing condition, to accept of life and salvation. But, O! 'how are the mighty fallen, and the weapons of war perished!' April 6, 1746, I was overcome by a great temptation: it came as quick as lightning. I know not if I was well in my senses; but I fell. I rose the same moment, and called upon my offended God; and so I have done ever since. But, notwithstanding, his Spirit has departed from me. I have wounded my conscience exceedingly. I am fallen into the spirit of bondage and fear; and I often cry out,

Who shall tell me, if the strife
In heaven or hell shall end?"

Mon. August 4.—I received a letter from Yorkshire, part of which was in these words:—

"On Wednesday, July 16, I called on good old Mr. Clayton. He was exceeding weak, and seemed like one that had not long to continue here. I called again on Monday, 21, and found him very ill. He told me, no one else should have been admitted; that he had much to say to me to tell *you*; and desired me to send his kind respects to you, and wished you prosperity in your pious undertakings. Finding he was not able to talk much, I took my leave, not thinking it would be the last time. But when I returned into these parts on Saturday last, I found he died that morning between two and three. On Monday last I went to his burial, and I was unexpectedly made mourner for my good old friend. I followed his corpse to the ground, where I saw it solemnly interred. Many of his parishioners dropped tears, he having been a father to the poor. He died very poor,

though he had an estate of forty pounds a year, and a living of near three hundred, of which he has been rector three and forty years."

Wed. 6.—I preached at Oak Hill. How is this? I have not known so many persons earnestly mourning after God, of any society of this size in England, and so unblamable in their behaviour: and yet not one person has found a sense of the pardoning love of God, from the first preaching here to this day! When I mentioned this to the society, there was such a mourning, as one would believe should pierce the clouds. My voice was quickly drowned. We continued crying to God with many loud and bitter cries, till I was constrained to break away, between four and five, and take horse for Shepton.

Here the good curate (I was informed) had hired a silly man, with a few other drunken champions, to make a disturbance. Almost as soon as I began, they began screaming out a psalm; but our singing quickly swallowed up theirs. Soon after, their orator named a text, and (as they termed it) preached a sermon; his attendants mean time being busy (not in hearing him, but) in throwing stones and dirt at our brethren; those of them, I mean, who were obliged to stand at the door. When I had done preaching, I would have gone out to them; it being my rule, confirmed by long experience, always to look a mob in the face: but our people took me up, whether I would or no, and carried me into the house. The rabble melted away in a quarter of an hour, and we walked home in peace.

Thur. 7.—That venerable old man, Mr. Tindal, called upon me once more. How strange is it, to find one of fourscore and ten, as humble and teachable as a little child. *Sun.* 10.—In the evening having determined to spend a little time in Wales, I rode to S. Crocker's, to be ready for the first passage in the morning. On *Monday*, 11, we came to the water side, at half an hour after five; but we did not pass till near twelve, and then rode on to Abergavenny. Mr. Philips afterward met us on the road, and brought us to a friend's house between nine and ten. *Tues.* 12.—I preached at Maesmennys church, and in the afternoon at Builth church yard. The greatest part of the town was present there, as usual; and God gave us the usual blessing.

Wed. 13.—I preached at Lanzufried. As soon as we came out of the church, a poor woman met us, whom Satan had bound in an uncommon manner for several years. She followed us to the house where our horses were, weeping, and rejoicing, and praising God. Two clergymen were there, besides me, and the house was full of people: but she could not refrain from declaring before them all, what God had done for her soul. And the words which came from the heart, went to the heart. I scarce ever heard such a preacher before. All were in tears round about her, high and low; for there was no resisting the spirit by which she spoke.

The odd account she gave of herself was this: (concerning which let every one judge as he pleases:) that near seven years since she affronted one of her neighbours, who thereupon went to Francis Morgan, (a man famous in those parts,) and gave him fourteen shillings to do his worst to her; that the next night, as soon as she was in bed, there was a sudden storm of thunder, lightning, and rain, in the midst of which she felt all her flesh shudder, and knew the devil was close to her; that

at the same time a horse she had in the stable below, which used to be as quiet as a lamb, leaped to and fro, and tore in such a manner, that she was forced to rise and turn him out; that a tree which grew at the end of the house, was torn up by the roots; that from thenceforth she had no rest day or night, being not only in fear and horror of mind, but in the utmost torment of body, feeling as if her flesh was tearing off with burning pincers; that till this day, she had never had any respite or ease; but now she knew God had delivered her, and she believed he would still deliver her body and soul, and bruise Satan under her feet.

At three in the afternoon I preached at Builth, designing to go from thence to Carmarthen; but notice having been given, by a mistake of my preaching at Leominster, in Herefordshire, I altered my design; and going to Lanzufried that night, the next day rode to Leominster. At six in the evening, I began preaching on a tombstone, close to the south side of the church. The multitude roared on every side; but my voice soon prevailed, and more and more of the people were melted down, till they began ringing the bells; but neither thus did they gain their point, for my voice prevailed still. Then the organs began to play amain. Mr. C., the curate, went into the church, and endeavoured to stop them; but in vain. So I thought it best to remove to the corn market. The whole congregation followed, to whom many more were joined, who would not have come to the church yard. Here we had a quiet time; and I showed what that sect is, which is "every where spoken against." I walked with a large train to our inn; but none, that I heard, gave us one ill word. A Quaker followed me in, and told me, "I was much displeased with thee, because of thy last 'Appeal;' but my displeasure is gone: I heard thee speak, and my heart clave to thee."

Fri. 15.—I preached at five to a large company of willing hearers. We breakfasted with a lovely old woman, worn out with sickness and pain, but full of faith and love, and breathing nothing but prayer and thanksgiving. About ten we came to Kingston, three hours' ride, (which they call eight miles) from Leominster. I preached at one end of the town. The congregation divided itself into two parts. One half stood near, the other part remained a little way off, and lowered defiance; but the bridle from above was in their mouth; so they made no disturbance at all. At four we had another kind of congregation at Maesmennys; many who had drank largely of the grace of God. I examined them, "Do ye now believe?" And the word was as a two-edged sword. After taking a sweet leave of this loving people, we rode with honest John Price, of Mertha, to his house. We had four hours' rain in the morning; but a fair, mild afternoon; in the close of which we came to Cardiff.

Sun. 17.—I preached at Wenvo church, morning and afternoon; at five in the evening, in the Castle yard at Cardiff, to the far largest congregation which I had ever seen in Wales. All stood uncovered and attentive; and, I trust, few went empty away. *Mon.* 18.—I rode with Mr. Hodges to Neath. Here I found twelve young men, whom I could almost envy. They lived together in one house, and continually gave away whatever they earned above the necessaries of life. Most of them (they told me) were Predestinarians, but so little bigoted to their opinion, that they would not suffer a Predestinarian to preach among them,

unless he would lay all controversy aside. And on these terms they gladly received those of the opposite opinion. The multitude of people obliged me to preach in the street, on, "Repent ye, and believe the Gospel." One man would fain have interrupted, and had procured a drunken fiddler for his second; but finding none to join them, they were ashamed; so the gentleman stole away on one side, and the fiddler on the other.

Tues. 19.—I preached again at five. Whatever prejudice remained, now vanished away as a dream; and our souls took acquaintance with each other, as having all drank into one spirit. About ten I preached in my return at Margum, on, "By grace are ye saved through faith." There being many present who did not well understand English, one repeated to them in Welsh the substance of what I had said. At one we came to Bridge End, where I preached on a small green, not far from the church, on, "Jesus Christ, made of God unto us wisdom, righteousness, sanctification, and redemption." It being the time of the yearly revel, we had many strangers from all parts; but none behaved unseemly; none opened his mouth; for the fear of God was amongst them. In the evening I preached at Fonmon Castle, on the fruits of the Spirit. I concluded the day with the little society there, rejoicing and praising God.

Wed. 20.—I preached near Wilton, a little town about a mile from Cowbridge; and, on *Thursday*, at Lanmais, four miles from Fonmon, to a people of a simple, loving, childlike spirit. *Fri.* 22.—I returned to Cardiff, and spoke plain to those who were wise in their own eyes. This, however, was a matter of joy: they were willing to receive reproof. Otherwise I should have feared that, with regard to them, I had laboured in vain. *Sat.* 23.—Returning to Bristol, I found poor C. G. there, proclaiming open war. He had preached at S—— G——'s once or twice; but I believe had done neither good nor harm. I invited him to lodge at our house; but he did not choose it. O poor head, and honest heart! *Fri.* 29.—I talked largely with S—— F——, and took from her the following account:—

On Saturday, July 15, 1743, S—— T——, then about ten years and three quarters old, waked in perfect health. She had never had any fits of any kind, nor any considerable sickness. About six in the morning she was rising, and inwardly praying to God; when, on a sudden, she was seized with a violent trembling. Quickly after she lost her speech; in a few minutes her hearing; then her sight; and, at the same time, all sense and motion.

Her mother immediately sent for Mrs. Designe, to whom she then went to school. At the same time her father sent for Mr. Smith, apothecary, who lived near. At first he proposed bleeding her immediately, and applying a large blister; but upon examining her further, he said, "It signifies nothing, for the child is dead." About twelve o'clock she began to stir; then she opened her eyes, and gave the following account:—

"As soon as I lost my senses, I was in a dismal place, full of briars, and pits, and ditches; stumbling up and down, and not knowing where to turn, or which way to get either forward or backward; and it was almost quite dark, there being but a little faint twilight, so that I could

scarce see before me. I was crying, ready to break my heart; and a man came to me, and said, 'Child, where are you going?' I said, I could not tell. He said, 'What do you want?' I answered, 'I want Christ to be my refuge.' He said, 'What is your name?' And I told him: but I did not tell him S—— T——. I told him a name which I never heard before. He said, 'You are the child for whom I am sent: you are to go with me.' I saw it grew lighter as he spoke. We walked together, till we came to a stile. He went over and bid me stay a little. I stayed about half a quarter of an hour, and then I observed his clothes. They reached down to his feet, and were shining, and white as snow.

'Then he came back, and kneeled down and prayed. You never heard such a prayer in your life. Afterward he said, 'Come with me.' I went over the stile, and it was quite light. He brought me through a narrow lane, into a vast broad road, and told me, 'This leads to hell; but be not afraid; you are not to stay there.' At the end of that road a man stood, clothed like the other, in white, shining clothes, which reached down to the ground. None could pass in or out, without his knowledge; but he had not the key. The man that was with me carried the key, and unlocked the door, and we went in together.

"For a little way we walked straight forward; then, turning to the left hand, we went down a very high, steep hill. I could scarce bear the stench and smoke of brimstone. I saw a vast many people, that seemed to be chained down, crying and gnashing their teeth. The man told me, the sins they delighted in once, they are tormented with now. I saw a vast number who stood up cursing and blaspheming God, and spitting at each other: and many were making balls of fire, and throwing them at one another. I saw many others, who had cups of fire, out of which they were drinking down flames: and others, who held cards of fire in their hands, and seemed to be playing with them.

"We stayed here, I thought, about half an hour. Then my guide said, 'Come; I will show you now a glorious place.' I walked with him, till we came into a narrow road, in which we could hardly walk a-breast. This brought us into a great broad place; and I saw the gate of heaven, which stood wide open; but it was so bright, I could not look at it long. We went straight in, and walked through a large place, where I saw saints and angels; and through another large place, where were abundance more. They were all of one height and stature; and when one prayed, they all prayed; when one sung, they all sung. And they all sung alike, with a smooth, even voice, not one higher or lower than another.

"We went through this into a third place. There I saw God, sitting upon his throne. It was a throne of light, brighter than the sun. I could not fix my eyes upon it. I saw three, but all as one. Our Saviour held a pen in his hand. A great book lay at his right side; another at his left; and a third partly behind him. In the first he set down the prayers and good works of his people; in the second he set down all the curses, and all the evil works of the wicked. I saw that he discerns the whole earth at a glance; and he discerns the whole heavens. At once he beholds earth and heaven with one look.

"Then our Lord took the first book in his hand, and went and said, 'Father, behold the prayers and the works of my people.' And he held up his hands, and prayed, and interceded to his Father for us. I never heard any voice like that; but I cannot tell how to explain it. And his Father said, 'Son, I forgive thy people; not for their sake, but thine.' Then our Lord wrote it down in the third book, and returned to his throne, rejoicing with the host of heaven.

"It seemed to me, as if I stayed here several months; but I never slept all the while. And there was no night: and I saw no sky or sun, but clear light every where.

"Then we went back to a large door, which my guide opened; and we walked into pleasant gardens, by brooks and fountains. As we walked, I said I did not see my brother here; (who died some time before.) He said, 'Child, thou canst not know thy brother yet, because thy breath remains in thy body. Thy spirit is to return to the earth. Thou must watch and pray; and when thy breath leaves thy body, thou shalt come again hither, and be joined to these, and know every one as before.' I said, 'When is that to be?' He said, 'I know not, nor any angel in heaven; but God alone.'

"Then he took me into another pleasant garden, where were all manner of fruits. He told me, 'This garden bears fruit always.' Here I saw a glorious place, which had large gold letters writ over the door. He bid me read; and I read, 'This is a fountain for sin and uncleanness for my people. At what time soever they will return, they shall be cleansed from all their idols.' The door stood open, and I looked in, and I saw, as it were, a great cistern, full of water, white as milk. We seemed to walk up and down in this garden, for some weeks, and he told me what every thing meant. I never wanted to eat or drink, nor felt any weariness.

"While we were walking, he said, 'Sing.' I said, 'What shall I sing?' And he said, 'Sing praises unto the King of the place.' I sung several verses. Then he said, 'I must go.' I would have fain gone with him; but he said, 'Your time is not yet: you have more work to do upon the earth.' Immediately he was gone; and I came to myself, and began to speak."

Her mother told me further, "As soon as ever she recovered her speech, she gave me just the same account; adding, 'I have learned the finest hymn you ever heard in your life.' She then sung three verses, the most solid, awful words, which I have ever heard. She continued speaking many awful words, with many sighs and tears, till, about three in the afternoon, she fell into a slumber, which continued till seven. She then spoke the same things to Mrs. Designe; after which she was silent, till about five in the morning.

"She received remission of sins, when she was nine years old, and was very watchful from that time. Since this trance she has continued in faith and love, but has been very sickly and weak in body."

Mon. September 1.—I rode with T. Butts to Middlesey, and preached to a small earnest congregation. We set out early in the morning, and were thoroughly wet by noon. In the evening we reached Sticklepath.

Wed. 3.—About one we came to Plymouth. After dinner I walked down to Herbert Jenkins, and with him to the Dock. In the way we overtook Mr. Mignon, *then* a pattern to all that believed. Herbert preached a plain, honest sermon; but the congregation was greatly displeased; and many went away as soon he began, having come on purpose to hear me.

Thur. 4.—Abundance of people from Plymouth were at the room by half-hour after four. I was much refreshed in applying those words to them, "The God of hope fill you with all joy and peace in believing;" and many of us found our hearts knit together in that love which never faileth. As many as the room could well contain followed me to Mr. Hide's, and importuned me much to call again, in my return from Cornwall. We dined at Looe, (a town near half as large as Islington, which sends only four burgesses to the parliament,) called at Grampound in the afternoon, and just at seven reached Gwennap. The congregation waiting, I began without delay, and found no faintness or weariness, while I expounded, "We all, with open face beholding as in

a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord."

Fri. 5.—I inquired concerning John Trembath's late illness. It was a second relapse into the spotted fever; in the height of which they gave him sack, cold milk, and apples, plums, as much as he could swallow. I can see no way to account for his recovery, but that he had not then finished his work. In the evening I preached at St. Ives. *Sat.* 6.—I rode to Trewellard, in the parish of St. Just I found no society in Cornwall so lively as this: yet a few of them I was obliged to reprove for negligence in meeting, which is always the fore runner of greater evils. I preached in the evening in the Green Court, which was well filled with earnest hearers. I thought the house would have contained the congregation at five, (*Sunday*, 7,) but it would not. At eight I preached to a large congregation at Morva, and rode on to Zennor before the church service began. As soon as it was ended, I began near the church yard (and surely never was it more wanted) to expound, "Whom ye ignorantly worship, him declare I unto you." I preached at St. Ives about five, to a more understanding people, on, "Thou art not far from the kingdom of God." On *Monday*, 8, I wrote the following letter to Mr. ——:—

"My Dear Brother,—On Tuesday last I light upon a letter of yours in Devonshire, which I understand has been a great traveller. I think it is the part of brotherly love to mention to you some points therein, wherein I doubt whether you are not a little mistaken: if I mistake, you will set me right. You say,

"'1. First, as to *stillness:* the thing meant hereby is, that man cannot attain to salvation by his own wisdom, strength, righteousness, goodness, merits, or works; that therefore when he applies to God for it, he is to cast away all dependence upon every thing of his own, and trusting only to the mercy of God, through the merits of Christ, in true poverty of spirit, to resign himself up to the will of God, and thus quietly wait for his salvation.' I conceive this to be the first mistake. I have nothing to object to this *stillness*. I never did oppose *this* in word or deed. But this is not 'the thing meant thereby,' either by Molther, or the Moravians, or the English Brethren, at the time that *I* (and *you*, at Mr. Bowers's,) opposed them.

"'2. That the Brethren teach, that people who are seeking after salvation, are all the while to sit still and do nothing; that they are not to read, hear, or pray, is altogether false.' This I apprehend to be a second mistake. Whatever *the Brethren* do now, they did teach thus, and that explicitly, in the years 1739 and 1740. In particular Mr. Brown, Mr. Bowers, Mr. Bell, Mr. Bray, and Mr. Simpson, then with the Moravians. Many of their words I heard with my own ears: many more I received from those who did so. And Mr. Molther himself, on December 31, 1739, said to me, in many and plain words, that the way to attain faith is, '*To be still;* that is,

"'Not to use (what we term) the means of grace; not to go to church: not to communicate; not to fast; not to use *so much* private prayer; not to read the Scriptures; not to do temporal good, and not to attempt to do spiritual good.'

"These things I myself heard him speak; as I am ready to give upon oath whenever required. You ought not, therefore, to say, 'This is altogether false,' on the bare denial of Mr. Molther or any other.

"'3. Some of Fetter-lane society, when the difference broke out, spoke and acted very imprudently. But then to lay the blame on the Moravian

Church, as if it were their fault, is quite wrong.' I think so too; and have said so in my answer to Mr. Church, published some time before you sent your letter. If, therefore, you imagine that I lay the blame on the Moravian Church, you are under a mistake here also; or if you think I 'lay the fault of one man upon a whole community.'

"'4. As to the English that really were to blame, they confessed their faults, and asked Mr. W.'s pardon. And some of them, if I mistake not, did it with tears.' I really think you do mistake again. I remember no such thing. Fifty persons, and more, spoke bitter things concerning me. One or two asked my pardon for so doing, but in so slight and cursory a manner, that I do not so much as know who were the men; neither the time or place where it was done; so far were they from doing it with tears, or with any solemnity or earnestness at all. As for the rest, if they were ever convinced or ashamed at all, it is a secret to me to this day.

"'5. Therefore to publish things which ought to have been buried in eternal oblivion, is what I do not like.' This whole matter of asking pardon you seem to mistake, as Count Z. did before. I wish you would consider the answer I gave him:—'They asked my pardon for using me ill. I replied, that was superfluous: I was not angry with them; but I was afraid of two things: 1. That there was error in their doctrine. 2. That there was sin (allowed) in their practice.' This was then, and is at this day, the one question between them and me. Now, this cannot be buried in oblivion. That error and sin have spread too far already; and it was my part, after private reproof had been tried again and again to no purpose, to give public warning thereof to all the world, that, if possible, they might spread no further.

"'6. Mr. W. is partial throughout his Journal.' I want to know the particular instances. 'In what he mentions of me, he does not represent our conversation rightly.' Then it is the fault of my memory. But be so kind as to point out the particulars that are not rightly represented. 'He has done the cause of our Saviour more mischief, than any one else could have done.' Tell me how? unless you mean the Antinomian cause, by *the cause of our Saviour*. 'I have several times gone to Mr. W. to explain matters, and to desire him to be reconciled.' *Several times!* When, and where? You surprise me much! Either my memory or yours fails strangely. 'In truth, it is he that has stood out.' Alas, my brother! What an assertion is this? Did not I come three years ago (before that Journal was published) in all haste, from Newcastle-upon-Tyne, and my brother, in five days, from the Land's End, to a supposed conference in London? Was this standing out? But with what effect? Why, Mr. Spangenberg had just left London. None besides had any power to confer with us. And to cut us off from any such expectation, James Hutton said, they had orders, not to confer at all, unless the archbishop of Canterbury, or the bishop of London, were present.

"There cannot be under heaven a greater mistake than this, that I ever did stand out, or that I do so now. There has not been one day for these seven years last past, wherein my soul has not longed for union. And they have grossly abused your honest credulity, whoever have made you believe the contrary.

"'7. Since Mr. Wesleys have published such stuff and inconsistencies, I cannot agree with them.' My brother, make some of those inconsistencies appear, and it will be an act of solid friendship. But, 'time will manifest matters, and what is of God will stand, and what is of man will come to nought.' Most true; and according to this sure rule, it has already appeared, whose work is of God; both at Bradford, at Horton, and in several towns not far from your own neighbourhood.

"8. The account you give of the Moravians in general, is the very same I had given before; viz. That next to those of our own Church, 'who

have the faith and love which is among them, without those errors either of judgment or practice, *the body* of the Moravian Church, however mistaken *some of them are*, are, *in the main*, of all whom I have seen, the best Christians in the world.' In the same tract I sum up my latest judgment concerning them in these terms: 'I believe they love the Lord Jesus in sincerity, and have a measure of the mind that was in him. And I am in great earnest when I declare once more, that I have a deep, abiding conviction, by how many degrees the good which is among them overbalances the evil,* and that I cannot speak of them but with tender affection, were it only for the benefits I have received from them; and that at this hour, I desire union with them (were those stumbling blocks once put away, which have hitherto made that desire ineffectual) above all things under heaven.'

"9. In what respects the Brethren are Antinomians, in what sense they mean to Quietism, I have spoken at large. If they can refute the charge, I shall rejoice more than if I had gained great spoils.

"My brother, I heartily wish both you and them, the genuine, open, Gospel simplicity; that you may always use that artless plainness of speech in which you once excelled; and that by manifestation of the truth, you may commend yourself to every man's conscience in the sight of God. I am your affectionate brother, J. W."

Tues. 9.—I preached at Crowan. The night came upon us while I was speaking; but none offered to go away. *Wednesday*, 10.—I preached at Porkellis, in Wendron, to many more than the house could contain. W—— T——, of Sithney, rode with me to Gwennap, a constant companion of Mr. N——'s, so long as he would join with him in riot and drunkenness. But with his drunkenness ended Mr. N——'s friendship. When he heard that one John O——n, a tinner, was preaching, he went on purpose to make sport. But the word of God struck him to the earth. Yet he struggled in the toils; sometimes wanting to go again; sometimes resolving never to go any more. But one day, calling at his sister's, he took up a little girl, (about four years old,) and said, "They tell me you can sing hymns. Come, sing me a hymn." She began immediately,

My soul, don't delay,
Christ calls thee away:
Rise! Follow thy Saviour, and bless the glad day!
No mortal doth know
What he can bestow;
What peace, love, and comfort:—Go after him, go!

He started up at once, and went to the preaching. And the same night he found peace to his soul.

Thur. 11.—E—— T—— (W—— T——'s sister) rode with me to Camborne. When she heard her brother was perverted, she went over to Sithney, on purpose to reclaim him. But finding neither fair words, nor hard names, nor oaths, nor curses, nor blows could prevail, she went away, renouncing him and all that belonged to him, and fully resolved to see him no more. Six weeks after she met him at Redruth, and desired him to step into a house. When they were sat down, she burst into tears, and said, "Brother, follow those men, in God's name.

* I speak of the simple and artless part of their congregations. As for the teachers in their Church, it is my solemn belief, (I speak it with grief and reluctance,) that they are no better than a kind of Protestant Jesuits.

And send me word when any of them preaches in your house, and I will come and hear him."

He asked, "How is this? How came you to be so changed?" She replied, "A fortnight ago, I dreamed, a man stood by me, and said, 'Do not speak evil of these men; for they are the servants of God.' I said, 'What, are you one of them? I defy you all. I will keep to my church.' He said, 'And when you are at church, how are your thoughts employed? or even at the Lord's table?' And he went on, telling me all that was in my heart; and every word went through me; and I looked up, and saw him very bright and glorious; and I knew it was our Saviour; and I fell down at his feet; and then I waked." The week after she went to Sithney, where Mr. M—— was preaching, and saying, "Is there any of you that has shut your doors against the messengers of God? How, if our Lord shut the door of mercy against you?" She cried out, "It is I," and dropped down. Nor had she any rest till God made her a witness of the faith which once she persecuted.

Sat. 13.—I took my leave of our brethren of St. Ives, and between one and two in the afternoon began preaching before Mr. Probis's house, at Bray, on the promise which is given to them that believe. Many were there who had been vehement opposers; but from this time they opposed no more. At six I preached at Sithney. Before I had done, the night came on; but the moon shone bright upon us. I intended, after preaching, to meet the society; but it was hardly practicable; the poor people so eagerly crowding in upon us: so I met them all together, and exhorted them not to leave their first love.

Sun. 14.—For the sake of those who came from far, I delayed preaching till eight o'clock. Many of Helstone were there, and most of those who in time past had signalized themselves by making riots. But the fear of God was upon them; they all stood uncovered, and calmly attended from the beginning to the end. About one I began preaching near Porkellis to a much larger congregation; and, about half an hour after four, at Gwennap, to an immense multitude of people, on, "To me to live is Christ, and to die is gain." I was at first afraid my voice would not reach them all; but without cause, for it was so strengthened, that I believe thousands more might have heard every word. In the close of my sermon, I read them the account of Thomas Hitchins's death; and the hearts of many burned within them, so that they could not conceal their desire to go to him, and to be with Christ. At six we took horse; and about nine (having bright moonshine) reached St. Columb.

Mon. 15.—A guide, meeting us at Camelford, conducted us to St. Mary Week. Mr. Bennet overtook us on the road, and Mr. Thompson came in soon after; having lost his way, and so picked up Mr. Meyrick and Butts, who were wandering they knew not where. It was the time of the yearly revel, which obliged me to speak very plain. Thence we rode to Laneast, where was a much larger congregation, and of quite another spirit. *Tues.* 16.—I rode to Plymouth dock, and preached in the evening, and the next morning at five. A little after ten I began preaching in a meadow near Tavistock. In the afternoon we called at Sticklepath; and, about nine at night, came weary enough to Exeter.

Thur. 18.—About one I preached at Beercrocomb. About five we reached Bridgewater. We expected much tumult here, the great vulgar stirring up the small. But we were disappointed. The very week before our coming, the grand jury had found the bill against the rioters, who had so often assaulted Mary Lockyer's house. This, and the awe of God, which fell upon them, kept the whole congregation quiet and serious. Before I preached, my strength was quite exhausted, and I was exceeding feverish through mere fatigue. But in riding to Middlesey I revived; and in the morning, *Friday*, 19, I rose quite well: "My strength will I ascribe unto thee." After a long morning's ride we came to Mr. Star's, at Waywick. Mr. S., a neighbouring gentleman, who not long since hired a mob to make a disturbance, coming in, Mrs. Star detained him till the time of preaching. He seemed struck much more than the congregation. In the evening we came to Bristol.

Mon. 22.—At eleven I preached at Paulton; about two at Oakhill; and in the evening at Coleford. *Tues.* 23.—I went on to Rood, where the mob threatened loud. I determined, however, to look them in the face; and at twelve I cried, to the largest congregation by far which I I had ever seen in these parts, "Seek ye the Lord while he may be found; call ye upon him while he is near." The despisers stood as men astonished, and neither spoke nor stirred till I had concluded my sermon. Between five and six I preached at Bearfield; the next evening at Blewberry. While I was afterward meeting the society, one grievous backslider, who had been for some time as in the belly of hell, was struck to the earth, and roared aloud. He ceased not till God restored the pearl he had lost.—Does not our God "abundantly pardon?"

Thur. 25.—I came to Wycomb. It being the day on which the mayor was chosen, abundance of rabble, full of strong drink, came to the preaching on purpose to disturb. But they soon fell out among themselves; so that I finished my sermon in tolerable quiet.

Fri. 26.—Mr. B. went to the mayor and said, "Sir, I come to inform against a common swearer. I believe he swore a hundred oaths last night; but I marked down only twenty." "Sir," said the mayor, "you do very right in bringing him to justice. What is his name?" He replied, "R—— D——." "R—— D——!" answered the mayor; "why, that is my son!"—"Yes, sir," said Mr. B., "so I understand."—"Nay sir," said he, "I have nothing to say in his defence. If he breaks the law, he must take what follows."

Sat. October 4.—My brother and I took up our cross, and talked largely with Mr. G. But he still insisted, 1. That there was no repentance at all, antecedent to saving faith: 2. That naked faith alone was the only condition of everlasting salvation: and, 3. That no works need be preached at all, neither were necessary either before or after faith. We took horse at nine, and soon after one came to Sevenoaks. After refreshing ourselves a little, we went to an open place near the free school, where I declared, to a large, wild company, "There is no difference; for all have sinned and come short of the glory of God." They grew calmer and calmer till I had done, and then went quietly away. As we returned, a poor Shimei came to meet us, bitterly curs-

ing and blaspheming. But we walked straight on, and even his companions, the mob, neither laughed nor opened their mouth.

Sun. 5.—I preached in the church at Shoreham, morning and afternoon. The congregation seemed to understand just nothing of the matter. But God can give them understanding in his time.

Thur. 9.—The day of public thanksgiving for the victory at Culloden, was to us a day of solemn joy.

Sat. 11.—I had the pleasure of spending an hour with Mr. P. He said, "I rejoiced greatly when the Count came over, hoping now I should understand the truth of the matter; and I went to hear him, full of expectation. His text was, 'Neither do I condemn thee.' He began, 'The Saviour says, *I came not to destroy the law:* but the fact is contrary; for he does destroy it. It is plain, the law condemned this woman, but the Saviour does not condemn her. Again, the law commands to keep the Sabbath holy; but the Saviour did not keep it holy. Nay, God himself does not keep the law. For the law says, *Put away all lying.* But God said, *Nineveh shall be destroyed;* yet Nineveh was not destroyed.' The whole sermon was of the same thread. I understood him well, and do not desire to hear him any more."

Sat. 26.—I buried the body of George Adams, a child about twelve years old. He is the first of the children brought up at our school, whom God has called to himself. From the time God manifested his love to him, he was eminently of a meek and quiet spirit. And as he lived, so he died in sweet peace.

Sat. November 1.—I dined at J—— E——'s. Is not this a brand plucked out of the burning? Has there been one in our memory that so signalized himself as an enemy to all serious, inward religion? But it is past. He was going out on pleasure as usual; his foot slipped, and, as he was falling, a thought came, "What if, instead of falling to the earth, thou hadst now died and fallen into hell?" He heard and acknowledged the voice of God, and began to seek his face.

Wed. 12.—In the evening, at the chapel, my teeth pained me much. In coming home, Mr. Spear gave me an account of the rupture he had had for some years, which, after the most eminent physicians had declared it incurable, was perfectly cured in a moment. I prayed with submission to the will of God. My pain ceased, and returned no more.

Sun. 16.—I was desired to pray with one in despair. I had never seen her before, but soon found she was a sensible woman, and well acquainted with the theory of religion; yet when I spoke to her some of the principles of Christianity, she cried out, as if she had never heard them before, "Hear! He says I may be saved! He says God loves *me!* Christ died for *me!* And that I may live with him in heaven! O then, what is this world? What is life, what is pain? I do not care for it. Let me die; let me suffer any thing here, so I may but live with Christ in heaven." About this time I received a remarkable account from Grimsby, in Lincolnshire:—

"William Blow, John Melton, and Thomas Wilkinson, were going, on Friday last, in a boat on the sea near Grimsby. John Melton could swim exceeding well, but William Blow not at all. When they were about half a league from the shore, they were both beat overboard. John

Melton sunk to the bottom like a stone. William Blow sunk and rose several times, and was in the water near a quarter of an hour before Thomas Wilkinson could get near him. At last he saw his hand above the water. He then struck down his boat hook at a venture, and caught him by the flap of his coat, and pulled him to the boat side. He was quite sensible, and said, 'Tommy, I am afraid you can't get me in.'—'Nay, then,' said Thomas, 'we will sink together, for I will not let thee go.' At last he did get him in, and brought him safe to land.

"We asked, how he could keep in the water so long, and not be drowned: he said, God gave him that thought to keep his mouth shut, and when he was almost choked, he gave a spring up, and got a little breath. I asked him, how he felt himself when he was under water; if he was not afraid of death? He answered, No; his soul was lifted up unto the Lord, and he freely resigned himself into his hands."

I received, likewise, from several of our brethren abroad, an account of the deliverance God had lately wrought for them:—

"*Bush of Brabant.*

"REV. SIR,—I have long had a desire to write, but had not an opportunity till we came to our winter quarters. When we came over we thought we should have had brother Haime with us, as formerly; but we were disappointed. We were about three weeks upon our march, and endured a great deal through the heat of the weather, and for want of water. At Villear camp, we lay so near the enemy, and were forced to mount so many guards, that we had hardly any time to ourselves, nor had John Haime time to meet with us. We left this camp in twelve or fourteen days' time, and wherever we marched, we had the French always in our view; only a few days, when we were marching through woods, and over high mountains. Coming back to Maestricht, at some camps we have lain so near the enemy, that their sentries and ours have taken snuff with one another; having then no orders to fire at or hurt each other. But the day we came off we found it otherwise: for at eleven o'clock the night before, orders came for us to be ready to turn out an hour before day, which was the 30th of September. At day break orders came to our regiment, and Colonel Graham's, to advance about a mile and a half toward the French. We were placed in a little park, and Graham's regiment in another, to the right of us. We lay open to the French; only we cut down the hedge breast high, and filled it up with loose earth. Thus we waited for the enemy several hours, who came first with their right wing upon the Dutch, that were upon our left. They engaged in our sight, and fired briskly upon each other, cannon and small shot for two hours. Then the Dutch, being overpowered, gave way, and the French advanced upon us, and marched a party over the ditch, on the left of Graham's, and fell in upon them; notwithstanding our continual firing, both with our small arms and four pieces of cannon. So when the French had got past us, our regiment retreated, or we should have been surrounded. In our retreat we faced about twice, and fired on the enemy, and so came off with little loss; though they fired after us with large cannon shot; I believe four-and-twenty pounders.

"We lost one brother of Graham's regiment, and two of ours,—Andrew Paxton, shot dead in our retreat, and Mark Bend, who was wounded, and left on the field. The Lord gave us all on that day an extraordinary courage, and a word to speak to our comrades, as we advanced toward the enemy, to tell them how happy they were that had made their peace with God. We likewise spoke to one another while the cannon were firing, and we could all rely on God, and resign ourselves to his will.

"A few of us meet here twice a day; and, thanks be to God, his grace

is still sufficient for us. We desire all our brethren to praise God on our behalf. And we desire all your prayers, that the Lord may give us to be steadfast, unmoveable, always abounding in the work of the Lord.

I remain

"Your loving brother,

"*October* 17. S. S."

Nearly the same account we received a few days before, in a letter from the camp near Maestricht. Part of this ran as follows:—

"Ever since the 22d of July, our army and the French have lain so close, and marched so close together, that we have expected them to come upon us almost every night, and have had, for many nights, strict orders not to take off our accoutrements, but to be ready to turn out at a minute's warning. And almost every day, some of our out guards have had skirmishes with them. On September 29, at night, Prince Charles had intelligence that they designed to fall upon us with all their force. So we had orders to be ready, and at break of day our regiment and Graham's were ordered to march in the front of the army, with two Hessian, two Hanoverian, and a part of the Dutch. We marched a mile forward into little parks and orchards, a village being between us and our army: in this posture we remained about three hours, while their right wing was engaged with the Dutch, the cannon playing every where all this time. But we were all endued with strength and courage from God, so that the fear of death was taken away from us. And when the French came upon us, and overpowered us, we were troubled at our regiment's giving way, and would have stood our ground, and called to the rest of the regiment, to stop and face the enemy, but to no purpose. In the retreat we were broke; yet after we had retreated about a mile, we rallied twice and fired again. When we came where we thought the army was, they were all gone. So we marched good part of the night; and the next day, about four o'clock, we came to this camp. We left our brother Mark Bend in the field; whether he be alive or dead we cannot tell; but the last of our brothers that spoke to him, after he was wounded, found him quite resigned to the will of God. We that he has spared a little longer, desire you to return thanks to God for all his mercies to us."

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL

FROM NOVEMBER 25, 1746, TO JULY 20, 1749

JOURNAL.—No. VII.

Tuesday, November 25, 1746.—I laboured much to convince one who had known me for several years, that she had "left her first love," and was in the utmost danger of losing the things which she had wrought; but she was proof against argument as well as persuasion, and very civilly renounced all fellowship with me, because, she said, I was disaffected to the government. O what will not those either believe or assert, who are resolved to defend a desperate cause!

Sun. 30.—John Jones (late a zealous Calvinist) preached for the first time at the Foundery. I trust he will never rest, till He who "died for all" hath "cleansed him from all unrighteousness."

Thur. December 4.—I mentioned to the society my design of giving physic to the poor. About thirty came the next day, and in three weeks about three hundred. This we continued for several years, till, the number of patients still increasing, the expense was greater than we could bear: meantime, through the blessing of God, many who had been ill for months or years, were restored to perfect health.

Mon. 8.—This week I read the Collection of Tracts published by Mr. John Fresenius, one of the ministers at Frankfort, concerning Count Zinzendorf and his people commonly called Moravians. He writes both like a gentleman and a Christian; with mildness, good nature, and good manners; and yet with all plainness of speech, so as to place their pride, guile, and various errors, in the clearest and strongest light.

Mon. 15.—Most of this week I spent at Lewisham in writing "Lessons for Children;" consisting of the most practical Scriptures, with a very few, short, explanatory notes. *Sat.* 20.—I had a visit from Mr. Bland, an accurate master of the Hebrew tongue; but how exceeding far from the judgment of Mr. Hutchinson! He avers, (and thinks he has demonstrated, in a tract on that head lately published,) that both the vowel and accent points are absolutely essential to the Hebrew language; and that they are far elder than Ezra, yea, coeval with the giving of the Law on Mount Sinai. *Thursday*, 25, was a day of great consolation.

Mon. 29.—I resumed my vegetable diet, (which I had now discontinued for several years,) and found it of use both to my soul and body; but after two years, a violent flux which seized me in Ireland, obliged me to return to the use of animal food. *Wed.* 31.—I heard an amazing instance of the providence of God. About six years ago, Mr. Jebner (as he related it himself) and all his family, being eight persons, were in bed, between ten and eleven at night. On a sudden he heard a great crack, and the house instantly fell, all at once, from the top to the bottom. They were all buried in the ruins. Abundance of people gathered together, and in two or three hours dug them out. The beds in which they had lain, were mashed in pieces, as was all the furniture of the house; but neither man, woman, nor child, was killed or hurt. Only he had a little scratch on his hand.

Sat. January 3, 1747.—I called upon poor Mr. C., who once largely "tasted of the good word, and the powers of the world to come." I found him very loving, and very drunk; as he commonly is, day and night. But I could fix nothing upon him. "He may fall foully, but not finally!"

Sun. 11.—In the evening I rode to Brentford; the next day to Newbury; and, *Tuesday*, 13, to the Devizes. The town was in an uproar from end to end, as if the French were just entering; and abundance of swelling words we heard, oaths, curses, and threatenings. The most active man in stirring up the people, we were informed, was Mr. J., the C. He had been indefatigable in the work, going all the day from house to house. He had also been at the pains of setting up an advertisement in the most public places of the town, of "An Obnubilative, Pantomime Entertainment, to be exhibited at Mr. Clark's;" (where I was to preach;) the latter part of it contained a kind of double entendre, which a modest person cannot well repeat. I began preaching at seven, on "the grace of our Lord Jesus Christ." Many of the mob came in, listened a little, and stood still. No one opened his mouth, but attention sat on the face of every hearer.

Wed. 14.—I rode on to Bristol, and spent a week in great peace. *Thursday*, 22.—About half-hour after twelve, I took horse for Wick, where I had appointed to preach at three. I was riding by the wall through St. Nicholas gate (my horse having been brought to the house where I dined) just as a cart turned short from St. Nicholas-street, and came swiftly down the hill. There was just room to pass between the wheel of it and the wall; but that space was taken up by the cartman. I called to him to go back, or I must ride over him; but the man, as if deaf, walked straight forward. This obliged me to hold back my horse. In the mean time the shaft of the cart came full against his shoulder, with such a shock as beat him to the ground. He shot me forward over his head, as an arrow out of a bow, where I lay, with my arms and legs, I know not how, stretched out in a line close to the wall. The wheel ran by, close to my side, but only dirted my clothes. I found no flutter of spirit, but the same composure as if I had been sitting in my study. When the cart was gone, I rose. Abundance of people gathered round, till a gentleman desired me to step into his shop. After cleaning myself a little, I took horse again, and was at Wick by the time appointed.

I returned to Bristol (where the report of my being killed had spread far and wide) time enough to praise God in the great congregation, and to preach on, "Thou, Lord, shalt save both man and beast." My shoulders, and hands, and side, and both my legs, were a little bruised; my knees something more; my right thigh the most, which made it a little difficult to me to walk; but some warm treacle took away all the pain in an hour, and the lameness in a day or two.

After visiting the little societies in Somersetshire and Wiltshire, on *Thursday*, 29, I preached at Bearfield in my way, and thence rode on to the Devizes. I found much pains had been taken again to raise a mob; but it was lost labour; all that could be mustered were a few straggling soldiers, and forty or fifty boys. Notwithstanding these, I preached in great peace, on, "All have sinned and come short of the glory of God." In the morning, *Friday*, 30, I explained and applied, "He healeth them that are broken in heart." We then took horse, in the midst of a quiet, civil multitude, and the next afternoon came to London.

Mon. February 2.—I began examining the classes; having desired the leaders, such as had leisure, to give me a short account, in writing, of those under their care, among many others, I received the following note:—

"Dear Sir,—I hope my class are bending one way; K. T., A. G., A. S., M. S., M. R., E. L., and S. S., seem to retain their confidence in the Lord. W. R., L. R., S. R., H. B., I. B., the elder, and A. B., seem to be shut up in a fog, and are not able to get out on any side. They are very dead, and yet very sore. Nothing seems to do them any good, unless it be smooth as oil, and yet sharp as a razor.

"M. S., M. Q., E. E., E. B., M. H., F. B., M. S., J. B., and J. B. the younger, seem to be in earnest, seeking the Lord. J. T., M. H., appear to have a desire, and to be widely seeking something.

"It seems to me, we all want advice that is plain and cutting, awakening, and shaking, and hastening us, like that of the angel, 'Escape for thy life: look not behind thee; neither tarry thou in all the plain.' I find the Lord often waking me as with thunder. Yet I find a spirit of stillness and lukewarmness to cleave to me like the skin of my flesh. The Lord shows me at times how insensibly it steals upon me; and makes me tremble, because I have not been fearing always. May he give us to feel the true state of our souls! Which, I hope, will ever be the prayer of

"Your unworthy son in the Gospel,

"John Hague."

Ye who loved and profited by this man of God, when he was alive, hear what, "being dead," he "yet speaketh."

Tues. 10.—My brother returned from the north, and I prepared to supply his place there. *Sunday*, 15.—I was very weak and faint; but on *Monday*, 16, I rose soon after three, lively and strong, and found all my complaints were fled away like a dream. I was wondering, the day before, at the mildness of the weather; such as seldom attends me in my journeys. But my wonder now ceased: the wind was turned full north, and blew so exceeding hard and keen, that when we came to Hatfield, neither my companions nor I had much use of our hands or feet. After resting an hour, we bore up again, through the wind and snow, which drove full in our faces. But this was only a squall. In Baldock-field the storm began in earnest. The large hail drove so

vehemently in our faces, that we could not see nor hardly breathe. However, before two o'clock we reached Baldock, where one met and conducted us safe to Potten.

About six I preached to a serious congregation. *Tuesday*, 17.—We set out as soon as it was well light; but it was really hard work to get forward; for the frost would not well bear or break: and the untracked snow, covering all the roads, we had much ado to keep our horses on their feet. Meantime the wind rose higher and higher, till it was ready to overturn both man and beast. However, after a short bait at Bugden, we pushed on, and were met in the middle of an open field with so violent a storm of rain and hail, as we had not had before. It drove through our coats, great and small, boots and every thing, and yet froze as it fell, even upon our eyebrows; so that we had scarce either strength or motion left, when we came into our inn at Stilton.

We now gave up our hopes of reaching Grantham, the snow falling faster and faster. However, we took the advantage of a fair blast to set out, and made the best of our way to Stamford Heath. But here a new difficulty arose, from the snow lying in large drifts. Sometimes horse and man were well nigh swallowed up. Yet in less than an hour we were brought safe to Stamford. Being willing to get as far as we could, we made but a short stop here; and about sunset came, cold and weary, yet well, to a little town called Brig Casterton.

Wed. 18.—Our servant came up and said, "Sir, there is no travelling to-day. Such a quantity of snow has fallen in the night, that the roads are quite filled up." I told him, "At least we can walk twenty miles a day, with our horses in our hands." So in the name of God we set out. The north-east wind was piercing as a sword, and had driven the snow into such uneven heaps, that the main road was unpassable. However, we kept on, afoot or on horseback, till we came to the White Lion at Grantham.

Some from Grimsby had appointed to meet us here; but not hearing any thing of them, (for they were at another house, by mistake,) after an hour's rest, we set out straight for Epworth. On the road we overtook a clergyman and his servant; but the toothache quite shut my mouth. We reached Newark about five. Soon after we were set down, another clergyman came and inquired for our fellow traveller. It was not long before we engaged in close conversation. He told me, some of our preachers had frequently preached in his parish; and his judgment was, 1. That their preaching at Hunslet had done some good, but more harm. Because, 2. Those who attended it had only turned from one wickedness to another; they had only exchanged Sabbath breaking, swearing, or drunkenness, for slandering, backbiting, and evil speaking; and, 3. Those who did not attend it were provoked hereby to return evil for evil: so that the former were, in effect, no better; and the latter worse than before.

The same objection (in substance) has been made in most other parts of England. It therefore deserves a serious answer, which will equally hold in all places. Whether then we speak of Hunslet, Leeds, Bristol, or London, it is allowed, 1. That our preaching has done some good; common swearers, Sabbath breakers, drunkards, thieves, fornicators, having been reclaimed from those outward sins. But it is

affirmed, 2. That it has done more harm; the persons so reclaimed only changing one wickedness for another; and their neighbours being so provoked thereby, as to become worse than they were before.

"Those who have left their outward sins," you affirm, "have only changed drunkenness or Sabbath breaking, for backbiting and evil speaking." I answer, If you affirm this of them all, it is notoriously false. Many we can name who left cursing, swearing, and backbiting, drunkenness, and evil speaking, all together; and who are to this day just as fearful of slandering, as they are of cursing or swearing. And if some are not yet enough aware of this snare of the devil, we may hope they will be ere long. Meantime, see that you bless God for what he has done; and pray that he would deliver them from this death also.

You affirm, further, that "their neighbours are provoked hereby to return evil for evil; and so, while the former are no better, the latter are worse, than they were before."

I answer, 1. These are worse than they were before. But why? Because they do fresh "despite to the Spirit of grace;" because they despise that long-suffering love of God, which would lead them (as it does their neighbours) to repentance. And in laying the blame of this on those who will no longer run with them to the same excess of riot, they only fulfil the Scriptures, and fill up the measure of their own iniquity.

I answer, 2. There is still no proportion at all between the good on the one hand, and the harm on the other: for they who reject the goodness of God were servants of the devil before, and they are but servants of the devil still. But they who accept it, are brought from the power of Satan to serve the living and true God.

Thur. 19.—The frost was not so sharp, so that we had little difficulty till we came to Haxey Car; but here the ice which covered the dykes, and great part of the common, would not bear, nor readily break, nor did we know (there being no track of man or beast) what parts of the dykes were fordable. However, we committed ourselves to God and went on. We hit all our fords exactly; and, without any fall, or considerable hinderance, came to Epworth in two hours, full as well as when we left London.

Sun. 22.—I preached at five and at eight in the Room; after Evening prayers, at the Cross. I suppose most of the grown people in the town were present. A poor drunkard made a noise for some time, till Mr. Maw (the chief gentleman of the town) took him in hand and quieted him at once. *Mon.* 23.—Leaving Mr. Meyrick here, I set out with Mr. Larwood and a friend from Grimsby. At two I preached at Laseby in the way, to a quiet and serious congregation. We reached Grimsby by five, and spoke to as many of the society as could conveniently come at that time. About seven I would have preached to a very large audience, but a young gentleman, with his companions, quite drowned my voice, till a poor woman took up the cause, and, by reciting a few passages of his life, wittily and keenly enough, turned the laugh of all his companions full upon him. He could not stand it; but hastened away. When he was gone, I went on with little interruption.

Tues. 24.—I wrote a few lines to Mr. C. giving him an account of his kinsman's behaviour. He obliged him to come straight to me and ask my pardon. Since that time we have had no disturbance at Grimsby. At noon I examined the little society at Tetney. I have not seen such another in England. In the class paper (which gives an account of the contribution for the poor) I observed one gave eight-pence, often ten-pence, a week; another thirteen, fifteen, or eighteen-pence; another, sometimes one, sometimes two shillings. I asked Micah Elmoor, the leader, (an Israelite indeed, who now rests from his labour,) "How is this? Are you the richest society in all England?" He answered, "I suppose not: but all of us who are single persons have agreed together, to give both ourselves and *all we have* to God: and we do it gladly; whereby we are able from time to time, to entertain all the strangers that come to Tetney; who often have no food to eat, nor any friend to give them a lodging." We came to Hainton soon after sunset. I never before saw so large a congregation here. I declared to them all, (Protestants and Papists,) "the grace of our Lord Jesus Christ;" and they seemed to be indeed, (as Homer says,) επεα πτεροεντα, "winged words;" that flew as arrows from the hand of the Most High, to the heart of every hearer.

Wed. 25.—I had designed to go straight for Epworth, but W. Fenwick begged I would call on the little flock at Tealby. Mr. B., (he said,) the minister of the place, had preached against them with the utmost bitterness, had repelled them from the Lord's table, and zealously endeavoured to stir up the whole town against them. I called there about seven, and began to talk with two or three that were in the house where we alighted. Presently the house was full from end to end. I stood up and declared, "By grace are ye saved through faith." Even at Hainton I did not find such a blessing as here. Surely this day was the Scripture fulfilled, "If ye be reproached for the sake of Christ, happy are ye: for the Spirit of glory and of God resteth upon you." About two in the afternoon I preached at Ferry, and in the evening at Epworth. *Thursday*, 26.—I left them all in peace and love, and rode to Sykehouse, where William Shent met me, and one from Acomb. I preached at three and at seven; and we were not a little comforted.

Fri. 27.—Honest muddy M. B. conducted me to his house at Acomb. I now found out (which I could not comprehend before) what was the matter with him. He, and one or two more, since I saw them last, had been studying the profound Jacob Behmen. The event was, (as might easily have been foreseen,) he had utterly confounded their intellects, and filled them so full of sublime speculations that they had left Scripture and common sense far behind. I preached, at seven, on, "Repent ye, and believe the Gospel." The congregation, many of whom came from York, was surprisingly quiet. Though I used the utmost plainness of speech, several of York came again at five in the morning. After preaching, I spoke with a few who were desirous to join heart and hand together in seeking the kingdom of God.

Sat. 28.—I called at Shipton, on Mr. C., the minister of Acomb, who had desired to see me; and, after half an hour both agreeably and usefully spent, rode on to Thirsk. Here I rejoiced with T. Brooke and

his wife, lights shining in a dark place. God has lately added to them a third; one formerly famous for all manner of wickedness, who was cut to the heart while Mr. Brooke was talking to him, and went down to his house justified. This had struck the whole town; so that when I went down, about five, to preach in a vacant house, it was quickly filled within and without, the justice being one of the congregation. In the morning, about six, I preached again to a congregation more numerous than before; nor did any man open his mouth, either at the time of preaching, or while I walked through the town; unless it were to bid me God-speed, or to inquire when I would come again.

Sun. March 1.—I came to Osmotherly about ten o'clock, just as the minister (who lives some miles off) came into town. I sent my service to him, and told him, if he pleased, I would assist him, either by reading prayers or preaching. On receiving the message, he came to me immediately; and said, he would willingly accept of my assistance. As we walked to church he said, "Perhaps it would fatigue you too much, to read prayers and preach too." I told him, no; I would choose it, if he pleased; which I did accordingly. After service was ended, Mr. D. said, "Sir, I am sorry I have not a house here to entertain you. Pray let me know whenever you come this way." Several asking, where I would preach in the afternoon, one went to Mr. D. again, and asked, if he was willing I should preach in the church. He said, "Yes, whenever Mr. Wesley pleases." We had a large congregation at three o'clock. Those who in time past had been the most bitter gainsayers, seemed now to be melted into love. All were convinced we are no Papists. How wisely does God order all things in their season!

Mon. 2.—I rode to Newcastle. The next day, I met the stewards, men who have approved themselves in all things. They are of one heart and of one mind. I found all in the house of the same spirit; pouring out their souls to God many times in a day together, and breathing nothing but love and brotherly kindness. *Wed.* 4.—(Being *Ash Wednesday.*) I spent some hours in reading "The Exhortations of Ephrem Syrus." Surely never did any man, since David, give us such a picture of a broken and contrite heart. This week I read over with some young men, a compendium of rhetoric, and a system of ethics. I see not, why a man of tolerable understanding may not learn in six months' time more of solid philosophy than is commonly learned at Oxford in four (perhaps seven) years.

Sun. 8.—I preached at Gateshead, and declared the loving kindness of the Lord. In the evening, observing abundance of strangers at the Room, I changed my voice and applied those terrible words, "I have overthrown some of you as I overthrew Sodom and Gomorrah, and the rest of you were as brands plucked out of the burning; yet have ye not turned unto me, saith the Lord."

On *Monday*, *Tuesday*, and *Thurday*, I examined the classes. I had been often told, it was impossible for me to distinguish the precious from the vile, without the miraculous discernment of spirits. But I now saw, more clearly than ever, that this might be done, and without much difficulty, supposing only two things: First, Courage and steadiness in the examiner. Secondly, Common sense and common honesty in the leader of each class. I visit; for instance, the class in the close

of which Robert Peacock is leader. I ask, "Does this and this person in your class live in drunkenness or any outward sin? Does he go to church, and use the other means of grace? Does he meet you as often as he has opportunity?" Now, if Robert Peacock has common sense, he can answer these questions truly; and if he has common honesty, he will. And if not, some other in the class has both, and can and will answer for him. Where is the difficulty then of finding out if there be any disorderly walker in this class, and, consequently, in any other? The question is not concerning the heart, but the life. And the general tenor of this, I do not say cannot be known, but cannot be hid without a miracle.

Where then is the need of any miraculous discernment in order to purge one of those societies? Nay, where is the use of it? For if I had that discernment, I am to pass sentence only *ex allegatis et probatis;* [from what is alleged and proved,] not according to what I miraculously discern, but according to what is proved in the face of the sun. The society, which the first year consisted of above eight hundred members, is now reduced to four hundred. But, according to the old proverb, the half is more than the whole. We shall not be ashamed of any of these, when we speak with our enemies in the gate.

Fri. 13.—I found Mr. P. and I. almost discouraged at the doctrine of absolute and connotative nouns. I wonder any one has patience to learn logic, but those who do it on a principle of conscience; unless he learns it as three in four of the young gentlemen in the universities do: That is, goes about it and about it, without understanding one word of the matter. In some of the following days I snatched a few hours to read "The History of the Puritans." I stand in amaze: First, at the execrable spirit of persecution, which drove those venerable men out of the Church, and with which Queen Elizabeth's clergy were as deeply tinctured as ever Queen Mary's were. Secondly, at the weakness of those holy confessors, many of whom spent so much of their time and strength in disputing about surplices and hoods, or kneeling at the Lord's Supper.

Thur. 19.—I considered, "What would I do now, if I was sure I had but two days to live?" All outward things are settled to my wish; the houses at Bristol, Kingswood, and Newcastle, are safe; the deeds whereby they are conveyed to the trustees, took place on the 5th instant; my will is made; what have I more to do, but to commend my soul to my merciful and faithful Creator? Some days I spent in every week, in examining the societies round Newcastle. And great cause I found to rejoice over them.

Tues. 24.—I rode to Blanchland, about twenty miles from Newcastle. The rough mountains round about were still white with snow. In the midst of them is a small winding valley, through which the Derwent runs. On the edge of this the little town stands, which is indeed little more than a heap of ruins. There seems to have been a large cathedral church, by the vast walls which still remain. I stood in the church yard, under one side of the building, upon a large tombstone, round which, while I was at prayers, all the congregation kneeled down on the grass. They were gathered out of the lead mines from all parts; many from Allandale, six miles off. A row of little children sat under the opposite

wall, all quiet and still. The whole congregation drank in every word with such earnestness in their looks, I could not but hope that God will make this wilderness sing for joy. In the evening I came back to Newlands, where also John Brown has gathered a society. O, what may not a man of small natural talents do, if he be full of faith and love!

Sun. 29.—After preaching at South Biddick at five, I hastened to Sunderland, where I preached at eight, and again at two, in the main street, to a Kennington Common congregation. I admire the spirit of this people. From the first day I preached here to this hour, I have not seen a man behave indecently. Those who did not approve, quietly went away.

Mon. 30.—I had leisure to reflect on the strange case of Francis Coxon, who was at first the grand support of the society at Biddick. But after a time he grew weary of well doing; complaining, that it took up too much of his time. He then began to search after curious knowledge, and to converse with those who were like-minded. The world observed it, and courted his company again. Now he was not so precise; his school was filled with children; many flowed in, and he said, "Soul, take thy ease for many years." He came to Newcastle with John Reah the Saturday after I came; but had no leisure to call upon me. At night they set out homeward. He was walking a little before his companion, about three miles from Newcastle, in a way he knew as well as his own house floor, when John heard him fall, and asked, "What is the matter?" He answered, "God has overtaken me; I am fallen into the quarry, and have broke my leg." John ran to some houses that were near, and, having procured help, carried him thither. Thence he was removed to another house, and a surgeon sent for, who came immediately. He soon recovered his spirits, and asked how long it would be, before he could be in his school again. And on Sunday, Monday, and Tuesday, was full of the world, nor was God in all his thoughts. On Wednesday, the surgeon told him honestly, he thought he could not live. Then he awoke out of sleep. The snares of death came about him, the pains of hell overtook him. He continued all Thursday and Friday in the lowest pit, in a place of darkness and in the deep; warning all to beware of drawing back unto perdition, and calling upon God with strong cries and tears. On Sunday he found a little dawning of hope; this gradually increased all the day. On Monday, he knew God had healed his backsliding, and sorrow and sighing fled away. He continued all day in fervent prayer, mingled with praise and strong thanksgiving. "This night," said he, "will be a glorious night to me; my warfare is accomplished; my sin is pardoned." Then he broke out again into vehement prayer. About eight he left off speaking; and soon after, without any struggle or groan, gave up his soul to God.

Wed. April 1.—I rode to Winlinton Mills, a place famous above many, and called the rebels to lay down their arms, and be reconciled to God through his Son. I saw neither old nor young that behaved amiss; for the dread of the Lord was upon them.

Sun. 5.—We set out early, and about eight went out into the market place at Hexham. A multitude of people soon ran together, the greater

part mad as colts untamed. Many had promised to do mighty things But the bridle was in their teeth. I cried aloud, "Let the wicked forsake his way, and the unrighteous man his thoughts." They felt the sharpness of the two-edged sword, and sunk into seriousness on every side: insomuch that I heard not one unkind or uncivil word, till we left them standing, and staring one at another. At one I preached at Horsley; and about five in the evening at Newcastle.

Mon. 6.—Having been informed, there were many large collieries three or four miles north or northwest from Durham, I rode to a village called Renton, in the midst of them, and proclaimed, "The Lord God, gracious and merciful." Abundance of people gave earnest heed to every word which was spoken; kneeled down when I prayed, sung (after their manner) when I sung, and crowded into the house where I went in; crying out, one and all, "A, they were only too long a coming! Why did they not come sooner?"

Tues. 7.—Finding the people about Dent's Hole were grown dead and cold, I preached there at twelve o'clock; if haply it might please God yet again to breathe on the dry bones that they might live. *Wed.* 8. —I found the congregation at Blanchland abundantly increased. I preached in the evening at Spen, and the next day, at noon, to a serious congregation at Winlinton Mills: a gentleman who had talked of making a disturbance, finding not one man to second him.

Fri. 10.—Having settled all the societies in the country, I began examining that of Newcastle again. It was my particular concern, to remove, if possible, every hinderance of brotherly love. And one odd one I found creeping in upon us, which had already occasioned much evil: namely, a fancy, that we must not justify ourselves. (Some of the spawn of Mystic divinity.) Just contrary to the scriptural injunction, "Be ready to give a reason of the hope that is in you." For want of doing this in time, some offences were now grown incurable. I found it needful, therefore, to tear up this by the roots; to explain this duty from the foundation, and to require all who desired to remain with us to justify themselves, whenever they were blamed unjustly; and not to swallow up both peace and love in their voluntary humility.

Sat. 11.—I preached at Biddick at noon; at Pictery, (two miles west of Biddick,) by Mr. M.'s invitation, in the afternoon; and in the evening at Newcastle. *Sun.* 12.—I preached at Gateshead in the morning; at Swalwell about two; and at the Room in the evening. I scarce ever heard so fine a defence of a weak cause, as was Mr. S.'s sermon in the morning; wherein he laboured much to prove the unlawfulness of laymen's preaching; but with such tenderness and good nature, that I almost wished the sermon were printed, for a pattern to all polemical writers.

April 19.—(Being *Easter Day.*) I preached in Gateshead for the last time; afterward at Swalwell, and at Newcastle in the evening. I could gladly have spent six weeks more in these parts; but my time being now expired, I preached my farewell sermon at five. On *Monday*, 20, a great part of the congregation (which filled the Room) were some of the finest people I had ever seen there. Surely God is working a new thing in the earth. Even to the rich is the Gospel preached! And there are, of these also, who have ears to hear, and hearts to receive,

the truth as it is in Jesus. About nine I preached to a large congregation at Renton, and before six reached Osmotherly. Finding Mr. D. (as I expected) had been vehemently attacked by the neighbouring clergy and gentry, that he might be exposed to no further difficulty on my account, I did not claim his promise, but preached on a tombstone near the church, on, "The Lord is risen indeed." How wisely does God order all things! Some will not hear even the word of God out of a church: for the sake of these we are often permitted to preach in a church. Others will not hear it in a church: for their sakes we are often compelled to preach in the highways.

Here John Nelson met me. On Thursday, Friday, and Saturday, he had preached at Acomb, and the neighbouring places: on Good Friday, in particular, on Heworth Moor, to a large and quiet congregation. On Easter Sunday, at eight, he preached there again, to a large number of serious hearers. Toward the close of his discourse, a mob came from York, hired and headed by some (miscalled) gentlemen. They stood still, till an eminent Papist cried out, "Why do not you knock the dog's brains out?" On which they immediately began throwing all that came to hand, so that the congregation was quickly dispersed. John spoke a few words, and walked toward York. They followed with showers of bricks and stones; one of which struck him on the shoulder, one on the back, and, a little before he came to the city, part of a brick hit him on the back part of the head, and felled him to the ground. When he came to himself, two of Acomb lifted him up, and led him forward between them. The gentlemen followed, throwing as before, till he came to the city gate, near which lived an honest tradesman, who took him by the arm, and pulled him into his house. Some of the rioters swore they would break all his windows, if he did not turn him out. But he told them resolutely, "I will not; and let any of you touch my house at your peril: I shall make you remember it as long as you live." On this they thought good to retire.

After a surgeon had dressed the wound in his head, John went softly on to Acomb. About five he went out, in order to preach, and began singing a hymn. Before it was ended, the same gentlemen came in a coach from York, with a numerous attendance. They threw clods and stones so fast on every side, that the congregation soon dispersed. John walked down into a little ground, not far from Thomas Slaton's house. Two men quickly followed, one of whom swore desperately he would have his life. And he seemed to be in good earnest. He struck him several times, with all his force, on the head and breast; and at length threw him down, and stamped upon him, till he left him for dead. But, by the mercy of God, being carried into a house, he soon came to himself; and after a night's rest, was so recovered, that he was able to ride to Osmotherly.

Tues. 21.—I called at Thirsk; but, finding the town full of holiday folks, drinking, cursing, swearing, and cock fighting, I did not stop at all, but rode on to Boroughbridge, and in the afternoon to Leeds.

Wed. 22.—I spent an hour with Mr. M., and pressed him to make good his assertion, that our preaching had done more harm than good. This he did not choose to pursue; but enlarged on the harm it might occasion in succeeding generations. I cannot see the force of this

argument. I dare not neglect the doing certain, present good, for fear of some probable ill consequences in the succeeding century. *Thur.* 23. —I preached at Morley and Birstal; on *Friday*, at Birstal and Leeds; on *Saturday*, at Oulton and Armley.

Sun. 26.—I met the Leeds society at five; preached at seven, on, "The Spirit and the Bride say, Come;" and at one, to an unwieldy multitude, several hundreds of whom soon went away, it being impossible for them to hear. Such another congregation I had at Birstal; yet here I believe my voice reached all that were present. *Mon.* 27. —I preached at Birstal, at Wibsey Moor, and at Bradford, and regulated the societies.

Tues. 28.—One of Pudsey would take no denial; so I promised to preach there at eight o'clock. Coming before the hour, we walked to the new house of the Germans. It stands on the side of a hill, commanding all the vale beneath, and the opposite hill. The front is exceeding grand, though plain, being faced with fine, smooth, white stone. The Germans suppose it will cost, by that time it is finished, about three thousand pounds: it is well if it be not nearer ten. But that is no concern to the English Brethren; for they are told, (and potently believe,) that "all the money will come from beyond sea." I preached at eight at the place appointed, and thence rode to Dewsbury, where I was to preach at noon. But first I called on the minister, Mr. Robson; and in an acceptable time. Abundance of little offences had arisen, and been carefully magnified by those who sought such occasions. But we both spoke our minds without reserve; and the snare was presently broken. After sermon, Mr. R., having sent a note to desire I would call upon him again, I went, and passed such an hour as I have not had since I left London. We did not part without tears. Who knows how great a work God can work in a short time?

Wed. 29.—I preached at Hightown at one; and at Birstal in the evening. *Thur.* 30.—I rode to Keighley. The ten persons I joined here are increased to above a hundred. And above a third of them can rejoice in God, and walk as becomes the Gospel.

Fri. May 1.—I read prayers and preached in Haworth church, to a numerous congregation. In the evening I preached near Skircoat Green, and baptized Eliz. K., late a Quaker. *Sat.* 2.—I preached at Halifax, to a civil, senseless congregation; at noon at Gildersome; and in the evening at Armley. *Sun.* 3.—At one I preached to a vast congregation at Hunslet; and, about five, to a still larger at Birstal, I preached on, "All things are ready; come to the marriage." And some, I trust, were "compelled" to "come in."

Mon. 4.—At his earnest request, I began examining those that are called W. D.'s societies. At three I preached at Great Harding; in the evening at Roughlee, where there was a large society. But since the men of smooth tongue broke in upon them, they are every man afraid of his brother; half of them ringing continually in the ears of the rest, "No works, no law, no bondage." However, we gathered above forty of the scattered sheep, who are still minded to stand in the old paths.

Tues. 5.—I preached at Roughlee at five; about eleven at Hinden, and about three at Widdap, a little village in the midst of huge, barren

mountains, where also there was a society. But Mr. B. had effectually dispersed them, so that I found but three members left. We rode thence about five miles to Stonesey-gate, which lies in a far more fruitful country. Here was a larger congregation at six o'clock than I had seen since my leaving Birstal. They filled both the yard and the road to a considerable distance, and many were seated on a long wall adjoining, which, being built of loose stones, in the middle of the sermon, all fell down at once. I never saw, heard, nor read of such a thing before. The whole wall, and the persons sitting upon it, sunk down together, none of them screaming out, and very few altering their posture: and not one was hurt at all; but they appeared sitting at the bottom just as they sat at the top. Nor was there any interruption either of my speaking, or of the attention of the hearers.

Wed. 6.—I rode to Shore, four miles south from Stonesey, lying about half way down a huge, steep mountain. Here I preached at twelve to a loving, simple-hearted people. We then climbed up to Todmorden Edge, the brow of a long chain of mountains, where I called a serious people to "repent and believe the Gospel." *Thur.* 7. —We left the mountains, and came down to the fruitful valley of Rosendale. Here I preached to a large congregation of wild men; but it pleased God to hold them in chains. So that even when I had done, none offered any rudeness, but all went quietly away.

We came to Manchester between one and two. I had no thought of preaching here, till I was informed John Nelson had given public notice, that I would preach at one o'clock. I was now in a great strait. Their house would not contain a tenth part of the people; and how the unbroken spirits of so large a town would endure preaching in the street, I knew not. Besides that, having rode a swift trot for several hours, and in so sultry a day, I was both faint and weary. But after considering that I was not going a warfare at my own cost, I walked straight to Salford Cross. A numberless crowd of people partly ran before, partly followed after me. I thought it best not to sing, but, looking round, asked abruptly, "Why do you look as if you had never seen me before? Many of you have seen me in the neighbouring church, both preaching and administering the sacrament." I then began, "Seek ye the Lord while he may be found; call upon him while he is near." None interrupted at all, or made any disturbance, till, as I was drawing to a conclusion, a big man thrust in, with three or four more, and bade them bring out the engine. Our friends desired me to remove into a yard just by, which I did, and concluded in peace. About six we reached Davy Hulme, five miles from Manchester, where I was much refreshed both in preaching and meeting the society. Their neighbours here used to disturb them much; but a justice of peace, who feared God, granting them a warrant for the chief of the rioters, from that time they were in peace.

Fri. 8.—I preached at Oldfield Brow to a much larger congregation, though many of them had been hurt by doubtful disputations. But they now began again to take root downward and bear fruit upward. In the evening I preached at Booth Bank, among a quiet and loving people; but a famous Anabaptist teacher, Joseph Pickup by name, had lately occasioned some disturbance among them. He had given them a par-

ticular account of a conference he had had with me on the road; what he said, and what I said; and how he had stopped my mouth with the Seventeenth Article. In the morning I told them the plain fact. I had overtook him on the road, and we rode half a bow shot together, but did not exchange five sentences till we parted.

About noon I preached at Mr. Anderton's, near Northwich. Several of the gay and rich were there. I continued praying and talking with them till past two: we were then obliged to take horse for Astbury.

Here likewise I found an open door, though many fine people were of the congregation; but they behaved as people fearing God; as seriously as the poor ploughmen.

Sun. 10.—I preached at Astbury at five; and at seven proclaimed at Congleton Cross, Jesus Christ, our "wisdom, and righteousness, and sanctification, and redemption." It rained most of the time that I was speaking; but that did not hinder abundance of people from quietly attending. Between twelve and one I preached near Macclesfield, and in the evening at Woodly Green. *Mon.* 11.—I preached at noon about a mile from Ashton, and in the evening at Stayley Hall. *Tuesday*, 12.—I rode to Bongs, and explained to a serious people the parable of the prodigal son. In the evening I exhorted them at Chinley. "earnestly to contend for the faith once delivered to the saints."

Wed. 13.—I preached at noon in the High Peak, and in the evening at Sheffield. *Thursday*, 14.—I rode to Barley Hall. As soon as I had done preaching, William Shent told me he was just come from Leeds, where he had left Mr. Perronet in a high fever. I had no time to spare: however, at three in the morning, on *Friday*, 15, I set out, and between seven and eight came to Leeds. By the blessing of God he recovered from that hour. Being willing to redeem the time, I preached at noon, and then hastened back to Barley Hall, where I preached at seven, on, "Glorify God in your body and in your spirit, which are God's."

Sat. 16.—I spent an hour or two at Nottingham, and then rode on to Markfield. At eight I preached. The church was pretty well filled, and God gave a blessing with his word. *Sun.* 17.—Desiring to improve the time we had, I preached at eleven in the morning, and in the evening. *Monday*, 18.—I rode to Wednesbury; and, after two or three days spent there and at Birmingham, on *Thursday*, 21, came to London.

Sun. 31.—I preached at seven in Moorfields to a large and well behaved congregation. Mr. Bateman desired me to preach a charity sermon at his church, St. Bartholomew the Great, in the afternoon but it was with much difficulty that I got in; not only the church itself, but all the entrances to it, being so thronged with people ready to tread upon one another. The great noise made me afraid at first, that my labour would be in vain; but that fear was soon over; for all was still, as soon as the service began. I hope God gave us this day a token for good. If he will work, who shall stay his hand? *Thur.* June 4.—I reduced the sixteen stewards to seven; to whom were given the following instructions:—

"1. You are to be men full of the Holy Ghost and wisdom, that you may do all things in a manner acceptable to God.

"2. You are to be present every Tuesday and Thursday morning, in order to transact the temporal affairs of the society.

"3. You are to begin and end every meeting with earnest prayer unto God, for a blessing on all your undertakings.

"4. You are to produce your accounts the first Tuesday in every month, that they may be transcribed into the ledger.

"5. You are to take it in turn, month by month, to be chairman. The chairman is to see, that all the rules be punctually observed, and immediately to check him who breaks any of them.

"6. You are to do nothing without the consent of the minister, either actually had, or reasonably presumed.

"7. You are to consider, whenever you meet, 'God is here.' Therefore, be deeply serious: utter no trifling word: speak as in his presence, and to the glory of his great name.

"8. When any thing is debated, let one at once stand up and speak, the rest giving attention. And let him speak just loud enough to be heard, in love and in the spirit of meekness.

"9. You are continually to pray and endeavour that a holy harmony of soul may in all things subsist among you; that in every step you may 'keep the unity of the Spirit, in the bond of peace.'

"10. In all debates you are to watch over your spirits; avoiding, as fire, all clamour and contention; being 'swift to hear, slow to speak;' in honour, every man preferring another before himself.

"11. If you cannot relieve, do not grieve the poor: give them soft words, if nothing else: abstain from either sour looks, or harsh words. Let them be glad to come, even though they should go empty away. Put yourself in the place of every poor man; and deal with him as you would God should deal with you.

"These instructions, we whose names are under written (being the present stewards of the society at London) do heartily receive, and earnestly desire to conform to. In witness whereof we have set our hands.

"N. B. If any steward shall break any of the preceeding rules, after having been thrice admonished by the chairman (whereof notice is to be immediately given to the minister) he is no longer steward."

Sat. 6.—I appointed to speak with those who had applied to us on a physical account. I found there had been about six hundred in about six months. More than three hundred of these came twice or thrice, and we saw no more of them. About twenty of those who had constantly attended, did not seem to be either better or worse. Above two hundred were sensibly better; and fifty-one throughly cured. The entire expense, from the beginning till this time, was about thirty pounds.

Sun. 14.—I preached at St. Bartholomew's again. I admire the behaviour of this people; none betrays either lightness or inattention. Surely all the seed sown here will not be lost! *Mon.* 15.—Our Conference began, and ended on *Saturday*, 20. The minutes of all that passed therein, were some time after transcribed and published.

Sun. 21.—I preached once more at St. Bartholomew's, on the gospel for the day, the story of Dives and Lazarus. I was constrained to speak very plain and strong words. But God gave the audience ears to hear; so that they appeared as far from anger on the one hand, as from sleepiness on the other. After preaching at the chapel in the afternoon, I set out for Brentford with Robert Swindells. The next day we reached Marlborough; where one in the room beneath us was swearing desperately. Mr. Swindells stepped down and put into his

hand the paper entitled, "Swear not at all." He thanked him, and promised to swear no more. And he did not while he was in the house.

Tues. 23.—We took horse at three, breakfasted at Chippenham, and dined at Kingswood: whence I walked to Bristol. About seven I went to the Old Orchard, where were rich and poor, a great multitude. We had a solemn and a joyful hour. Surely these fields are white unto the harvest! *Wed.* 24.—We rode to Beercrocomb, hoping to reach Tavistock the next day. So we set out at three. The rain began at four. We reached Colestock, dropping wet, before seven. The rain ceased while we were in the house, but began when we took horse, and attended us all the way to Exeter. While we stayed here to dry our clothes, I took the opportunity of writing "A Word to a Freeholder." Soon after three we set out: but it was near eight before we could reach Oakhampton.

Fri. 26.—We came to Tavistock before noon; but it being market day, I did not preach till five in the evening. The rain began almost as soon as we began singing, and drove many out of the field. After preaching (leaving Mr. Swindells there) I went on for Plymouth Dock. Within two miles of Plymouth, one overtook and informed us, that, the night before, all the Dock was in an uproar; and a constable, endeavouring to keep the peace, was beaten and much hurt. As we were entering the Dock, one met us, and desired we would go the back way: "For," said he, "there are thousands of people waiting about Mr. Hide's door." We rode up straight into the midst of them. They saluted us with three huzzas; after which I alighted, took several of them by the hand, and began to talk with them. I would gladly have passed an hour among them; and believe if I had, there had been an end of the riot. But the day being far spent, (for it was past nine o'clock,) I was persuaded to go in. The mob then recovered their spirits, and fought valiantly with the doors and windows: but about ten they were weary, and went every man to his own home.

Sat. 27.—I preached at four, and then spoke severally to part of the society. As yet I have found only one person among them who knew the love of God, before my brother came. No wonder the devil was so still; for his goods were in peace. About six in the evening, I went to the place where I preached the last year. A little before we had ended the hymn, came the lieutenant, a famous man, with his retinue of soldiers, drummers, and mob. When the drums ceased, a gentleman-barber began to speak: but his voice was quickly drowned in the shouts of the multitude, who grew fiercer and fiercer, as their numbers increased. After waiting about a quarter of an hour, perceiving the violence of the rabble still increasing, I walked down into the thickest of them, and took the captain of the mob by the hand. He immediately said, "Sir, I will see you safe home. Sir, no man shall touch you. Gentlemen, stand off: give back. I will knock the first man down that touches him." We walked on in great peace; my conductor every now and then stretching out his neck (he was a very tall man) and looking round, to see if any behaved rudely, till we came to Mr. Hide's door. We then parted in much love. I stayed in the street near half an hour after he was gone, talking with the people, who had now forgot their anger, and went away in high good humour.

Sun. 28.—I preached at five, on the Common, to a well-behaved, earnest congregation; and at eight near the Room, on, "Seek ye the Lord, while he may be found." The congregation was much larger than before, and equally serious and attentive. At ten I went to church. Mr. Barlow preached a useful sermon, on, "God be merciful to me a sinner;" and a thundering one in the afternoon, on, "Where their worm dieth not, and the fire is not quenched." At one I preached again near the Room, from those words, in the gospel for the day, "Come, for all things are ready." And the hearts of all that were round about seemed to bow down before the Lord. I designed to have preached on Stoke's Hill at five, but the rain would not permit. However, before six, I went to the head of the town, where we had a large and venerable assembly. The fear of God seemed to spread itself over all, and they received what was spoken as the word of God. Yet once more he hath opened the door, that the Gospel may have free course here also.

Mon. 29.—I took horse between three and four, and reached Perranwell, three miles beyond Truro, about six. I preached to a very large congregation at seven, and the word was as the rain on the tender herb. *Tues.* 30.—We came to St. Ives before morning prayers, and walked to church without so much as one huzza. How strangely has one year changed the scene in Cornwall! This is now a peaceable, nay, honourable station. They give us good words almost in every place. What have we done that the world should be so civil to us?

Wed. July 1.—I spoke severally to all those who had votes in the ensuing election. I found them such as I desired. Not one would even eat or drink at the expense of him for whom he voted. Five guineas had been given to W. C., but he returned them immediately. T. M. positively refused to accept any thing. And when he heard that his mother had received money privately, he could not rest till she gave him the three guineas, which he instantly sent back. *Thursday*, 2, was the day of election for parliament men. It was begun and ended without any hurry at all. I had a large congregation in the evening, among whom two or three roared for the disquietness of their heart: as did many at the meeting which followed; particularly those who had lost their first love.

Sat. 4.—About two I preached in the street at Redruth. The congregation was large and deeply attentive: indeed there are now scarce any in the town (but gentlemen) who are not convinced of the truth. At seven I preached at Stithians, and at five in the morning. *Sunday*, 5.—We rode thence to St. Agnes. At two I preached to a large multitude of quiet hearers, many of whom seemed deeply affected. Yet soon after I had done, some began to divert themselves with throwing dirt and clods. Mr. Shepherd's horse was frighted at this; and as one of them stooped down, leapt clear over him. The man screamed amain; but finding himself not hurt, he and his comrades poured a shower of stones after him. Knowing nothing of the matter, I rode soon after through the midst of them; and none lifted up a hand or opened his mouth. About half-hour after five I began at Gwennap. I was afraid my voice would not suffice for such an immense multitude. But my fear was groundless; as the evening was quite calm, and the people all attention. It was more difficult to be heard in meeting the

society amidst the cries of those on the one hand, who were pierced through as with a sword, and of those, on the other, who were filled with joy unspeakable.

Mon. 6.—I preached, about twelve, at Bray: but neither the house nor the yard would contain the congregation; and all were serious; the scoffers are vanished away. I scarce saw one in the county. I preached in the evening at Camborne to an equally serious congregation. I looked about for John Rogers, the champion, who had so often sworn, I should never more preach in that parish. But it seems, he had given up the cause, saying, "One may as well blow against the wind."

Tues. 7.—I preached at St. Ives; *Wednesday*, 8, at Sithney. On *Thursday* the stewards of all the societies met. I now diligently inquired what exhorters there were in each society; whether they had gifts meet for the work; whether their lives were eminently holy; and whether there appeared any fruit of their labour. I found, upon the whole, 1. That there were no less than eighteen exhorters in the county. 2. That three of these had no gifts at all for the work, neither natural nor supernatural. 3. That a fourth had neither gifts nor grace; but was a dull, empty, self-conceited man. 4. That a fifth had considerable gifts, but had evidently made shipwreck of the grace of God: these therefore I determined immediately to set aside, and advise our societies not to hear them. 5. That J. B., A. L., and J. W., had gifts and grace, and had been much blessed in the work. Lastly, that the rest might be helpful when there was no preacher in their own or the neighbouring societies, provided they would take no step without the advice of those who had more experience than themselves.

Fri. 10.—I preached at Gulval Cross, in the midway between Penzance and Marazion. *Sat.* 11.—I examined the classes at St. Just, established and settled in the grace of God. *Sun.* 12.—At five I preached at St. Just; at twelve, to the largest congregation I ever saw at Morva. I then went to church at Zennor; and when the service was ended, preached under the church yard wall. Hence I rode to Newlyn, a little town on the south sea, about a mile from Penzance. At five I walked to a rising ground, near the sea shore, where was a smooth white sand to stand on. An immense multitude of people was gathered together; but their voice was as the roaring of the sea. I began to speak, and the noise died away: but before I had ended my prayer, some poor wretches of Penzance began cursing and swearing, and thrusting the people off the bank. In two minutes I was thrown into the midst of them; when one of Newlyn, a bitter opposer till then, turned about, and swore, "None shall meddle with the man: I will lose my life first." Many others were of his mind: so I walked a hundred yards forward, and finished my sermon without any interruption.

Mon. 13.—I preached at Terdinny, in Buryan parish, where was a large and earnest congregation, notwithstanding the wonderful stories which they have frequently heard, related in the pulpit for certain truths In the morning I wrote as follows:—

Terdinny, July 14, 1747.

"REV. SIR,—I was exceedingly surprised when I was informed yesterday, of your affirming publicly in the church, in the face of a whole

congregation, 'Now Wesley has sent down for a hundred pounds; and it must be raised directly. Nay, it is true.' O sir, is this possible? Can it be, that you should be so totally void (I will not say of conscience, of religion, but) of good nature, as to credit such a tale? and of good manners and common sense, as *thus* to repeat it? I must beg that you would either justify or retract this; (for it is a point of no small concern;) and that I may know what you propose to do, before I set out for London.

"I am, Reverend Sir,

"Your brother and servant, for Christ's sake."

But he never favoured me with an answer.

Sat. 25.—I was welcomed into Port Isaac by more company than I expected. The man who had some time since headed the mob when they left Edward Grenfill for dead, had gathered all his troops, and received us as soon as we entered the first street. They all attended us to Mr. Scantlebury's door, who (Mr. T. informed me) desired I would lodge at his house. I knocked long at the door but no one answered: at length, the master appeared,—a hoary, venerable old man. I asked, "Pray, is Mr. T. here?" He replied, "Mr. T. is not here. But, pray what may thy name be?" I answered, "My name is John Wesley." He said, "I have heard of thee." Perceiving that he had no more to say, I turned back to another house. The mob followed, hallooing and shouting; but none of them offered to strike, or even throw any thing. Only their captain, after some hard words, lifted up his stick at me once or twice. But one of his companions interposed. He then went quietly away.

After spending half an hour, we rode on to Camelford. We stopped at a friend's house near the town; and between four and five walked to Mr. M.'s, who had often desired that, if Mr. Wesley came, he would preach either in his house or bowling green: but word came from the mayor, while I was there, that if I did preach he would prosecute him. Finding no convenient place could be procured, we thought it best to go on to Mr. Bennet's. As I walked through the town, we had a large train to attend us. Only one stone struck me on the shoulder. Fifty or a hundred waited upon us about half a mile: we then went on quietly to Tregear.

Sun. 26.—I preached at Tamerton church in the morning, Mary Week in the afternoon, and St. Gennis in the evening. *Mon.* 27.—In the evening I preached in Tresmere church; and at five on *Tuesday* and *Wednesday* morning. *Tuesday* evening I preached at Laneast church; on *Wednesday* noon on St. Stephen's Down, near Launceston. Thence we rode to Crockern Well; and on *Thursday* in the afternoon, came once more to Beercrocomb. *Fri.* 31.—About noon I preached at Taunton. Much opposition was expected; and several young gentlemen came, as it seemed, with that design; but they did not put it in execution. From hence we rode to Bridgewater; and even at this dry, barren place, God largely watered us with the dew of heaven. After preaching I rode to Middlesey, intending only to meet the society: but notice had been given that I would preach there; so I gave an exhortation to all that were present.

Sat. August 1.—I preached here soon after four; about noon at Waywick; and in the evening at Bristol. *Sun.* 2.—I preached in Kingswood at eight; in the afternoon at Connam; and at five in the

Old Orchard, to the largest congregation which I ever remember to have seen at Bristol. What hath God wrought in this city! And yet perhaps the hundredth part of his work does not now appear.

Tues. 4.—I set out for Ireland. We rode that day (but it was hard labour) to Builth, where I preached in the evening on the prodigal son.

Wed. 5.—Taking horse early in the morning, we rode over the rough mountains of Radnorshire and Montgomeryshire into Merionethshire. In the evening I was surprised with one of the finest prospects, in its kind, that ever I saw in my life. We rode in a green vale, shaded with rows of trees, which made an arbour for several miles. The river laboured along on our left hand, through broken rocks of every size, shape, and colour. On the other side of the river, the mountain rose to an immense height, almost perpendicular: and yet the tall straight oaks stood, rank above rank, from the bottom to the very top; only here and there, where the mountain was not so steep, were interposed pastures or fields of corn. At a distance, as far as the eye could reach, as it were by way of contrast,

> A mountain huge uprear'd
> Its broad, bare back,

with vast, rugged rocks hanging over its brow, that seemed to nod portending ruin.

Thur. 6.—Between three and four in the afternoon we, with some difficulty, reached Carnarvon. This has the face of a fortified town, having walls, (such as they are,) and a castle as considerable as that of Cardiff. Here we parted with our guide and interpreter, Mr. Philips. Mr. Tucker and I set out for Holyhead. We intended to cross over into Anglesey, at Baldonferry, four miles from Carnarvon: but not being able to inquire our way, (as we spoke no Welsh, and the country people no English,) we could not find where the ferry was, till we saw the boat coming over. We went into the boat about sunset, and lodged that night at a little inn by the water side.

Fri. 7.—We made a little stop at Llangevenye, seven miles from the ferry. We should have hired a guide to have steered over the sands, but it was quite out of my mind till we came to them; so we went straight across, and came to Holyhead without any stop or hinderance at all. *Sat.* 8.—Finding one of the packet boats ready, we went on board about eight o'clock in the morning. It was a dead calm when we rowed out of the harbour: but about two in the afternoon the wind sprung up, and continued till near four on Sunday morning, when we were within sight of the Irish shore. I could not but observe, 1. That while we were sailing with a fresh gale, there was no wind at all a mile off; but a ship which lay abreast of us was quite becalmed, till we left her out of sight. 2. That a French privateer, which for several days had taken every ship which sailed on that coast, was taken and brought into Dublin Bay, the very morning we arrived there.

Before ten we came to St. George's Quay. Soon after we landed, hearing the bells ringing for church, I went thither directly. Mr. Lunell came to the Quay just after I was gone, and left word at the house where our things were, he would call again at one. He did so; and took us to his house. About three I wrote a line to the curate of St. Mary's, who sent me word, he should be glad of my assistance: so I

preached there, (another gentleman reading prayers,) to as gay and senseless a congregation as ever I saw. After sermon Mr. R. thanked me very affectionately, and desired I would favour him with my company in the morning.

Mon. 10.—I met the society at five, and at six preached, on, "Repent, and believe the Gospel." The room, large as it was, would not contain the people, who all seemed to taste the good word. Between eight and nine I went to Mr. R. the curate of St. Mary's. He professed abundance of good will, commended my sermon in strong terms, and begged he might see me again the next morning. But, at the same time, he expressed the most rooted prejudice against lay preachers, or preaching out of a church; and said, the archbishop of Dublin was resolved to suffer no such irregularities in his diocess. I went to our brethren, that we might pour out our souls before God. I then went straight to wait on the archbishop myself; but he was gone out of town.

In the afternoon a gentleman desired to speak with me. He was troubled that it was not with him as in times past, when, at the age of fourteen, the power of God came mightily upon him, constraining him to rise out of bed to pour out his prayers and tears from a heart overflowed with love and joy in the Holy Ghost. For some months he scarce knew whether he was in the body,—continually walking and talking with God. He has now an abiding peace; but cannot rest till the love of God again fills his heart. Between six and seven I went to Marlborough-street. The house wherein we then preached was originally designed for a Lutheran church, and will contain about four hundred people. But four or five times the number may stand in the yard. Many of the rich were there, and many ministers of every denomination. I preached on, "The Scripture hath concluded all under sin;" and spoke closely and strongly: but none at all seemed to be offended. If my brother or I could have been here for a few months, I question if there might not have been a larger society here, than even in London itself.

Tues. 11.—I waited on the archbishop at Newbridge, ten miles from Dublin. I had the favour of conversing with him two or three hours; in which I answered abundance of objections. In the evening I returned to Mr. Lunell's. John Trembath preached at Marlborough-street, to a large congregation both of laity and clergy, who behaved with much decency. *Wed.* 12.—I purposely delayed examining the classes, till I had gone through the rules of the society, part of which I explained to them at large, with the reasons of them, every morning.

Thur. 13.—We walked in the afternoon to see two persons that were sick near Phœnix Park. That part of it which joins to the city is sprinkled up and down with trees, not unlike Hyde Park. But about a mile from the town is a thick grove of old, tall oaks; and in the centre of this, a round, open green, (from which are vistas all four ways,) with a handsome stone pillar in the midst, having a phœnix on the top. I continued preaching, morning and evening, to many more than the house would contain, and had more and more reason to hope they would not all be unfruitful hearers.

Fri. 14.—I procured a genuine account of the great Irish massacre in 1641. Surely never was there such a transaction before, from the beginning of the world! More than two hundred thousand men, women,

and children, butchered within a few months, in cool blood, and with such circumstances of cruelty as make one's blood run cold! It is well if God has not a controversy with the nation, on this very account, to this day. *Sat.* 15.—I stayed at home, and spoke to all that came. But I found scarce any Irish among them. At least ninety-nine in a hundred of the native Irish remain in the religion of their forefathers. The Protestants, whether in Dublin or elsewhere, are almost all transplanted lately from England. Nor is it any wonder that those who are born Papists generally live and die such, when the Protestants can find no better ways to convert them than penal laws and acts of parliament.

Sun. 16.—We went to St. James's church in the morning, (there being no service at St. Patrick's,) and in the afternoon to Christ church. When I came out of the choir, I could not but observe well nigh the whole congregation drawn up in rows in the body of the church, from the one end to the other. I walked through the midst of them; and they stared their fill: but scarce one spoke either good or bad. In the evening I had a large number of them in Marlborough-street, both within doors and without.

Mon. 17.—I began examining the society, which I finished the next day. It contained about two hundred and fourscore members, many of whom appeared to be strong in faith. The people in general are of a more teachable spirit than in most parts of England. But, on that very account, they must be watched over with the more care, being equally susceptible of good and ill impressions. *Tues.* 18.—I was informed that Mr. Latrobe, the Moravian preacher, had read in his pulpit part of the "Short View of the Difference between the Moravians" and us, with the addition of many bitter words. Herein he did us, anawares, a signal favour; giving an authentic proof that we have nothing to do with them.

Fri. 21.—I was desired to see the town and the college. The town has scarce any public building, except the Parliament house, which is at all remarkable. The churches are poor and mean, both within and without. St. Stephen's Green might be made a beautiful place, being abundantly larger than Lincoln's Inn Square; but the houses round about it (besides that some are low and bad) are quite irregular, and unlike each other; and little care is taken of the Green itself, which is as rough and uneven as a common. (It was so then.) The college contains two little quadrangles; and one about as large as that of New College, in Oxford. There is likewise a bowling green, a small garden, and a little park; and a new built, handsome library. I expected we should have sailed on *Saturday*, 22; but no packet boat was come in. In order to make the best of our time, I preached this day at noon, as well as in the evening. It was not for nothing that our passage was delayed. Who knows what a day may bring forth?

Sun. 23.—The room was so crowded in the morning, that I thought it best to begin before the usual time in the evening. Yet were a multitude of people got together, in the house, yard, and street, far more than my voice could reach. I cried aloud to as many of them as could hear, "All things are ready: come ye to the marriage." I had then delivered my message: so before ten we took boat, and about eleven reached the ship. The wind was right ahead. Then succeeded a dead

calm; so that we did not get out of the bay till Monday evening; nor within sight of Wales till *Wednesday*, 26. By this means we had an opportunity of talking largely both with our fellow passengers and the sailors, many of whom received our words with gladness. About two in the afternoon we landed at Holyhead. Between three and four we took horse, and came in the evening to Thomas Thomas's, near Ryd-y-Spardon. He had before desired Jonathan Reeves to call there in his return; but we were at a great loss, none in the house understanding English, and none of us understanding Welsh; till Mr. Morgan, a neighbouring schoolmaster, came, who took us to his own house; and in the morning, *Thursday*, 27, rode with us to the passage. We reached Carnarvon before ten, Tannabull in the evening, and Llanidloes, *Friday*, 28.

Sat. 29.—About noon we came to Builth. At three I preached in the main street, and at Garth in the evening; where I met my brother going to Ireland. *Sun.* 30.—He preached at Builth about nine. Thence we went to Maesmennys church. But it would not near contain the congregation; so that I was constrained to preach in the church yard. Thence I rode to Lanzunfried. Here also the church not being able to hold the people, I came out to a large tombstone, under a shady tree, and proclaimed "the grace of our Lord Jesus Christ." One of the audience pressed me much to preach at Clero; telling me Mr. J. had often said I should be welcome to his pulpit. *Monday*, 31.—I rode thither, and called on Mr. J.; but (as I supposed it would) his heart failed. I preached on a large smooth meadow, Christ our "wisdom, righteousness, sanctification, and redemption;" and a multitude of people were gathered from all parts, though on so short a warning.

We set out early, September 1; and, after a short stop near Crick Howell, aimed at the nearest way over the mountains, to Cardiff. But it was near four in the afternoon before we could reach a little village at the foot of the hills, called Risca. The people at the inn here were civil above measure; particularly a young, genteel man, who was son to the woman of the house, and lived at a small distance from it. He rode with us two miles, to show us the nearest way; and desired, if we came again, we would lodge at his house. The reason of all this kindness was, that, a year or two ago, he had heard me preach at Bristol. I reached Cardiff between seven and eight, and immediately went to the Room. My strength just lasted till I had done preaching. I was then quite ready to lie down and rest.

Wed. 2.—I spent some time with T. Prosser, who had filled the society with vain janglings. I found the fault lay in his head, rather than his heart. He is an honest, well-meaning man; but no more qualified, either by nature or grace, to expound Scripture, than to read lectures in logic or algebra. Yet even men of sense have taken this dull, mystical man, to be far deeper than he is: and it is very natural so to do. If we look into a dark pit, it seems deep; but the darkness only makes it seem so. Bring the light, and we shall see it is very shallow. In the evening I preached at Fonmon; but, the congregation being larger than the chapel would contain, I was obliged to preach in the court. I was myself much comforted, in comforting the weary and heavy laden.

Fri. 4.—There was a very large congregation at Cardiff Castle yard, in the evening. I afterward met the society, spoke plain to them, and left them once more in peace. *Sat.* 5.—In my road to Bristol, I read over Q. Curtius, a fine writer, both as to thought and language. But what a hero does he describe! whose murder of his old friend and companion, Clitus, (though not done of a sudden, as is commonly supposed; but deliberately, after some hours' consideration,) was a virtuous act, in comparison of his butchering poor Philotas, and his good old father, Parmenio. Yet even this was a little thing, compared to the thousands and ten thousands he slaughtered, both in battle, and in, and after, taking cities, for no other crime than defending their wives and children. I doubt whether Judas claims so hot a place in hell as Alexander the Great.

Thur. 10.—I preached at Bath about noon, and in the evening at Bearfield. *Friday*, 11.—We rode to Reading. Mr. Richards, a tradesman in the town, came to our inn, and entreated me to preach at a room which he had built for that purpose. I did so, at six in the morning, and then rode on. It rained all the way till we came to London.

Sat. 19.—Mrs. Baddily desired me to go up to her son, who had been out of order for some days. For one or two years he was a pattern to all the family; till he began to converse more with good sort of men. He then grew cooler and cooler in the ways of God, and, in a few months, quitted the society; resolving, he said, to keep to his Church, and live a sober life, and that was enough. That was too much in a little time. He grew tired of his Church too, and dropped that and sobriety together. He was now, his mother informed me, dead as a stone to all the things of God. I spake a few words and went to prayer. And God broke his heart. He continued weeping and praying all the day, and all the night; and at six in the morning, fell asleep.

Tues. 22.—I rode to Shoreham, where I preached every morning, in the house, and every evening in the church. But the season for fruit is not yet. *Sun.* 27.—I preached in Moorfields, morning and evening, and continued so to do till November. I know no church in London, (that in West-street excepted,) where there is so serious a congregation. *Mon.* 28.—I talked with one who, a little time before, was so overwhelmed with affliction, that she went out one night to put an end to it all, by throwing herself into the New River. As she went by the Foundery, (it being a watch-night,) she heard some people singing. She stopped, and went in: she listened a while, and God spoke to her heart. She had no more desire to put an end to her life; but to die to sin, and live to God.

Tues. 29.—I retired to Mrs. Sparrow's, at Lewisham, where also I preached every evening. *Saturday*, October 3.—I returned to London. In the evening I buried a young man, who had but lately known God; but from that time he had lived much in a little space. His soul was clouded at the beginning of his illness; but the clouds soon vanished away, and he continued in the calm joy of faith, till his spirit returned to God. *Fri.* 9.—We had a watch-night at the chapel. Being weak in body, I was afraid I could not go through it. But the longer I spoke, the more strength I had: insomuch that at twelve o'clock all my weariness and weakness were gone, and I was as one

refreshed with wine. The former part of the next week, and of some others, I spent at Newington and Lewisham in writing.

Fri. 16.—I went with two or three friends, to see what are called the electrical experiments. How much these also confound those poor half thinkers, who will believe nothing but what they can comprehend? Who can comprehend, how fire lives in water, and passes through it more freely than through air? How flame issues out of my finger, real flame, such as sets fire to spirits of wine? How these, and many more as strange phenomena, arise from the turning round a glass globe? It is all mystery: if haply by any means God may hide pride from man!

Tues. 20.—I read Dr. Doddridge's "Account of Colonel Gardiner." And what matters it, whether his soul was set at liberty by a fever, or a Lochaber axe, seeing he is gone to God? *Thursday*, 29.—T. C., who had been with the Brethren some years, desired to speak with me. He said, he could find no rest any where else, and was constrained to return where he was first called. I believe he obeyed that conviction for a month. "Unstable as water, thou shalt not excel."

Mon. November 2.—I preached at Windsor at noon, and in the afternoon rode to Reading. Mr. J. R. had just sent his brother word, that he had hired a mob to pull down his preaching house that night. In the evening, Mr. S. Richards overtook a large company of bargemen walking toward it, whom he immediately accosted, and asked, if they would go with him and hear a good sermon; telling them, "I will make room for you, if you were as many more." They said, they would go with all their hearts. "But neighbours," said he, "would it not be as well to leave those clubs behind you? Perhaps some of the women may be frighted at them." They threw them all away, and walked quietly with him to the house, where he set them in a pew. In the conclusion of my sermon, one of them, who used to be their captain, being the head taller than his fellows, rose up, and looking round the congregation, said, "The gentleman says nothing but what is good: I say so; and there is not a man here that shall dare to say otherwise."

Thur. 5.—I began examining the classes, and every person severally, touching that bane of religion, evil speaking: as well as touching their manner of life before they heard this preaching; and by comparing what they were with what they are now, we found more abundant cause to praise God. *Fri.* 20.—I was informed of a remarkable providence: one going home the last watch-night, met a woman in Blackfriars, who inquired, which was the way to the water side. She said, "It is so late, I doubt you will get no boat." The woman answered, "I don't want one." On this she stopped and began to question her more closely, what she was going to do. After a while, she confessed she was going to drown herself, being under heavy affliction. But she was soon brought to a better mind; and seemed resolved to cast her care on Him, who had so signally cared for her.

Sun. 22.—I spent an hour with Mary Cheesebrook, a strange monument of the mercy of God. About six years ago, she was without God in the world, being a kept mistress. An acquaintance brought her one evening to the chapel in West-street, where God gave her a new heart. She shed abundance of tears, she plucked out the right eye and cast it from her; and from that time procured for herself by hard labour what

was needful for life and godliness. She missed no opportunity of coming to the preaching; often after a hard day's work, at May Fair, she came to the Foundery in the evening, running the greater part of the way. Every Saturday, after paying her little debts, she gave away all the money that remained; leaving the morrow to take thought for the things of itself.

Two years ago she catched a violent cold, which she neglected till it settled upon her lungs. I knew nothing of her illness till it was past cure, she being then worn to a skeleton. Upon my mentioning her case to Mrs. ——, she sent her half a guinea. Molly immediately sent for a poor man, a baker, of whom she had lately taken her bread. She owed him about ten shillings: but an earnest dispute arose between them; for the man would not take the money, saying, she wanted it more than he. But at length she prevailed, saying, she could not die in peace, if she owed any man any thing. But I found something still lay upon her mind. Upon my pressing her to speak freely, she told me, it was concern for her child, a girl about eight years old, who, after she was gone, would have no friend to take care either of her soul or body. I replied, "Be at rest in this thing also; I will take care of the child." From that time she lay (two or three weeks) quietly waiting for the salvation of God.

Fri. 27.—Poor Mr. Simpson spent an hour with me, distressed on every side; drawn up to London by fair and specious promises; and then left to perish, unless he would promise, never more to preach out of a church. Alas! what a method of conversion is this! I love the church too: but I would no more starve men into the church, than burn them into it.

Sat. 28.—Mr. H., one of the first ten who met in band with my brother and me, desired to speak with me. I had not exchanged a word with him before, since we parted at Fetter-lane. He said, about six years ago, the Brethren told him, it was the will of the Lamb, that he should give himself to the public work, quitting all secular business. He obeyed, discharged his men, sold his goods, parted with his house. From that time, he not only preached, but was employed in places of the greatest trust.

About two years ago, having many doubts upon his mind concerning their method of proceeding, he wrote a long letter to the Count, who seemed to take it well; and he continued labouring, as before, both in preaching and in the government of the Church. But about a month ago, he was ordered to leave off preaching and return to his trade. Having learned not to dispute, but obey, he hired a house and set up a sign: nevertheless he could not be easy; he mused much and prayed much, and at last resolved to come to me. He seemed to tell me all his heart, both at this and our following interviews. If he only seemed, let him look to it. *Ego in portu navigo*, [I am safe.]

Sun. 29.—About six in the morning, Mrs. Witham slept in the Lord. A mother in Israel hast thou also been, and thy works shall praise thee in the gates. Some years ago, before Mr. Witham died, she seemed to stand on the brink of eternity. But God renewed her strength, till she had finished the work which he had given her to do. She was an eminent pattern of calm boldness for the truth, of simplicity and godly

sincerity; of unwearied constancy in attending all the ordinances of God; of zeal for God and for all good works; and of self denial in every kind. Blessed is the dead that hath thus lived and died in the Lord! for she rests from her labours, and her works follow her.

Mon. 30.—I set out early, and called on Mr. H. at Brentford, who rode on with me to Basingstoke that night. We were throughly wet with the heavy rain, which intermitted in the night, but began again before we took horse in the morning.

Tues. December 1.—About noon we reached Stockbridge. The rain then changed into snow. Seeing no prospect of fair weather, after resting a while we set out in the midst of the storm. It blew such a hurricane, as I have scarce known in England, and that full in our teeth, so that our horses reeled to and fro, and had much ado to keep their feet. The snow likewise drove so vehemently in our faces, in riding over the open Downs, where, for several miles, there was neither house, nor tree, nor shrub to shelter, that it was hard labour to get forward. But in about an hour, the sky cleared up, and we rode on comfortably to Salisbury.

From the concurring account of many witnesses, who spoke no more than they personally knew, I now learned as much as is hitherto brought to light concerning the fall of poor Mr. H——. Twelve years ago, he was, without all question, filled with faith and the love of God. He was a pattern of humility, meekness, seriousness, and, above all, of self denial; so that in all England, I knew not his fellow. It were easy to point out the several steps, whereby he fell from his steadfastness; even till he fell into a course of adultery, yea, and avowed it in the face of the sun!

Thur. 3.—I took my leave of this uncomfortable place, and set out for Bristol. But the heavy rains, together with the melting snow, had made the lower parts of the road scarce passable. However, we made a shift to reach Philip's Norton that night, and Bristol the next day. We found fresh proof every day, that God had brought us hither, both to give and to receive a blessing. *Mon.* 14.—We had a glorious hour, with a few that know the Lord. We then rode to Bearfield, where I preached at noon, with a deep sense of his presence. Some who were laughing when I began, hid their faces soon, being ashamed to be seen in tears. We rode on in the afternoon, and came the next evening, throughly weary and wet, to Reading. *Wed.* 16.—I preached at Datchet at noon, and at London in the evening. *Mon.* 21.—I went to Newington. Here, in the intervals of writing, I read the deaths of some, of the Order *de la Trappe*. I am amazed at the allowance which God makes for invincible ignorance. Notwithstanding the mixture of superstition, which appears in every one of these, yet what a strong vein of piety runs through all! What deep experience of the inward work of God; of righteousness, peace, and joy in the Holy Ghost! Being not convinced, that I had yet delivered my own soul, with regard to that unhappy man, on *Tuesday*, 22, I wrote once more to Mr. H. as follows:—

London, Dec. 22, 1747.

"Dear Brother,—1. When you was at Oxford with me, fourteen or fifteen years ago, you was holy and unblamable in all manner of conver

sation. I greatly rejoiced in the grace of God which was given unto you, which was often a blessing to my own soul. Yet even then you had frequently starts of thought which were not of God, though they at first appeared so to be. But you was humble and teachable; you was easily convinced, and those imaginations vanished away.

"2. More than twelve years ago, you told me, God had revealed it to you, that you should marry my youngest sister. I was much surprised, being well assured that you was able to receive our Lord's saying, (so you had continually testified,) and to be a 'eunuch for the kingdom of heaven's sake.' But you vehemently affirmed, the thing was of God; you was certain it was his will. God had made it plain to you that you must marry and that she was the very person. You asked and gained her consent, and fixed the circumstances relating thereto.

"3. Hence I date your fall. Here were several faults in one. You leaned altogether to your own understanding, not consulting either me, who was then the guide of your soul, or the parents of your intended wife, till you had settled the whole affair. And while you followed the voice of nature, you said it was the voice of God.

"4. In a few days you had a counter revelation, that you was not to marry her, but her sister. This last error was far worse than the first. But you was now quite above conviction. So, in spite of her poor, astonished parent, of her brothers, of all your vows and promises, you shortly after jilted the younger and married the elder sister. The other, who had honoured you as an angel from heaven, and still loved you much too well, (for you had stole her heart from the God of her youth,) refused to be comforted. She fell into a lingering illness, which terminated in her death. And doth not her blood still cry unto God from the earth? Surely it is upon *your* head.

"5. Till this time you was a pattern of lowliness, meekness, seriousness, and continual advertence to the presence of God; and, above all, of self denial in every kind, and of suffering all things with joyfulness. But there was now a worm at the root of the gourd. Yet it did not presently wither away; but for two years or more, after your marriage, you behaved nearly the same as before.

"Then anger and surliness began to appear, particularly toward your wife. But it was not long before you was sensible of this, and you seemed to have conquered it.

"6. You went up to London ten years ago. After this you began to speak on any head; not with your usual diffidence and self abasement, but with a kind of confidence in your own judgment, and an air of self-sufficiency. A natural consequence was, the treating with more sharpness and contempt those who opposed either your judgment or practice.

"7. You came to live at London. You then, for a season, appeared to gain ground again. You acted in concert with my brother and me; heard our advice, and sometimes followed it. But this continued only till you contracted a fresh acquaintance with some of the Brethren of Fetter-lane. Thenceforward you was quite shut up to us; we had no manner of influence over you; you was more and more prejudiced against us, and would receive nothing which we said.

"8. About six years ago you removed to Salisbury, and began a society there. For a year or two you went with them to the church and sacrament, and simply preached faith working by love. God was with you, and they increased both in number, and in the knowledge and love of God.

"About four years since you broke off all friendship with us; you would not so much as make use of our hymns, either in public or private, but laid them quite aside, and took the German hymnbook in their stead.

"You would not willingly suffer any of your people to read any thing

which we wrote. You angrily caught one of my sermons out of your servant's hand; saying, you would have no such books read in your house. In much the same manner you spoke to Mrs. Whitemarsh, when you found her reading one of the 'Appeals.' So that as far as in you lay, you fixed a great gulf between us and you, which remains to this day, notwithstanding a few steps lately made toward a reunion.

"About the same time you left off going to church, as well as to the sacrament. Your followers very soon trod in your steps; and not content with neglecting the ordinances of God, they began, after your example, to *despise* them, and all that continued to use them: speaking with equal contempt of the public service, of private prayer, of baptism, and of the Lord's Supper.

"From this time also you began to espouse and teach many uncommon opinions: as, that there is no resurrection of the body; that there is no general judgment to come; and that there is no hell, no worm that never dieth, no fire that never shall be quenched.

"9. Your seriousness and advertence to the presence of God, now declined daily. You could talk on any thing or nothing, just as others did. You could break a jest, or laugh at it heartily; and as for fasting, abstinence, and self denial, you, with the Moravians, trampled it under foot."

In the following paragraphs I recited to him the things he had done with regard to more than one, or two, or three women, concluding thus:—

"And now you know not that you have done any thing amiss! You can eat and drink and be merry! You are every day engaged with variety of company, and frequent the coffee houses! Alas, my brother, what is this? How are you above measure hardened by the deceitfulness of sin! Do you remember the story of Santon Barsisa? I pray God your last end may not be like his! O, how have you grieved the Spirit of God! Return to him with weeping, fasting, and mourning. You are in the very belly of hell: only the pit hath not yet shut its mouth upon you. Arise, thou sleeper, and call upon thy God! Perhaps he may yet be found. Because he still bears with me, I cannot despair for you. But you have not a moment to lose. May God this instant strike you to the heart, that you may feel his wrath abiding on you, and have no rest in your bones, by reason of your sin, till all your iniquities are done away!"

Fri. 25.—We met at four and solemnly rejoiced in God our Saviour. I found much revival in my own soul this day; and so did many others also. Both this and the following days, I strongly urged the wholly giving up ourselves to God, and renewing in every point our covenant, that the Lord should be our God.

Sat. 26.—I called on one, with whose mother I had prayed a little before her death. I knew not till now, how she came to desire *me*, of all persons, to pray with her. It seems her daughter, who was of a lion-like spirit, came to me some time before, and told me, she had just been quarrelling with her aunt on my account, and was so angry that she struck her. I told her, "Then go and ask her pardon." She went home, ran to her aunt, and asked her pardon. While they were hanging upon each other, both in tears, her mother came in, being afraid they were fighting. She cried out, "Sister, what is Sally doing to you?" She replied, "She has been just asking me pardon." "I never knew her to do such a thing since she was born," said her mother: "Sally, who taught you that?" "My minister," said Sally. All were struck; and their enmity was at an end.

January 1, 1748.—We began the year at four in the morning, with joy and thanksgiving. The same spirit was in the midst of us, both at noon and in the evening. Surely we shall at length present ourselves "a living sacrifice, holy, acceptable to God." *Wed.* 6.—I conversed an hour with Counsellor G., many years eminent for an utter disregard of all religion. He had lately contracted an acquaintance with Mr. R., in consequence of which, he soon set upon his wife. She told him, "Sir, here is a fuller answer to your objections, than I am able to give;" and desired him seriously to read the "Earnest Appeal." He did so, and was throughly convinced that there is reality in religion. I believe he told me all that was in his heart. He stayed till the watch-night service was ended, and appeared much affected. Let but a little seed be sown, and God is able to give it an increase.

Sat. 16.—Upon reviewing the account of the sick, we found great reason to praise God. Within the year, about three hundred persons had received medicines occasionally. About one hundred had regularly taken them, and submitted to a proper regimen: more than ninety of these were entirely cured of diseases they had long laboured under. And the expense of medicines for the entire year amounted to some shillings above forty pounds.

Sun. 17.—I made a public collection toward a lending stock for the poor. Our rule is, to lend only twenty shillings at once, which is repaid weekly within three months. I began this about a year and a half ago: thirty pounds sixteen shillings were then collected; and out of this, no less than two hundred and fifty-five persons have been relieved in eighteen months. Dr. W., hearing of this design, sent a guinea toward it; as did an eminent Deist the next morning. *Mon.* 25.—I preached at four; and afterward set out for Brentford. Thence I rode to Windsor, and preached about noon. We lodged at Morrel Green, and came to Fisherton on *Tuesday*, about two o'clock.

Mr. Hall, having heard I was coming, had given strict orders that no one should be let in. The inner door he had locked himself, and (I suppose) taken away the key. Yet when I knocked at the outer gate, which was locked also, William Sims opened the wicket. I walked straight in. A girl stood in the gateway, but turned as soon as she saw me. I followed close at her heels, and went in after her, at a back door. I asked the maid, "Where is Mr. Hall?" She said, "In the parlour," and went in to him. I followed her, and found him sitting with my sister: but he presently rose and went up stairs. He then sent William Sims down, and bid him, "Tell my brother, he has no business in my house." After a few minutes, I went to a house in the town, and my sister came to me. In about an hour she returned home; but he sent word to the gate, she might go to the place whence she came. I met a little company, gathered up out of the wreck, both in the evening, and at five in the morning, and exhorted them to go on in the Bible way, and not to be wise above that is written.

Thur. 28.—I commended them to the grace of God, and set out for Deverel Long Bridge. About ten o'clock we were met by a loaded wagon, in a deep hollow way. There was a narrow path between the road and the bank: I stepped into this, and John Trembath followed me. When the wagon came near, my horse began to rear, and to

attempt climbing up the bank. This frighted the horse which was close behind, and made him prance and throw his head to and fro, till the bit of the bridle catched hold of the cape of my great coat, and pulled me backward off my horse. I fell as exact on the path, between the wagon and the bank, as if one had taken me in his arms and laid me down there. Both our horses stood stock still, one just behind me, the other before; so, by the blessing of God, I rose unhurt, mounted again, and rode on. At twelve I preached at Deverel; in the evening at Bearfield; and on *Friday*, 29, came to Bristol.

Mon. February 1.—I received an account of Mr. Towers, of Leeds who had even prayed that he might *not know* his sins forgiven, as believing it was the highest presumption. But, notwithstanding this, as he lay one night upon his bed, he did receive the knowledge of salvation, by the remission of sins: and he declared it boldly to the confusion, at least, if not conviction, of those who denied the truth. *Sat.* 6. —I preached at eight in the morning at Bath, and in the evening at Coleford. The colliers of this place were "darkness" indeed; but now they are "light in the Lord." *Tues.* 9.—I met about sixty of the society in Bristol, to consult about enlarging the Room; and indeed securing it, for there was no small danger of its falling upon our heads In two or three days, two hundred and thirty pounds were subscribed. We immediately procured experienced builders to make an estimate of the expense; and I appointed five stewards (besides those of the society) to superintend the work.

Fri. 12.—After preaching at Oakhill about noon, I rode to Shepton, and found them all under a strange consternation. A mob, they said, was hired, prepared, and made sufficiently drunk, in order to do all manner of mischief. I began preaching between four and five: none hindered or interrupted at all. We had a blessed opportunity, and the hearts of many were exceedingly comforted. I wondered what was become of the mob. But we were quickly informed, they mistook the place, imagining I should alight (as I used to do) at William Stone's house, and had summoned, by drum, all their forces together, to meet me at my coming: but Mr. Swindells innocently carrying me to the other end of the town, they did not find their mistake till I had done preaching; so that the hindering this, which was one of their designs, was utterly disappointed. However, they attended us from the preaching house to William Stone's, throwing dirt, stones, and clods, in abundance; but they could not hurt us; only Mr. Swindells had a little dirt on his coat, and I a few specks on my hat.

After we were gone into the house, they began throwing great stones, in order to break the door. But perceiving this would require some time, they dropped that design for the present. They first broke all the tiles on the pent house over the door, and then poured in a shower of stones at the windows. One of their captains, in his great zeal, had followed us into the house, and was now shut in with us. He did not like this, and would fain have got out; but it was not possible; so he kept as close to me as he could, thinking himself safe when he was near me: but, staying a little behind,—when I went up two pair of stairs, and stood close on one side, where we were a little sheltered,— a large stone struck him on the forehead, and the blood spouted out

like a stream. He cried out, "O sir, are we to die to-night? What must I do? What must I do?" I said, "Pray to God. He is able to deliver you from all danger." He took my advice, and began praying in such a manner as he had scarce done ever since he was born.

Mr. Swindells and I then went to prayer; after which I told him, "We must not stay here; we must go down immediately." He said, "Sir, we cannot stir; you see how the stones fly about." I walked straight through the room, and down the stairs; and not a stone came in, til we were at the bottom. The mob had just broke open the door when we came into the lower room; and exactly while they burst in at one door, we walked out at the other. Nor did one man take any notice of us, though we were within five yards of each other. They filled the house at once, and proposed setting it on fire. But one of them, happening to remember that his own house was next, with much ado persuaded them not to do it. Hearing one of them cry out, "They are gone over the grounds." I thought the advice was good; so we went over the grounds, to the further end of the town, where Abraham Jenkins waited, and undertook to guide us to Oakhill. I was riding on in Shepton-lane, it being now quite dark, when he cried out, "Come down: come down from the bank." I did as I was bid; but the bank being high, and the side very near perpendicular, I came down all at once, my horse and I tumbling one over another. But we both rose unhurt. In less than an hour we came to Oakhill, and the next morning to Bristol.

Sun. 14.—At seven I preached at Bedminster. At Kingswood I began between eight and nine; at Connam about two; (where I read prayers also;) and in Bristol at five. After the society was the love-feast; at which my soul was refreshed; but my body was worn out, so that I could hardly speak to be heard: nor did I recover my voice for several days. *Mon.* 15.—I set out for Ireland. We came to the New Passage at ten. After waiting about five hours, we found (which they did not care to confess) that the boatmen did not dare to venture out. It blew a storm. We then rode to the Old Passage; but the boat was just gone off.

Tues. 16.—They talked of passing early; but the storm was too high. I then walked to Aust, where I preached about ten, to a small, serious congregation. Between four and five, the wind somewhat abating, a boat ventured out and carried us over. We passed through Chepstow soon after sunset, and pushed on; though it grew dark, and the untracked snow lay thick upon the ground. About eight we reached the Star, a good, though small inn, five long miles from Chepstow.

It snowed all night. On *Wednesday*, 17, we set out before day; but found it bad travelling, there being no path to be seen, neither footstep of man or beast. However, in four or five hours, we reached Abergavenny; and Brecknock before three in the afternoon. Our landlady here almost forced us to take a guide. And it was extremely well she did; for the snow had so entirely covered the roads, that our guide himself mistook the way more than once. So that if he had not been with us, we should, without doubt, have lodged upon the mountains. I preached in the evening at Builth, and at noon the next day; at Garth in the evening, and twice on *Friday*.

Sat. 20.—I preached in Maesmennys church in the afternoon; at

Garth morning and evening. *Sun.* 21.—I preached in the morning in Lanzunfried church. The service at Builth was not over till past two; I then began in the church yard, notwithstanding the north-east wind, to call sinners to repentance. More than all the town were gathered together in that pleasant vale, and made the woods and mountains echo while they sung,

Ye mountains and vales, In praises abound;
Ye hills and ye dales, Continue the sound;
Break forth into singing, Ye trees of the wood;
For Jesus is bringing Lost sinners to God.

In the evening I preached again at Garth, and on *Monday*, 22, at five in the morning. At little before sunrise we took horse, it being a clear, sharp frost. We had waited four days in hopes the snow would melt, fearing the drifts of it would lie deep upon the mountains, particularly as we journeyed northward; but quite contrary to our expectation, the further northward we went the less snow we found, so that it scarce hindered us after the first day. About eleven we came to Llanidloes. At the earnest request of one who lived there, I preached at noon in the market place, to such a congregation as no one could expect at an hour's warning. It was as much as we could do to reach Machynlleth that night. It snowed again from about midnight till morning; so that no path was to be seen for several miles. However, we found our way to Tannabull, and passed the sands in the afternoon, being determined to reach Carnarvon, if possible. And so we did, notwithstanding my horse's losing a shoe; but not till between nine and ten at night.

Wed. 24.—We hastened on to Holyhead; but all the ships were on the other side. *Thur.* 25.—No packet boat being come, I gave notice of preaching in the evening. The hearers were many more than the room could contain, and they all behaved with decency. *Fri.* 26.—I preached again in the evening. Mr. E., the minister, came in toward the close. He was speaking warmly to our landlord, when Mr. Swindells went to him, and spoke a few mild words. Mr. E. asked him to step with him to his lodgings, where they had a long and friendly conversation. *Sat.* 27.—Mr. Swindells informed me, that Mr. E. would take it a favour if I would write some little thing, to advise the Methodists not to leave the Church, and not to rail at their ministers. I sat down immediately and wrote, "A Word to a Methodist," which Mr. E. translated into Welsh, and printed.

Sun. 28.—In the evening I read prayers at our inn, and preached to a large and serious audience. I did the same on *Monday* and *Tuesday* evening. Perhaps our stay here may not be in vain. I never knew men make such poor, lame excuses, as these captains did for not sailing. It put me in mind of the epigram,

There are, if rightly I methink,
Five causes, why a man should drink;

which, with a little alteration, would just suit them:—

There are, unless my memory fail,
Five causes, why we should not sail:
The fog is thick; the wind is high;
It rains; or may do by-and-by;
Or———any other reason why.

Wed. March 2.—Finding no more probability of sailing now than the first day we came to Holyhead, we rode into the country, to see for Mr. William Jones, who had some acquaintance with my brother. We procured a guide to show us the way to his house; but all we learned there was, that he was not at home. We lodged at the Bull's Head: all the family came up to prayers, and we had a quiet and comfortable night. *Thur.* 3.—Mr. Holloway, a neighbouring exciseman, invited us to breakfast with him. He once began to run well; and now resolved to set out afresh: I trust we were sent to him for good.

His wife bitterly opposed this way, till, one day, as she was sitting in her house, a flash of lightning killed a cat which sat just by her, and struck her to the earth, scorching her flesh in many parts, and yet not at all singing her clothes. When she came to herself, she could not but acknowledge the loud call of God: but her seriousness did not continue long; her acquaintance soon laughed her out of it. Yet God called her again, in dreams and visions of the night. She thought she was standing in the open air, when one appeared in the clouds exceeding glorious, above the brightness of the sun: she soon after saw a second, and then a third. One had a kind of spear in his hand; the second, a besom, wherewith he was going to sweep the earth; the third, an hour glass, as though the time was short. This so deeply affected her, that she began, from that time, to seek God with her whole heart. At noon we went to Mr. Morgan's, where I lodged in August last. About two we met Mr. Jones and Mr. Williams, a clergyman from South Wales, at Ryd-y-Spardon. After Mr. W. had preached in Welsh, I preached in English. Many understood me, and felt the power of God.

Fri. 4.—We went to Llandaniel, a mile or two from Baldon Ferry. Here again Mr. W. preached in Welsh, and I in English. I was much pleased with this loving, artless people, and readily complied with their request, of preaching again in the afternoon. *Saturday*, 5.—At two I preached at Ryd-y-Spardon to a little, earnest company, who were ready to devour every word. We spent the evening very agreeably with Mr. Jones, at Trefollwin.

Sun. 6.—We went to Llangefnye church, though we understood little of what we heard. O what a heavy curse was the confusion of tongues! And how grievous are the effects of it! All the birds of the air, all the beasts of the field, understand the language of their own species. Man only is a *barbarian* to man, unintelligible to his own brethren! In the afternoon I preached at Llanfehengel, about six miles south-west of Llangefnye. I have not seen a people so deeply affected since we came into Anglesey; their cries and tears continued a long time without any intermission. O that we could declare to them, in their own tongue, the wonderful works of God!

In the evening I preached at Llanygorse. When I had done, Mr. Jones repeated, in Welsh, (as he likewise did in the afternoon,) the substance of what I had said. The next morning we returned to Holyhead, and found there all the packet boats which we had left. I was determined not to stay another day at an inn; so in the afternoon I took a lodging in a private house, not a bowshot distant from the town, and removed thither without delay. My congregation this evening was

larger than ever; and several of the gentry agreed to come the next, but it was a little too late; for at midnight the wind came fair, and before one we sailed out of the harbour.

Tues. 8.—Having a gentle gale, it soon lulled me fast asleep. I was waked before five by a violent storm: this continued two or three hours longer, and left us within sight of Howth, with a small breeze, which brought us to the Black Rock about four in the afternoon. We hired horses here, and rode to Dublin: Mr. Meriton, Swindells, and I. We came to our house, in Cork-street, (vulgarly called Dolphin's barn-lane,) while my brother was meeting the society. But it was some time before my voice could be heard, for the noise of the people, shouting and praising God. The remaining days of the week, I despatched all the business I could, and settled with my brother all things relating to the work.

Sun. 13.—My brother preached both morning and evening, expecting to sail at night. But before night the wind turned full east, and so continued all the week. *Mon.* 14.—I began preaching at five in the morning;—an unheard-of thing in Ireland. I expounded part of the first chapter of the Acts; which I purpose, God willing, to go through in order.

Wed. 16.—I inquired into the state of the society. Most pompous accounts had been sent me, from time to time, of the great numbers that were added to it; so that I confidently expected to find therein six or seven hundred members. And how is the real fact? I left three hundred and ninety-four members; and I doubt if there are now three hundred and ninety-six! Let this be a warning to us all, how we give in to that hateful custom of painting things beyond the life. Let us make a conscience of magnifying or exaggerating any thing. Let us rather speak under, than above, the truth. We, of all men, should be punctual in all we say; that none of our words may fall to the ground.

Sun. 20.—I preached at eight, on Oxmantown Green. We expected noise; but there was none: the whole congregation was as quiet and still as that in Bristol or London. In the afternoon my brother embarked. I preached, about three, in Marlborough-street; and in the evening, at our own house, in Cork-street.

Wed. 23.—I talked with a warm man, who was always very zealous for the Church, when he was very drunk, and just able to stammer out the Irish proverb, "No gown, no crown." He was quickly convinced, that, whatever we were, he was himself a child of the devil. We left him full of good resolutions, which held several days. I preached at Newgate at three; but found no stirring at all among the dry bones.

Fri. 25.—I preached in Marlborough-street at five, to the largest congregation I have yet seen in a morning. At two I began in Ship-street, where were many of the rich and genteel. I was exceeding weak in body, having been examining classes all the day; but I felt it not after I had spoke two sentences. I was strengthened both in body and soul. I finished the classes the next day, and found them just as I expected. I left three hundred and ninety-four persons united together in August; I had now admitted between twenty and thirty, who had offered themselves since my return to Dublin; and the whole number was neither more nor less than three hundred and ninety-six.

Sun. 27.—It rained most of the day, so that I was constrained to preach in the house only; viz. at our own house, morning and evening, and at Marlborough-street in the afternoon. *Tues.* 29.—I preached in Skinner's-alley, at five, to a large and quiet congregation. I preached in Newgate at two, in the common hall, the jailor refusing us the room where we used to preach. But that is not the worst:—I see no fruit of our labour. *Wed.* 30.—I rode to Philip's Town, the shire town of the King's county. I was obliged to go into the street, which was soon filled with those who flocked from every side; to whom I declared Jesus Christ, our "wisdom, righteousness, sanctification, and redemption."

Thur. 31.—One would have dissuaded me from preaching at five, being sure none would rise so soon. But I kept my hour, and had a large and serious congregation. After preaching I spoke severally to those of the society, of whom forty were troopers. At noon I preached to (I think) the largest congregation I had seen since I came from Builth. God did then make a clear offer of eternal life to all the inhabitants of Philip's Town. But how few retained these good impressions one week; or would effectually come to him that they might have life! In the evening I preached at Tullamore, to most of the inhabitants of the town. Abundance of them came again at five in the morning. But "he that endureth to the end shall be saved."

Fri. April 1.—I preached at Clara, to a vast number of well-behaved people; although some of them came in their coaches, and were (I was informed) of the best quality in the country. How few of these would have returned empty, if they had heard the word of God, not out of curiosity merely, but from a real desire to know and do his will! In the evening I preached at Temple Macqueteer, and again at five in the morning. About one (*Saturday*, 2) we came to Moat,—the pleasantest town I have yet seen in Ireland. Here I preached to a handful of serious people, and then hastened on to Athlone. At six I preached from the window of an unfinished house, opposite to the market house, (which would not have contained one half of the congregation,) on, "Ye know the grace of our Lord Jesus Christ." I scarce ever saw a better behaved, or more attentive congregation. Indeed, so civil a people as the Irish in general, I never saw, either in Europe or America.

Sun. 3.—I preached at five to, at least, three hundred hearers. I walked from thence to see a poor woman that was sick, about a mile from the town. About a hundred and fifty people ran after me. After I had prayed with the sick person, being unwilling so many people should go empty away, I chose a smooth, grassy place, near the road, where we all kneeled down to prayer; after which we sung a psalm, and I gave them a short exhortation. At eleven we went to church, and heard a plain, useful sermon. At two I preached on the Connaught side of the bridge, where there are only (they informed me) five or six families of Protestants. Such a company of people (many said) had never before been seen at Athlone; many coming from all the country round, and (for the present) receiving the word with joy. I preached again, at six, in the same place, and to nearly the same (only a little larger) congregation; the greater part whereof (notwithstanding the prohibition of their priests) I afterward found were Papists.

Mon. 4.—I preached once more at five, and a great part of the congregation was in tears. Indeed almost all the town appeared to be moved, full of good will and desires of salvation. But the waters spread too wide to be deep. I found not one under any strong conviction; much less had any one attained the knowledge of salvation, in hearing above thirty sermons. So that, as yet, no judgment could be formed of the future work of God in this place. I took horse at ten, and about twelve preached at Moat, to a little larger congregation than before. I could not but observe the zeal of these young disciples. They were vehemently angry at a man's throwing a cabbage stalk. Let them keep their courage till they see such a sight as that at Walsal or Shepton. In the evening I preached at Tyrrel's Pass, and found great enlargement of heart. But when the society met, I was quite exhausted; so that I dismissed them after a short exhortation.

Tues. 5.—Our room was filled at five. After preaching I examined the classes. I found a surprising openness among them. When I asked one in particular, how he had lived in time past; he spread abroad his hands, and said, with many tears, "Here I stand, a grey-headed monster of all manner of wickedness;" which, I verily believe, had it been desired, he would have explained before them all. Much in the same manner spoke one who came from Connaught; but with huge affliction and dismay. We determined to wrestle with God in her behalf; which we did for above an hour: and he heard the prayer; so that her soul was filled with joy unspeakable. Mr. Jonathan Handy, greatly sorrowing before, was also now enabled to rejoice in God; and four other persons were cut to the heart, and cried aloud to him that is mighty to save.

Wed. 6.—I baptized seven persons educated among the Quakers. In the afternoon we rode to Philip's Town; but the scene was changed. The curiosity of the people was satisfied; and few of them cared to hear any more. As soon as I mounted my horse, he began to snort and run backward, without any visible cause. One whipped him behind, and I before; but it profited nothing. He leaped to and fro, from side to side, till he came over against a gateway, into which he ran backward, and tumbled head over heels. I rose unhurt. He then went on quietly. At Tullamore, in the evening, well nigh all the town, rich and poor, were gathered together. I used great plainness of speech, in applying those words, "All have sinned, and come short of the glory of God." The next day, being *Good Friday*, I preached at five to a large and serious congregation. Between one and two I preached at Clara, and then rode to Athlone. I preached at six, on, "Ought not Christ to have suffered these things, and after that to enter into his glory?" So general a drawing I never knew among any people; so that, as yet, none even seems to oppose the truth.

Sat. 9.—I preached in Connaught, a few miles from Athlone. Many heard; but, I doubt, felt nothing. The Shannon comes within a mile of the house where I preached. I think there is not such another river in Europe: it is here ten or twelve miles over, though scarce thirty miles from its fountain head. There are many islands in it, once well inhabited, but now mostly desolate. In almost every one is the ruins of a church: in one, the remains of no less than seven. I fear God hath still a controversy with this land, because it is defiled with blood.

April 10.—(*Easter Day.*) Never was such a congregation seen before at the sacrament in Athlone. I preached at three. Abundance of Papists flocked to hear; so that the priest, seeing his command did not avail, came in person at six, and drove them away before him like a flock of sheep. *Mon.* 11.—I preached, at five, the terrors of the Lord, in the strongest manner I was able. But still they who are ready to eat up every word, do not appear to digest any part of it. In the evening there appeared more emotion in the congregation than ever I had seen before. But it was in a manner I never saw; not in one here and there, but in all. Perhaps God is working here in a way we have not known, going on with a slow and even motion through the whole body of the people, that they may all remember themselves and be turned unto the Lord.

Tues. 12.—I rode to Clara, where I was quickly informed, that there was to begin in an hour's time a famous cock-fight, to which almost all the country was coming from every side. Hoping to engage some part of them in a better employ, I began preaching in the street, as soon as possible. One or two hundred stopped, and listened a while, and pulled off their hats, and forgot their diversion. The congregation at Tullamore in the evening was larger than ever before, and deep attention sat on every face. Toward the latter end of the sermon, there began a violent storm of hail. I desired the people to cover their heads; but the greater part of them would not; nor did any one go away till I concluded my discourse.

Wed. 13.—I preached in the evening at Tyrrel's Pass. The congregation here also was larger than ever; and the word of God seemed to take deeper root here than in any other part of this country. *Thur.* 14.—The house was full at five. In the evening, many of the neighbouring gentlemen were present, but none mocked. That is not the custom here; all attend to what is spoken in the name of God; they do not understand the making sport with sacred things; so that whether they approve or no, they behave with seriousness.

Fri. 15.—I rode to Edinderry. Abundance of people were quickly gathered together. Having been disturbed in the night by Mr. Swindells, who lay with me, and had a kind of apoplectic fit, I was not at all well about noon, when I began to preach, in a large walk, on one side of the town, and the sun shone hot upon my head, which had been aching all the day; but I forgot this before I had spoken long; and when I had finished my discourse, I left all my weariness and pain behind, and rode on, in perfect health, to Dublin. *Sat.* 16.—I found great reason to praise God for the work wrought among the people in my absence. But still there is no such work as I look for. I see nothing yet but drops before a shower.

Sun. 17.—I preached at Skinner's Alley, both morning and evening. About four I went to St. Luke's church, being very near us. When I came out, I had a large attendance, even in the church yard, hallooing and calling names. I am much mistaken, if many of the warmest zealots for the Church would ever come within the doors, if they were thus to run the gauntlet every time they came. Would they not rather sleep in a whole skin? *Wed.* 20.—I spent an agreeable hour with Mr. Miller, the Lutheran minister. From him I learned, that the earnest

religion which I found in so many parts of Germany is but of late date, having taken its rise from one man, August Herman Francke! So can God, if it pleaseth him, enable one man to revive his work throughout a whole nation.

Sat. 23.—I read, some hours, an extremely dull book, Sir James Ware's "Antiquities of Ireland." By the vast number of ruins which are seen in all parts, I had always suspected what he shows at large, namely, that in ancient times it was more populous, tenfold, than it is now; many that were large cities, being now ruinous heaps; many shrunk into inconsiderable villages. I visited one in the afternoon who was ill of a fever, and lay in a very close room. While I was near him, I found myself not well. After my return home, I felt my stomach out of order. But I imagined it was not worth any notice, and would pass off before the morning.

Sun. 24.—I preached at Skinner's Alley at five; and on Oxmantown Green at eight. I was weak in body, but was greatly revived by the seriousness and earnestness of the congregation. Resolving to improve the opportunity, I gave notice of preaching there again in the afternoon; which I did to a congregation much more numerous, and equally attentive. As I came home I was glad to lie down, having a quinsy, attended with a fever. However, when the society met, I made a shift to creep in among them. Immediately my voice was restored. I spoke without pain, for near an hour together. And great was our rejoicing over each other; knowing that God would order all things well.

Mon. 25.—Finding my fever greatly increased, I judged it would be best to keep my bed, and to live awhile on apples and apple tea. On *Tuesday* I was quite well, and should have preached, but that Dr. Rutty (who had been with me twice) insisted on my resting for a time.

I read to-day what is accounted the most correct history of St. Patrick that is extant; and, on the maturest consideration, I was much inclined to believe, that St. Patrick and St. George were of one family. The whole story smells strong of romance. To touch only on a few particulars:—I object to his first setting out: the bishop of Rome had no such power in the beginning of the fifth century as this account supposes; nor would his uncle, the bishop of Tours, have sent him in that age to Rome for a commission to convert Ireland, having himself as much authority over that land as any Italian bishop whatever. Again, if God had sent him thither, he would not so long have buried his talent in the earth. I never heard before of an apostle sleeping thirty-five years, and beginning to preach at threescore. But his success staggers me the most of all: no blood of the martyrs is here; no reproach, no scandal of the cross; no persecution to those that will live godly. Nothing is to be heard of, from the beginning to the end, but kings, nobles, warriors, bowing down before him. Thousands are converted, without any opposition at all; twelve thousand at one sermon. If these things were so, either there was then no devil in the world, or St. Patrick did not preach the Gospel of Christ.

Wed. 27.—In the evening I read the letters; my voice being weak, but I believe audible. As I was reading one from S. G., a young woman dropped down, and cried out exceedingly; but in a few minutes her sorrow was turned into joy, and her mourning into praise.

Thursday, 28, was the day fixed for my going into the country: but all about me began to cry out, "Sure, you will not go to-day? See how the rain pours down!" I told them, "I must keep my word if possible." But before five, the man of whom I had bespoke a horse sent word, his horse should not go out in such a day. I sent one who brought him to a better mind. So about six I took horse. About nine I called at Killcock: the old landlord was ill of the gout, and his wife of a complication of distempers: but when I told her, "The Lord loveth whom he chasteneth, and all these are tokens of his love," she burst out, "O Lord, I offer thee all my sufferings, my pain, my sickness! If thou lovest me, it is enough. Here I am: take me, and do with me what thou wilt."

Between one and two we came to Kinnegad. My strengh was now pretty well exhausted; so that when we mounted again, after resting an hour, it was as much as I could do to sit my horse. We had near eleven Irish (measured) miles to ride, which are equal to fourteen English. I got over them pretty well in three hours, and by six reached Tyrrel's Pass. At seven I recovered my strength, so as to preach and meet the society; which began now to be at a stand, with regard to number, but not with regard to the grace of God.

Fri. 29.—I rode to Temple Macqueteer, and thence toward Athlone. We came at least an hour before we were expected. Nevertheless we were met by many of our brethren. The first I saw, about two miles from the town, were a dozen little boys running with all their might, some bare-headed, some bare-footed and bare-legged: so they had their desire of speaking to me first, the others being still behind.

Sat. 30.—I found the roaring lion began to shake himself here also. Some Papists, and two or three good Protestant families, were cordially joined together to oppose the work of God; but they durst not yet do it openly, the stream running so strong against them.

Sun. May 1.—Great part of the town was present at five, and, I found, began to feel what was spoken. Yet still the impression is not made, as in other places, on one here and there only; but the main body of the hearers seem to go on together with an even pace. About two I preached on the Connaught side of the bridge, to an attentive multitude both of Protestants and Papists, whose priest, perceiving he profited nothing, at five came himself. I preached on, "Is there no balm in Gilead?" and could not help applying to the Papists in particular. I am satisfied many of them were almost persuaded to give themselves up to the great Physician of souls.

Tues. 3.—I rode to Birr, twenty miles from Athlone, and, the key of the sessions house not being to be found, declared "the grace of our Lord Jesus Christ" in the street, to a dull, rude, senseless multitude. Many laughed the greater part of the time. Some went away just in the middle of a sentence. And yet when one cried out, (a Carmelite friar, clerk to the priest,) "You lie! you lie!" the zealous Protestants cried out, "Knock him down:" and it was no sooner said than done. I saw some bustle, but knew not what was the matter, till the whole was over. In the evening we rode to Balliboy. There being no house that could contain the congregation, I preached here also in the street. I was afraid, in a new place, there would be but few in the morning; but there

was a considerable number, and such a blessing as I had scarce found since I landed in Ireland.

Wed. 4.—I rode to Clara, and preached to a small company, who were not afraid of a stormy day. I spent half an hour after sermon with a few serious people, and then rode to Tullamore. One who looks on the common Irish cabins, might imagine Saturn still reigned here:—

Cum frigida parvas
Præberet spelunca domos; ignemque laremque,
Et pecus et dominos, communi clauderet umbrâ.
(The narrow cave a cold retreat affords,
And beasts and men screens with one common shade.)

Communi umbrâ [with one common shade] indeed: for no light can come into the earth or straw-built cavern, on the master and his cattle, but at one hole; which is both window, chimney, and door. In the evening I preached to a large, quiet congregation; though not so large as the last.

Thur. 5.—Though my flux continually increased, (which was caused by my eating a bad egg at Birr,) yet I was unwilling to break my word, and so made shift to ride in the afternoon to Mountmelick. I had not seen such a congregation before since I set out from Dublin: and the greater part did not stand like stocks and stones; but seemed to understand what I spake of worshipping God "in spirit and in truth."

Fri. 6.—More people came at five than I had seen at that hour in any part of Ireland: and I found my heart so moved toward them, that, in spite of weakness and pain, I enforced, for more than an hour, those solemn words, "The kingdom of God is at hand: repent ye, and believe the Gospel." Hence I rode to Philip's Town,—a poor, dry, barren place. I pray God the first may not be last.

Sat. 7.—I set out in the morning, and after resting two hours at Tullamore, and two or three more at Moat, I rode on to Athlone, and preached at six, on, "He healeth them that are broken in heart." I felt no weariness or pain till I had done speaking; but then found I could not meet the society, being ill able to walk the length of the room: but God gave me refreshing sleep.

Sun. 8.—I preached at five, though I could not well stand. I then set out for Aghrim, in the county of Galway, thirteen Connaught (that is, Yorkshire) miles from Athlone. The Morning prayers (so called) began about twelve; after which we had a warm sermon against enthusiasts. I could not have come at a better time: for I began immediately after; and all that were in the church, high and low, rich and poor, stopped to hear me. In explaining the inward kingdom of God, I had a fair occasion to consider what we had just heard; and God renewed my strength, and, I trust, applied his word to the hearts of most of the hearers. Mr. S., a neighbouring justice of peace, as soon as I had done, desired me to dine with him. After dinner I hastened back to Athlone, and began preaching about six: five clergymen were of the audience, and abundance of Romanists. Such an opportunity I never had before in these parts.

Mon. 9.—Having not had an hour's sound sleep, from the time I lay down till I rose, I was in doubt whether I could preach or not: however, I went to the market place as usual, and found no want of

strength, till I had fully declared, "the redemption that is in Jesus Christ." I had designed afterward to settle the society throughly; but I was not able to sit up so long. Many advised me not to go out at night, the wind being extremely cold and blustering. But I could in no wise consent to spare myself, at such a time as this. I preached on, "Come unto me, all ye that labour and are heavy laden." And I found myself at least as well when I had done, as I was before I begun.

Tues. 10.—With much difficulty I broke away from this immeasurably-loving people; and not so soon as I imagined neither; for when we drew near to the turnpike, about a mile from the town, a multitude waited for us at the top of the hill. They fell back on each side, to make us way, and then joined and closed us in. After singing two or three verses, I put forward, when, on a sudden, I was a little surprised by such a cry of men, women, and children, as I never heard before. Yet a little while, and we shall meet, to part no more; and sorrow and sighing shall flee away for ever. Instead of going straight to Tullamore, I could not be easy without going round by Coolylough; I knew not why; for I did not know then that Mr. Handy's wife, who had been brought to bed a few days, had an earnest desire to see me once more before I left the kingdom. She could not avoid praying for it, though her sister checked her again and again, telling her, it could not be. Before the debate was concluded, I came in: so they wondered, and praised God.

In the evening I preached at Tullamore, and at five in the morning. I was then glad to lie down. In the afternoon, *Wednesday*, 11, I rode once more to Mountmelick. The congregation, both in the evening and the next morning, was larger than before. After preaching, a grey-headed man came to me, bitterly lamenting, that he had lived many years without knowing that he had need of a Physician. Immediately came another, who had been a harmless man as any in the town: he would have spoke, but could not. I then spoke to him; but not two minutes before he sunk to the ground. So I perceived I had not spent my little strength here, "as one that beateth the air." I took the straight road from hence to Dublin. Here likewise I observed abundance of ruined buildings; but I observed also, that some of them were never finished; and some had been pulled down by those who built them. Such is the amazing fickleness of this people. Almost every one who has his fortune in his own hands, *diruit, ædificat, mutat quadrata rotundis;* [pulls down, builds up, changes square to round;] and leaves those monuments of his folly to all succeeding generations. I reached Dublin in the evening, faint and weary; but the two next days I rested.

Sun. 15.—Finding my strength greatly restored, I preached at five, and at eight on Oxmantown Green. I expected to sail as soon as I had done; but the captain putting it off, (as their manner is,) gave me an opportunity of declaring the Gospel of peace to a still larger congregation in the evening. One of them, after listening some time, cried out, shaking his head, "Ay, he is a Jesuit; that's plain." To which a Popish priest, who happened to be near, replied aloud, "No, he is not; I would to God he was." *Mon.* 16.—Observing a large congregation in the evening, and many strangers among them, I preached more

roughly than ever I had done in Dublin, on those awful words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Tues. 17.—I spoke strong and plain words again, both in the morning and evening; and should not have regretted my being detained, had it been only for the blessings of this day. *Wed.* 18.—We took ship. The wind was small in the afternoon, but exceeding high toward night. About eight I laid me down on the quarter deck. I was soon wet from head to foot, but I took no cold at all. About four in the morning we landed at Holyhead, and in the evening reached Carnarvon.

Fri. 20.—I rode with Mr. C. Perronet to Machynlleth, and the next day, *Saturday*, 21, to Builth. I had no desire to go further, as it rained hard; but Mr. Philips pressed us to go on to Garth. We came thither just as they were singing before family prayer; so I took the book and preached on those words, "Behold, to fear the Lord, that is wisdom; and to depart from evil, that is understanding."

Sun. 22.—At eight I preached at Garth, afterward in Maesmennys church, and at Builth in the afternoon. We proposed going this evening to John Price's at Mertha; but fearing he might be at the society, (two miles from his house,) we went round that way, and came while the exhorter was in the midst of his sermon. I preached when he had done. About eight we came to Mertha, and slept in peace.

Mon. 23.—We were on horseback at four o'clock; and at four in the afternoon came to Cardiff. The rain obliged me to preach in the Room. *Tuesday*, 14.—I breakfasted at Fonmon, dined at Wenvo, and preached at Cardiff in the evening. *Wednesday*, 25.—We set out after preaching, and in the afternoon came to Bristol.

Whit Sunday, May 29.—Our first service began about four, at the Weaver's Hall. At seven I preached in the Old Orchard. At ten I began in Kingswood; where, at two, (the house being too small for the congregation,) I preached under the sycamore tree. At five I preached in the Old Orchard, and then rode to Kingswood; where we concluded the day with a love-feast. *Mon.* 30.—I preached at three in the Old Orchard, and in the evening at Bath. *Tuesday*, 31.—In the evening I preached at Reading, and *Wednesday*, June 1, I reached London. We had an exceeding solemn meeting of the bands this evening, and of the society the next. *Sat.* 4.—I was sent for by Captain H., one who had been strongly prejudiced against us. But the arrows of the Almighty now constrained him to cry out, "Lord, send by whom thou wilt send!"

Sun. 5.—I preached in Moorfields both morning and evening. There had been much tumult there the last Sunday; but all was quiet now; and the power of God seemed even to compel sinners to come in. *Sun.* 12.—I designed preaching in the fields at seven; but the thunder, and lightning, and rain, prevented. At eleven I preached in St. Bartholomew's church. Deep attention sat on every face, while I explained, and by the grace of God pressed home, those words, "Thou art not far from the kingdom of God."

Mon. 13.—I spent an hour or two with Dr. Pepusch. He asserted, that the art of music is lost; that the ancients only understood it in its perfection; that it was revived a little in the reign of King Henry VIII,

by Tallys and his cotemporaries; as also in the reign of Queen Elizabeth, who was a judge and patroness of it; that after her reign it sunk for sixty or seventy years, till Purcell made some attempts to restore it; but that ever since, the true, ancient art, depending on nature and mathematical principles, had gained no ground; the present masters having no fixed principles at all. *Wed.* 15.—I preached once more at St. Bartholomew's. How strangely is the scene changed! What laughter and tumult was there among the best of the parish, when we preached in a London church ten years ago! And now all are calm and quietly attentive, from the least even to the greatest.

Sun. 19.—The congregation in Moorfields was greatly increased, both morning and afternoon; and their seriousness increased with their number; so that it was comfortable even to see them. In the evening, to ease me a little in my journey, as I had not yet recovered my strength, Colonel Gumley carried me in his chair to Brentford.

Mon. 20.—I preached at Reading, at noon, to a serious, well-behaved congregation; and, in the afternoon, rode to Hungerford. *Tuesday*, 21.—I preached in the Old Orchard, at Bristol, on, "Rejoice in the Lord, ye righteous."

Friday, 24, the day we had appointed for opening the school at Kingswood, I preached there, on, "Train up a child in the way that he should go, and when he is old he will not depart from it." My brother and I administered the Lord's Supper to many who came from far. We then agreed on the general rules of the school, which we published presently after. *Mon* 27.—I rode to Wall Bridge, near Stroud, and preached at one, to a lively congregation. About two we set out for Stanley. I scarce ever felt the sun so scorching hot in England. I began preaching in Farmer Finch's orchard, (there not being room in the house,) between seven and eight, and the poor, earnest people devoured every word.

Tues. 28.—I rode to Evesham, and exhorted them to "strengthen the things that remained, which were ready to die." *Wednesday*, 29.—We took horse at four, and calling at Studley, found a woman of a broken heart, mourning continually after God, and scarce able to speak without tears. About one I began preaching in the open air at Birmingham. At the same time it began raining violently, which continued about a quarter of an hour; but did not disturb either me or the congregation. At half an hour after six, I preached at Wednesbury, to an exceeding large congregation; and every man, woman, and child, behaved in a manner becoming the Gospel.

Thur. 30.—We set out between three and four, and reached Nottingham in the afternoon. *Friday*, July 1.—I rode to Sheffield, and preached in the evening, at the end of the house, to a quiet congregation. *Sat.* 2.—I rode to Epworth, and preached to a large congregation, many of them established in the grace of God.

Sun. 3.—I preached in the room at five, but at nine on my usual stand, at the Cross. The clouds came just in time (it being a warm, sunshiny morning) to shade me and the congregation: but at the same time both the light and power of the Most High were upon many of their souls. I was quite surprised when I heard Mr. R. preach. That soft, smooth, tuneful voice, which he so often employed to blas-

pheme the work of God, was lost, without hope of recovery: all means had been tried, but none took place. He now spoke in a manner shocking to hear, and impossible to be heard distinctly by one quarter of the congregation.

Mr. Hay, the rector, reading prayers, I had once more the comfort of receiving the Lord's Supper at Epworth. After the Evening service, I preached at the Cross again, to almost the whole town. I see plainly, we have often judged amiss, when we have measured the increase of the work of God, in this and other places, by the increase of the society only. The society here is not large; but God has wrought upon the whole place. Sabbath breaking and drunkenness are no more seen in these streets; cursing and swearing are rarely heard. Wickedness hides its head already. Who knows but, by and by, God may utterly take it way? I was peculiarly pleased with the deep seriousness of the congregation at church, both morning and evening: and all the way as we walked down the church lane, after the sermon was ended, I scarce saw one person look on either side, or speak one word to another.

Mon. 4.—I rode to Hainton. The congregation here was but small, which was chiefly owing to the miserable diligence of the poor rector. Art thou also to die, and to give an account to God of every word and work? *Tues.* 5.—We rode to Coningsby, on the edge of the Fens. Mr. B., a Baptist minister, had wrote to me at London, begging me to lodge with him, whenever I came to Coningsby: but he was gone out of town that very morning. However, one rode after him, and brought him back in the afternoon. I was scarce set down in his house, before he fell upon the point of baptism. I waived the dispute for some time; but finding there was no remedy, I came close to the question, and we kept to it for about an hour and half. From that time we let the matter rest, and confirmed our love toward each other.

At seven I preached in the street, to one of the largest congregations I had seen in Lincolnshire. In the morning, *Wednesday*, 6, we had another quiet and comfortable opportunity. We thence rode to Lorborough, where I preached at eleven; and in the afternoon, to Grimsby. At seven I preached in the large room; but it was not near large enough to contain the congregation. Many stood on the stairs, and in the adjoining rooms, and many below in the street. The fear of God has lately spread in an uncommon degree among this people also. Nor has Mr. Prince been able to prevent it, though he bitterly curses us in the name of the Lord.

Thur. 7.—Immediately after preaching I rode to Laseby, and preached at seven to a small, earnest congregation. We stopped no more till we came to Epworth, where we had a joyful meeting in the evening. *Fri.* 8.—I took horse immediately after preaching, and rode to Mr. Stovin's, of Crowle. I began preaching soon after eight; but so wild a congregation I had not lately seen: however, as I stood within the justice's garden, they did not make any disturbance. About noon I preached at Sykehouse. The little society here also seemed to partake of the general revival. We took horse at ten, and soon after eight came to Boroughbridge.

Sat. 9.—Setting out between two and three, we reached Newcastle about three in the afternoon. *Sunday*, 10.—I began exhorting all that

loved their own souls, solemnly to renew their covenant with God; the nature of which I explained at large on the mornings of the ensuing week. I had designed preaching between eight and nine in Sandgate; but the rain drove us into the room. In the afternoon I preached on the First lesson, David's conquest of Goliah; but the house would in no wise contain the people, so that many were forced to go away. On *Wednesday*, *Thursday*, and *Friday*, I examined the classes, and found not only an increase of number, but likewise more of the life and power of religion among them than ever I had found before. The same thing I observed in all the country societies, among which I spent one or more nights every week.

Sun. 17.—We had a glorious hour in the morning. At half-hour past eight I preached in the Castle Garth, and again at four in the afternoon to a vast multitude of people. *Mon.* 18.—I began my journey northward, having appointed to preach in Morpeth at noon. As soon as I had sung a few verses at the Cross, a young man appeared at the head of his troop, and told me very plainly and roughly, "You shall not preach there." I went on; upon which he gave the signal to his companions, who prepared to force me into better manners; but they quickly fell out among themselves. Meantime I began my sermon, and went on without any considerable interruption; the congregation softening more and more, till, toward the close, the far greater part appeared exceeding serious and attentive. In the afternoon we rode to Widdrington, which belonged to the Lord Widdrington, till the Rebellion in 1716. The people flocked in from all parts, so that the congregation here was larger than at Morpeth. It was a delightful evening, and a delightful place, under the shade of tall trees; and every man hung upon the word; none stirred his head or hand, or looked to the right or left, while I declared, in strong terms, "the grace of our Lord Jesus Christ."

Tues. 19.—We rode to Alemouth, a small seaport town, famous for all kinds of wickedness. The people here are sinners convict; they have nothing to pay, but plead guilty before God. Therefore, I preached to them without delay Jesus Christ, for "wisdom, righteousness, sanctification, and redemption." After dinner we rode to Alnwick, one of the largest inland towns in the county of Northumberland. At seven I preached at the Cross to as large a congregation as at Newcastle on Sunday evening. This place seemed much to resemble Athlone; all were moved a little, but none very much. The waters spread wide, but not deep. But let the Lord work as it seemeth him good.

Wed. 20.—We took horse between eight and nine, and a little before two came to Berwick. I sent to the commander of the garrison to desire the use of a green place near his house, which he readily granted. I preached at seven to (it was judged) two thousand people. I found the generality of them just such as I expected; serious and decent, but not easy to be convinced of any thing. For who can tell them what they did not know before?

Thur. 21.—After preaching we walked round the walls, which they were repairing and rebuilding. I could not but observe to-day, how different the face of things was, from what it appeared yesterday; especially after I had preached at noon. Yesterday we were hallooed

all along the streets; to-day none opened his mouth as we went along; the very children were all silent. The grown people pulled off their hats on every side; so that we might even have fancied ourselves at Newcastle. O well is it, that honour is balanced with dishonour, and good report with evil report! At seven I preached to a far larger congregation than before. And now the word of God was as a fire and a hammer. I began again and again, after I thought I had done; and the latter words were still stronger than the former; so that I was not surprised at the number which attended in the morning, when we had another joyful, solemn hour. Here was the loud call to the people of Berwick, if haply they would know the day of their visitation.

Fri. 22.—I preached about noon at Tuggle, a village about three miles from Barnborough; and then went on to Alnwick, where, at seven, was such a congregation as one would not have thought the whole town could afford; and I was enabled to deal faithfully with them, in explaining, "Thou art not far from the kingdom of God." I was constrained to speak twice as long as usual; but none offered to go away: and I believe the most general call of God to the people of Alnwick was at this hour. *Sat.* 23.—I preached at noon at Long Horsley. The minister here was of a truly moderate spirit. He said, "I have done all I can for this people; and I can do them no good. Now let others try. If they can do any, I will thank them with all my heart."

Sun. 24.—I preached at five in the Newcastle house; at half-hour past eight in the Castle Garth, and at four in the afternoon. I was weary and faint when I began to speak; but my strength was quickly renewed. Thence we went to the society. I had designed to read the rules; but I could not get forward. As we began so we went on till eight o'clock, singing, and rejoicing, and praising God.

Wed. 27.—I rode to Blanchland, intending to preach there. But, at the desire of Mr. W., the steward of the lead mines, I went about a mile further, to a house where he was paying the miners; it being one of their general pay days. I preached to a large congregation of serious people, and rode on to Hindly Hill, in Allandale.

Thur. 28.—We rode over the moors to Nint's Head, a village south-west from Allandale, where I preached at eight. We then went on to Alesden, a small market town in Cumberland. At noon I preached at the Cross, to a quiet, staring people, who seemed to be little concerned, one way or the other. In the evening I preached at Hindly Hill again, and we praised God with joyful lips. *Fri.* 29.—At noon I went to the Cross in Allandale town, where Mr. Topping, with a company of the better sort, waited for us. I soon found it was but a vain attempt to dispute or reason with him. He skipped so from one point to another, that it was not possible to keep up with him: so after a few minutes I removed about a hundred yards, and preached in peace to a very large congregation; it being the general pay day, which is but once in six months. *Sat.* 30.—At noon I preached at Newlands: about three near Tanfield Cross, and at Newcastle in the evening.

Sun. 31.—At eight I preached in the street, at Sunderland, and at one in the afternoon. I rode thence straight to the Castle Garth, and found abundance of people gathered together. Many were in tears all

round, while those comfortable words were opened and applied, "He healeth them that are broken in heart, and giveth medicine to heal their sickness."

Mon. August 1.—One of my old companions returned,—my headache; which I never had while I abstained from animal food. But I regarded it not, supposing it would go off in a day or two of itself.

Tues. 2.—I preached about noon at Biddick, and at Pelton in the evening. I intended to have given an exhortation to the society; but as soon as we met, the spirit of supplication fell upon us, so that I could hardly do any thing but pray and give thanks, till it was time for us to part. *Wed.* 3.—I found it absolutely necessary to publish the following advertisement:—

"Whereas one Thomas Moor, *alias* Smith, has lately appeared in Cumberland and other parts of England, preaching (as he calls it) in a clergy man's habit, and then collecting money of his hearers: this is to certify, whom it may concern, that the said Moor is no clergyman, but a cheat and impostor: and that no preacher in connection with me, either directly or indirectly asks money of any one. JOHN WESLEY."

Thur. 4.—I preached in the evening at Spen: *Friday*, 5.—About noon, at Horsley. As I rode home I found my headache increase much. But as many people were come from all parts, (it being the monthly watch-night,) I could not be content to send them empty away. I almost forgot my pain while I was speaking; but was obliged to go to bed as soon as I had done. *Sat.* 6.—The pain was much worse than before. I then applied cloths dipped in cold water: immediately my head was easy, but I was exceeding sick. When I laid down, the pain returned, and the sickness ceased: when I sat up, the pain ceased, and the sickness returned. In the evening I took ten grains of ipecacuanha: it wrought for about ten minutes. The moment it had done I was in perfect health, and felt no more either of pain or sickness.

Sun. 7.—I preached as usual at five, and at half-hour after eight. In the afternoon all the street was full of people, come from all parts to see the judges. But a good part of them followed me into the Castle Garth, and found something else to do. This put a zealous man that came by quite out of patience, so that I had hardly named my text, when he began to scold and scream, and curse and swear, to the utmost extent of his throat. But there was not one of the whole multitude, rich or poor, that regarded him at all.

Mon. 8.—I set out once more for the north. At noon I preached at the Cross, in Morpeth; in the evening at Alnwick: where many now began to fear God, and tremble at his word. *Tues.* 9.—I preached about noon at Tuggle; and between six and seven in the evening at Berwick. More of the gentry were there than ever before; and I think but three went away. *Wednesday*, 10.—The congregation was nearly doubled, and the word seemed to sink into their hearts. It was with great difficulty that I afterward met the society; so many crowded after me, (though without the least incivility,) and knew not how to go away.

Thur. 11.—Abundance of them were with us in the morning. We took horse as soon as we could after preaching, and before twelve reached Alemouth, where all the publicans and sinners drew near to

hear: nay, and all the gentry; the chief of whom invited us to dinner, where we spent two hours in agreeable and useful conversation. In the evening I preached to the earnest congregation at Widdrington. There is always a blessing among this people.

Fri. 12.—In riding to Newcastle, I finished the tenth Iliad of Homer. What an amazing genius had this man! To write with such strength of thought, and beauty of expression, when he had none to go before him! And what a vein of piety runs through his whole work, in spite of his pagan prejudices! Yet one cannot but observe such improprieties intermixed, as are shocking to the last degree. What excuse can any man of common sense make for

His scolding heroes, and his wounded gods?

Nay, does he not introduce even his "Father of gods and men," one while shaking heaven with his nod, and soon after using his sister and wife, the empress of heaven, with such language as a carman might be ashamed of? And what can be said for a king, full of days and wisdom, telling Achilles how often he had given him wine, when he was a child and sat in his lap, till he had vomited it up on his clothes? Are these some of those "divine boldnesses which naturally provoke short-sightedness and ignorance to show themselves?"

Tues. 16.—We left Newcastle. In riding to Leeds, I read Dr. Hodge's "Account of the Plague in London." I was surprised, 1. That he did not learn, even from the symptoms related by himself, that the part first seized by the infection was the stomach; and, 2. That he so obstinately persevered in the hot regimen; though he continually saw the ill success of it,—a majority of the patients dying under his hands. Soon after twelve I preached near the market place in Stockton, to a very large and very rude congregation. But they grew calmer and calmer; so that long before I had done, they were quiet and serious. Some gentlemen of Yarm earnestly desired that I would preach there in the afternoon. I refused for some time, being weak and tired; so that I thought preaching thrice in the day, and riding upward of fifty miles, would be work enough. But they would take no denial: so I went with them about two o'clock, and preached at three, in the market place there, to a great multitude of people, gathered together at a few minutes' warning. About seven I preached in the street, at Osmotherly. It rained almost all the time; but none went away. We took horse about five, *Wednesday*, 17, and in the afternoon, came to Leeds. On *Thursday* and *Friday* I preached at the neighbouring towns.

Sat. 20.—At the earnest desire of the little society, I went to Wakefield. I knew the madness of the people there: but I knew also, they were in God's hand. At eight I would have preached in Francis Scot's yard; but the landlord would not suffer it; saying, the mob would do more hurt to his houses than ever we should do him good; so I went, perforce, into the main street, and proclaimed pardon for sinners. None interrupted, or made the least disturbance, from the beginning to the end. About one I preached at Oulton, where likewise all is now calm, after a violent storm of several weeks, wherein many were beaten, and wounded, and outraged various ways; but none moved from their steadfastness. In the evening I preached at Armley to many who wan a storm, being quite unnerved by constant sunshine.

Sun. 21.—I preached, as usual, at Leeds and Birstal. *Mon.* 22.—After preaching at Heaton, I rode to Skircoat Green. Our brethren here were much divided in their judgment. Many thought I ought to preach at Halifax Cross: others judged it to be impracticable; the very mention of it as a possible thing having set all the town in an uproar. However to the Cross I went. There was an immense number of people, roaring like the waves of the sea. But the far greater part of them were still as soon as I began to speak. They seemed more and more attentive and composed; till a gentleman got some of the rabble together, and began to throw money among them, which occasioned much hurry and confusion. Finding my voice could not be heard, I made signs to the people, that I would remove to another place. I believe nine in ten followed me to a meadow, about half a mile from the town, where we spent so solemn an hour as I have seldom known, rejoicing and praising God.

Tues. 23.—The congregation was larger at five in the morning than it was in the evening when I preached here before. About one I preached at Baildon, and in the evening at Bradford; where none behaved indecently but the curate of the parish. *Wed.* 24.—At eight I preached at Eccleshill, and about one at Keighley. At five Mr. Grimshaw read prayers and I preached at Haworth, to more than the church could contain. We began the service in the morning at five: and even then the church was nearly filled.

Thur. 25.—I rode with Mr. Grimshaw to Roughlee, where T. Colbeck, of Keighley, was to meet us. We were stopped again and again, and begged not to go on; for a large mob from Colne was gone before us. Coming a little further, we understood they had not yet reached Roughlee. So we hastened on, that we might be there before them. All was quiet when we came. I was a little afraid for Mr. Grimshaw: but it needed not: he was ready to go to prison or death for Christ's sake. At half-hour after twelve I began to preach. I had about half finished my discourse, when the mob came pouring down the hill like a torrent. After exchanging a few words with their captain, to prevent any contest, I went with him as he required. When we came to Barrowford, two miles off, the whole army drew up in battle array before the house into which I was carried, with two or three of my friends. After I had been detained above an hour, their captain went out and I followed him, and desired him to conduct me whence I came. He said, he would: but the mob soon followed after; at which he was so enraged, that he must needs turn back to fight them, and so left me alone. A further account is contained in the following letter, which I wrote the next morning:—

Widdop, Aug. 26, 1748.

"SIR,—Yesterday, between twelve and one o'clock, while I was speaking to some quiet people, without any noise or tumult, a drunken rabble came, with clubs and staves, in a tumultuous and riotous manner, the captain of whom, Richard B., by name, said he was a deputy constable, and that he was come to bring me to you. I went with him; but I had scarce gone ten yards, when a man of his company struck me with his fist in the face with all his might; quickly after, another threw his stick at my head: I then made a little stand; but another of your champions, cursing, and swearing in the most shocking manner, and flourishing

his club over his head, cried out, 'Bring him away!' With such a convoy I walked to Barrowford, where they informed me you was; their drummer going before, to draw all the rabble together from all quarters.

"When your deputy had brought me into the house, he permitted Mr. Grimshaw, the minister of Haworth, Mr. Colbeck, of Keighley, and one more, to be with me, promising that none should hurt them. Soon after you and your friends came in, and required me to promise, I would come to Roughlee no more. I told you, I would sooner cut off my hand, than make any such promise: neither would I promise that none of my friends should come. After abundance of rambling discourse, (for I could keep none of you long to any one point,) from about one o'clock till between three and four, (in which one of you frankly said, 'No; we will not be like Gamaliel, we will proceed like the Jews,') you seemed a little satisfied with my saying, 'I will not preach at Roughlee at this time.' You then undertook to quiet the mob, to whom you went and spoke a few words, and their noise immediately ceased. I then walked out with you at the back door.

"I should have mentioned that I had several times before desired you to let me go, but in vain; and that when I attempted to go with Richard B., the mob immediately followed, with oaths, curses, and stones; that one of them beat me down to the ground; and when I rose again, the whole body came about me like lions, and forced me back into the house.

"While you and I went out at one door, Mr. Grimshaw and Mr. Colbeck went out at the other. The mob immediately closed them in, tossed them to and fro with the utmost violence, threw Mr. Grimshaw down, and loaded them both with dirt and mire of every kind; not one of your friends offering to call off your blood-hounds from the pursuit.

"The other quiet, harmless people, who followed me at a distance, to see what the end would be, they treated still worse; not only by the connivance, but by the express order of your deputy. They made them run for their lives, amidst showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair, particularly Mr. Mackford, who came with me from Newcastle. Many they beat with their clubs without mercy. One they forced to leap down (or they would have thrown him headlong) from a rock, ten or twelve feet high, into the river. And when he crawled out, wet and bruised, they swore they would throw him in again, which they were hardly persuaded not to do. All this time you sat well pleased close to the place, not attempting in the least to hinder them.

"And all this time you was talking of justice and law! Alas, sir, suppose we were Dissenters, (which I deny,) suppose we were Jews or Turks, are we not to have the benefit of the laws of our country? Proceed against us by the law, if you can or dare; but not by lawless violence, not by making a drunken, cursing, swearing, riotous mob, both judge, jury, and executioner. This is flat rebellion against God and the king, as you may possibly find to your cost."

Between four and five we set out from Roughlee. But observing several parties of men upon the hills, and suspecting their design, we put on and passed the lane they were making for before they came. One of our brothers, not riding so fast, was intercepted by them. They immediately knocked him down, and how it was that he got from amongst them he knew not. Before seven we reached Widdop. The news of what had passed at Barrowford made us all friends. The person in whose house Mr. B. preached, sent and begged I would preach there; which I did at eight, to such a congregation as none could have expected on so short a warning. He invited us also to lodge at his house, and all jealousies vanished away.

Fri. 26.—I preached at five to much the same congregation. At twelve we came to Heptonstall Bank. The house stands on the side of a steep mountain, and commands all the vale below. The place in which I preached was an oval spot of ground, surrounded with spreading trees, scooped out, as it were, in the side of the hill, which rose round like a theatre. The congregation was equal to that at Leeds; but such serious and earnest attention! It lifted up my hands, so that I preached as I scarce ever did in my life. About four I preached again to nearly the same congregation, and God again caused the power of his love to be known. Thence we rode to Midgley. Many flocked from all parts, to whom I preached till near an hour after sunset. The calmness of the evening agreed well with the seriousness of the people; every one of whom seemed to drink in the word of God, as a thirsty land the refreshing showers.

Sat. 27.—I preached once more at seven to the earnest people at the Bank, and then rode to Todmorden Edge. Here several prisoners were set at liberty, as was Mr. Mackford the day before. At five I preached at Mellar Barn, in Rosendale. There were a few rude people; but they kept at a distance; and it was well they did, or the unawakened hearers would have been apt to handle them roughly. I observed here what I had not then seen, but at one single place in England:—When I had finished my discourse, and even pronounced the blessing, not one person offered to go away; but every man, woman, and child stayed just where they were, till I myself went away first.

Sun. 28.—I was invited by Mr. U., the minister of Goodshaw, to preach in his church. I began reading prayers at seven; but perceiving the church would scarce contain half of the congregation, after prayers I went out, and standing on the church yard wall, in a place shaded from the sun, explained and enforced those words in the Second lesson, "Almost thou persuadest me to be a Christian." I wonder at those who still talk so loud of the indecency of field preaching. The highest indecency is in St. Paul's church, when a considerable part of the congregation are asleep, or talking, or looking about, not minding a word the preacher says. On the other hand, there is the highest decency in a church yard or field, when the whole congregation behave and look as if they saw the Judge of all, and heard him speaking from heaven.

At one I went to the Cross in Bolton. There was a vast number of people, but many of them utterly wild. As soon as I began speaking, they began thrusting to and fro; endeavouring to throw me down from the steps on which I stood. They did so once or twice; but I went up again, and continued my discourse. They then began to throw stones; at the same time some got upon the Cross behind me to push me down; on which I could not but observe, how God overrules even the minutest circumstances. One man was bawling just at my ear, when a stone struck him on the cheek, and he was still. A second was forcing his way down to me, till another stone hit him on the forehead: it bounded back, the blood ran down, and he came no further. The third, being got close to me, stretched out his hand, and in the instant a sharp stone came upon the joints of his fingers. He shook his hand, and was very quiet till I concluded my discourse and went away We came to

Shackerley, six miles further, before five in the evening. Abundance of people were gathered before six; many of whom were disciples of Dr. Taylor; laughing at Original Sin, and, consequently, at the whole frame of Scriptural Christianity. O what a providence is it, which has brought us here also, among these silver-tongued Antichrists! Surely a few, at least, will recover out of the snare, and know Jesus Christ as their wisdom and righteousness!

Mon. 29.—I preached at Davy Hulme. I had heard a surprising account concerning a young woman of Manchester, which I now received from her own mouth. She said,

"On Friday, the 4th of last March, I was sitting in the house while one read the Passion hymn. I had always before thought myself good enough, having constantly gone to church and said my prayers, nor had I ever heard any of the Methodist preachers. On a sudden I saw our Saviour on the cross, as plain as if it had been with my bodily eyes; and I felt it was *my* sins for which he died. I cried out, and had no strength left in me. Whether my eyes were open or shut, he was still before me hanging on the cross; and I could do nothing but weep and mourn day and night. This lasted till Monday in the afternoon. Then I saw, as it were, heaven open, and God sitting upon his throne in the midst of ten thousand of his saints; and I saw a large book in which all my sins were written; and he blotted them all out, and my heart was filled with peace, and joy, and love, which I have never lost to this hour."

In the evening I preached at Booth Bank. *Tuesday*, 30.—I preached about one at Oldfield Brow. We rode in the afternoon to Woodley. We saw by the way many marks of the late flood; of which John Bennet, who was then upon the place, gave us the following account:—

"On Saturday, the 23d of July last, there fell for about three hours, in and about Hayfield, in Derbyshire, a very heavy rain, which caused such a flood as had not been seen by any now living in those parts. The rocks were loosened from the mountains: one field was covered with huge stones from side to side. Several water mills were clean swept away, without leaving any remains. The trees were torn up by the roots, and whirled away like stubble. Two women of a loose character were swept away from their own door and drowned. One of them was found near the place; the other was carried seven or eight miles. Hayfield church yard was all torn up, and the dead bodies swept out of their graves. When the flood abated, they were found in several places. Some were hanging on trees; others left in meadows or grounds; some partly eaten by dogs, or wanting one or more of their members."

Wed. 31.—John Bennet showed me a gentleman's house, who was, a few years since, utterly without God in the world. But two or three years ago, God laid his hand both upon his body and soul. His sins dropped off. He lived holy and unblamable in all things. And not being able to go about doing good, he resolved to do what good he could at home. To this end he invited his neighbours to his house, every Sunday morning and evening, (not being near any church,) to whom he read the prayers of the Church and a sermon. Sometimes he had a hundred and fifty, or two hundred of them at once. At Bongs I received an invitation from him; so John Bennet and I rode down together, and found him rejoicing under the hand of God, and praising him for all his pain and weakness.

In the evening I preached at Chinley; *Thursday*, September 1, near

Finny Green at noon; and in the evening near Astbury. *Friday*, 2.—I preached at Wednesbury in the afternoon, and thence rode to Meridan. Riding long stages the next day, we reached St. Alban's, and the Foundery on *Sunday* morning. In the following week I examined the classes, and settled all the business which had called me to London. *Monday*, 12.—I preached at Reading, and rode on to Hungerford. *Tuesday*, 13.—I preached in the new-built room at Bristol. *Thursday*, 15.—I rode to Beercrocombe, where, between six and seven, I preached to a serious congregation. At three, *Friday*, 16, we took horse, and came in the evening to Lifton, near Launceston.

One who removed from Camelford hither, received us gladly. I had not been well all the day, so that I was not sorry they had had no notice of my coming. Being much better in the morning, I preached at seven in the street to a listening multitude, on, "Repent ye, and believe the Gospel." After preaching, I rode on to Mr. Bennet's. In the evening I read prayers and preached in Tresmere church. *Sunday*, 18.—I rode to St. Gennis. Mr. Bennet read prayers, and I preached, on, "Thou art not far from the kingdom of God." I question if there were more than two persons in the congregation who did not take it to themselves. Old Mrs. T. did, who was in tears during a great part of the sermon. And so did Mr. B., who afterward spoke of himself in such a manner as I rejoiced to hear.

Between three and four we reached Tresmere, where a large congregation waited for us. There was no need of speaking terrible things to these, a people ready prepared for the Lord. So I began immediately after prayers, "All things are of God, who hath reconciled us unto himself." A little before six I preached again near St. Stephen's Down. The whole multitude were silent while I was speaking. Not a whisper was heard; but the moment I had done, the chain fell off their tongues. I was really surprised. Surely never was such a cackling made on the banks of Cayster, or the common of Sedgmoor.

Mon. 19.—I rode to Camelford, and preached about noon, none now offering to interrupt. Thence I went to Port Isaac, and preached in the street at five to near the whole town; none speaking an unkind word. It rained most of the time, but I believe not five persons went away. *Tues.* 20.—The room was full at four. I breakfasted about seven, at Wadebridge, with Dr. W., who was, for many years, a steady, rational Infidel. But it pleased God to touch his heart in reading the "Appeal;" and he is now labouring to be altogether a Christian. After preaching at one at St. Agnes, I went on to St. Ives. The lives of this society have convinced most of the town, that what we preach is the very truth of the Gospel.

Fri. 23.—I preached at St. Ives, Ludgvan, and Gulval; *Saturday*, 24, at St. Just. I rejoiced over the society here; their hearts are so simple and right toward God. And out of one hundred and fifty persons, more than a hundred walk in the light of his countenance. *Sun.* 25.—Believing my strength would not allow of preaching five times in the day, I desired John Whitford to preach at five. At eight I preached at Morva, near the village of Trembath. Hence I rode to Zennor: Mr. Simmonds came soon after, and preached a close, awakening ser

mon; which I endeavoured to enforce by earnestly applying those words, "Thou art not far from the kingdom of God."

I reached Newlyn a little after four. Here was a congregation of quite a different sort,—a rude, gaping, staring rabble rout; some or other of whom were throwing dirt or stones continually. But before I had done, all were quiet and still; and some looked as if they felt what was spoken. We came to St. Ives about seven; the room would nothing near contain the congregation; but they stood in the orchard all round, and could hear perfectly well. I found to-night, that God *can* wound by the Gospel as well as by the Law; although the instances of this are exceeding rare, nor have we any scripture ground to expect them. While I was enforcing, "We pray you, in Christ's stead, be ye reconciled to God," a young woman, till then quite unawakened, was cut to the heart, and sunk to the ground; though she could not give a clear, rational account of the manner how the conviction seized upon her.

Mon. 26.—I took my leave of St. Ives; about noon preached at Sithney, and at six in the evening at Crowan. *Tues.* 27.—At one I preached in Penryn, in a convenient place, encompassed with houses. Many of the hearers were at first like those of Newlyn. But they soon softened into attention.

Wed. 28.—I took horse between three and four, and came to St. Mewan at eight. It rained all the time I was walking to the green, which was the usual place of preaching. But the moment I began to speak the rain ceased, and did not begin again till I had done speaking. It rained with little intermission all the day after; which made the roads so bad, that it was pretty dark when we came within two miles of Crimble Passage. We were in doubt, whether the tide would allow us to ride along the sands, as we do at low water. However, it being much the shortest way, we tried. The water was still rising; and at one step our foremast man plunged in, above the top of his boots. Upon inquiry we found his horse had stumbled on a little rock, which lay under water. So we rode on, reached the passage about seven, and the dock a little before eight. We found great part of the congregation still waiting for us. They attended again at four in the morning. At five we took horse, and, by easy riding, soon after eight came to Tavistock. After I had preached, we hasted on, rested an hour at Oakhampton, and soon after sunset came to Crediton.

We could willingly have stayed here, but John Slocomb had appointed to meet us at Collumpton. Soon after we set out, it was exceeding dark, there being neither moon nor stars. The rain also made it darker still, particularly in the deep, narrow lanes. In one of these we heard the sound of horses coming toward us, and presently a hoarse voice cried, "What have you got?" Richard Moss understood him better than me, and replied, "We have no panniers." Upon which he answered, "Sir, I ask your pardon," and went by very quietly. There were abundance of turnings in the road, so that we could not easily have found our way at noon day. But we always turned right; nor do I know that we were out of the way once. Before eight the moon rose. We then rode cheerfully on, and before ten reached Collumpton. *Fri.* 30.—I preached at eleven in Taunton; at three in Bridgewater; at seven in Middlesey.

Sat. October 1.—I preached at Waywick about one, and then rode quietly on to Bristol. I examined the society the following week, leaving out every careless person, and every one who wilfully and obstinately refused to meet his brethren weekly. By this means their number was reduced from nine hundred to about seven hundred and thirty.

Sun. 9.—I began examining the classes in Kingswood; and was never before so fully convinced of the device of Satan, which has often made our hands hang down, and our minds evil affected to our brethren. Now, as ten times before, a cry was gone forth, "What a scandal do these people bring upon the Gospel! What a society is this! With all these drunkards and tale bearers and evil speakers in it!" I expected, therefore, that I should find a heavy task upon my hands; and that none of *these scandalous people* might be concealed, I first met all the leaders, and inquired particularly of each person in every class. I repeated this inquiry when the classes themselves met. And what was the ground of all this outcry? Why, *two* persons had relapsed into drunkenness within three months' time; and *one* woman was proved to have made, or at least related, an idle story concerning another. I should rather have expected *two and twenty* instances of the former, and *one hundred* of the latter kind.

Thur. 13.—I preached in Bath at noon to many more than the room would contain. In the evening I preached in the street at Westbury, under Salisbury Plain. The whole congregation behaved well, though it was a town noted for rough and turbulent people. *Fri.* 14.—I preached at Reading; and on *Saturday*, 15, rode to London.

Sat. 22.—I spent an hour in observing the various works of God in the Physic Garden at Chelsea. It would be a noble improvement of the design, if some able and industrious person were to make a full and accurate inquiry into the use and virtues of all these plants: without this, what end does the heaping them thus together answer, but the gratifying an idle curiosity?

Tues. November 1.—Being All Saints' day, we had a solemn assembly at the chapel; as I cannot but observe, we have had on this very day, for several years. Surely, "right dear in the sight of the Lord is the death of his saints!" *Sun.* 13.—Sarah Peters, a lover of souls, a mother in Israel, went to rest. During a close observation of several years, I never saw her, upon the most trying occasions, in any degree ruffled or discomposed, but she was always loving, always happy. It was her peculiar gift, and her continual care, to seek and save that which was lost; to support the weak, to comfort the feeble-minded, to bring back what had been turned out of the way. And in doing this, God endued her, above her fellows, with the love that "believeth, hopeth, endureth all things."

"For these four years last past," says one who was intimately acquainted with her, "we used once or twice a week to unbosom ourselves to each other. I never knew her to have one doubt concerning her own salvation. Her soul was always filled with the holy flame of love, and ran after Christ as the 'chariots of Ammi-nadib.' She used to say, 'I think I am all spirit; I must be always moving; I cannot rest, day or night, any longer than I am gathering in souls to God.' Yet she would often complain of her weakness and imperfections; and cry out, 'I am an unprofitable servant.' I was sometimes jealous that she carried her

charity too far, not allowing herself what was needful. But she would answer, 'I can live upon one meal a day, so that I may have to give to them that have none.'"

On Sunday, October 9, she went, with one more, to see the condemned malefactors in Newgate. They inquired for John Lancaster, in particular, who had sent to desire their coming. He asked them to go into his cell, which they willingly did; although some dissuaded them from it, because the gaol distemper (a kind of pestilential fever) raged much among the prisoners. They desired he would call together as many of the prisoners as were willing to come. Six or seven of those who were under sentence of death came. They sung a hymn, read a portion of Scripture, and prayed. Their little audience were all in tears. Most of them appeared deeply convinced of their lost estate. From this time her labours were unwearied among them; praying with them and for them night and day.

John Lancaster said, "When I used to come to the Foundery every morning, which I continued to do for some time, I little thought of ever coming to this place. I then often felt the love of God, and thought I should never commit sin more. But after a while, I left off coming to the preaching: then my good desires died away. I fell again into the diversions I had laid aside, and the company I had left off. As I was one day playing at skittles with some of these, a young man, with whom I was now much acquainted, gave me a part of the money which he had just been receiving for some stolen goods. This, with his frequent persuasions, so wrought upon me, that at last I agreed to go partners with him. Yet I had often strong convictions; but I stifled them as well as I could.

"We continued in this course till August last. As we were then going home from Bartholomew Fair, one morning about two o'clock, it came into my mind to go and steal the branches out of the Foundery. I climbed over the wall, and brought two of them away; though I trembled and shook, and made so great a noise, that I thought all the family must be dead, or else they could not but hear me. Within a few days after, I stole the velvet; for which I was taken up, tried, and condemned."

Some being of opinion it would not be difficult to procure a pardon for him, S. Peters, though she never mentioned this to him, resolved to leave no means unattempted. She procured several petitions to be drawn, and went herself to Westminster, to Kensington, and to every part of the town where any one lived who might possibly assist therein. In the mean time she went constantly to Newgate, sometimes alone, sometimes with one or two others, visited all that were condemned in their cells, exhorted them, prayed with them, and had the comfort of finding them, every time, more athirst for God than before; and of being followed, whenever she went away, with abundance of prayers and blessings.

After a time, she and her companions believed it would be of use to examine each closely as to the state of his soul. They spoke to John Lancaster first. He lifted up his eyes and hands, and, after pausing a while, said, "I thank God, I do feel that he has forgiven me my sins: I do know it." They asked, how, and when, he knew it first. He replied, "I was in great fear and heaviness, till the very morning you came hither first. That morning I was in earnest prayer; and just as St. Paul's clock struck five, the Lord poured into my soul such peace as I had never felt; so that I was scarce able to bear it. From that hour I have never been afraid to die; for I know, and am sure, as soon as my soul departs from the body, the Lord Jesus will stand ready to carry it into glory."

The next who was spoken to was Thomas Atkins, nineteen years of age. When he was asked (after many other questions, in answering which he expressed the clearest and deepest conviction of all his sins, as well as that for which he was condemned) if he was not afraid to die;

he fixed his eyes upward, and said, in the most earnest and solemn manner, "I bless God I am not afraid to die; for I have laid my soul at the feet of Jesus." And to the last moment of his life, he gave all reason to believe that these were not vain words.

Thomas Thompson, the next, was quite an ignorant man, scarce able to express himself on common occasions; yet some of his expressions were intelligible enough. "I don't know," said he, "how it is; I used to have nothing but bad and wicked thoughts in me, and now they are all gone; and I know God loves me, and he has forgiven my sins." He persisted in this testimony till death, and in a behaviour suitable thereto.

When John Roberts came first into John L.'s cell, he was utterly careless and sullen. But it was not long before his countenance changed: the tears ran down his cheeks, and he continued from that hour, earnestly and steadily seeking repentance and remission of sins. There did not pass many days, before he likewise declared that the burden of sin was gone, that the fear of death was utterly taken away, and it returned no more.

William Gardiner, from the time that he was condemned, was very ill of the gaol distemper. She visited him in his own cell, till he was able to come abroad. He was a man of exceeding few words, but of a broken and contrite spirit. Some time after he expressed great readiness to die, yet with the utmost diffidence of himself. One of his expressions, to a person accompanying him to the place of execution, was, "O sir, I have nothing to trust to but the blood of Christ! If that won't do, I am undone for ever."

As soon as Sarah Cunningham was told that the warrant was come down for her execution, she fell raving mad. She had but few intervals of reason, till the morning of her execution. She was then sensible, but spoke little; till, being told, "Christ will have pity upon you, if you ask him," she broke out, "Pity upon me! Will Christ have pity upon *me?* Then I *will* ask him; indeed I will;" which she did in the best manner she could, till her soul was required of her.

Samuel Chapman appeared to be quite hardened. He seemed to fear neither God nor devil. But when, after some time, Sarah Peters talked with him, God struck him down at one stroke. He felt himself a sinner, and cried aloud for mercy. The gaol distemper then seized upon him, and confined him to his bed, till he was carried out to die. She visited him frequently in his cell. He wept much, and prayed much; but never appeared to have any clear assurance of his acceptance with God.

It was the earnest desire of them all, that they whom God had made so helpful to them, might spend the last night with them. Accordingly she came to Newgate at ten o'clock, but could not be admitted on any terms. However, six of them were suffered to be in one cell. They spent the night, wrestling with God in prayer. She was admitted about six in the morning. As soon as the cell was opened, they sprang out, several of them crying, with a transport not to be expressed, "O what a happy night have we had! What a blessed morning is this! O when will the hour come that we long for, that our souls shall be set at liberty!" The turnkey said, "I never saw such people before." When the bellman came at twelve o'clock, to tell them, (as usual,) "Remember you are to die today," they cried out, "Welcome news! Welcome news!"

John Lancaster was the first who was called out to have his irons knocked off. When he came to the block, (at which this is done,) he said, "Blessed be the day I came into this place! O what a glorious work hath the Lord carried on in my soul since I came hither!" Then he said to those near him, "O my dear friends, join in praise with me a sinner! O for a tongue to praise him as I ought! My heart is like fire in a close vessel. I am ready to burst for want of vent. O that I could

tell the thousandth part of the joys I feel!" One saying, "I am sorry to see you in that condition;" he answered, "I would not change it for ten thousand worlds." From the press yard he was removed into a large room, where he exhorted all the officers to repentance, till Thomas Atkins was brought in; whom he immediately asked, "How is it between God and your soul?" He answered, "Blessed be God, I am ready." An officer asking about this time, "What is it o'clock?" was answered, "Near nine." On which Lancaster said, "By one I shall be in paradise, safely resting in Abraham's bosom." To another prisoner, coming in, he said, "Cannot you see Jesus? I see him by faith, standing at the right hand of God, with open arms to receive our souls." One asking, "Which is Lancaster?" He answered, "Here I am. Come, see a Christian triumphing over death." A bystander said, "Be steadfast to the end." He replied, "I am, by the grace of God, as steadfast as the rock I am built upon; and that rock is Christ." Then he said to the people, "Cry to the Lord for mercy, and you will surely find it. I have found it; therefore none should despair. When I came first to this place, my heart was as hard as my cell walls, and as black as hell. But now I am washed, now I am made clean by the blood of Christ."

When William Gardiner came in, he said, "Well, my dear man, how are you?" He answered, "I am happy, and think the moments long; for I want to die, that I may be with Him whom my soul loves." Lancaster asked, "Had we not a sweet night?" He said, "I was as it were in heaven. O, if a foretaste be so sweet, what must the full enjoyment be?" Then came in Thomas Thompson, who with great power witnessed the same confession. The people round, the mean time, were in tears; and the officers stood like men affrighted.

Then Lancaster exhorted one in doubt, never to rest till he had found rest in Christ. After this he brake out into strong prayer, (mingled with praise and thanksgiving,) that the true Gospel of Christ might spread to every corner of the habitable earth; that the congregation at the Foundery might abound more and more in the knowledge and love of God; that he would, in a particular manner, bless all those who had taken care of his dying soul; and that God would bless and keep Mr. W.'s, that neither men nor devils might ever hurt them, but that they might, as a ripe shock of corn, be gathered into the garner of God.

When the last prisoner came into the room, he said, "Here is another of our little flock." An officer said tenderly, he thought it was too large. He said, "Not too large for heaven: thither we are going." He said to Mr. M., "O sir, be not faint in your mind. Be not weary of well-doing. You serve a glorious Master; and if you go on, you will have a glorious reward." When the officers told them, it was time to go, they rose with inexpressible joy, and embraced each other, commending each other's soul to the care of Him who had so cared for them. Lancaster then earnestly prayed, that all there present might, like him, be found of God, though they sought him not. Coming into the press yard, he saw Sarah Peters. He stepped to her, kissed her, and earnestly said, "I am going to paradise to-day; and you will follow me soon."

The crowd being great, they could not readily get through. So he had another opportunity of declaring the goodness of God. And to one in heaviness he said, "Cry unto the Lord, and he will be found. My soul for thine, he will have mercy upon thee." Then he said to all, "Remember Mary Magdalene, out of whom the Lord cast seven devils. So rely ye on him for mercy, and you will surely find it." As they were preparing to go into the cart, he said, "Come, my dear friends, let us go on joyfully; for the Lord is making ready to receive us into everlasting habitations." Then turning to the spectators, he said, "My friends, God be your guide. God direct you in the right way to eternal glory. It is but

a short time, and we shall be 'where all sorrow and sighing shall flee away.' Turn from the evil of your ways; and you also, with us, shall stand with the innumerable company on Mount Sion."

As they went along, he frequently spoke to the people, exhorting them to repentance. To some he said, "Ye poor creatures, you do not know where I am going. See that you love Christ; see that you follow Christ; and then you will come there too." He likewise gave out, and sung, several hymns; particularly that, with which he was always deeply affected,—

Lamb of God, whose bleeding love
We still recall to mind,
Send the answer from above,
And let us mercy find.

Think on us, who think on thee,
And every struggling soul release:
O remember Calvary;
And let us go in peace!

All the people who saw them seemed to be amazed; but much more when they came to the place of execution. A solemn awe overwhelmed the whole multitude. As soon as the executioner had done his part with Lancaster, and the two that were with him, he called for a hymnbook, and gave out a hymn with a clear, strong voice. And after the ordinary had prayed, he gave out and sung the fifty-first psalm. He then took leave of his fellow sufferers with all possible marks of the most tender affection. He blessed the persons who had attended him, and commended his own soul to God.

Even a little circumstance that followed seems worth observing. His body was carried away by a company hired of the surgeons: but a crew of sailors pursued them, took it from them by force, and delivered it to his mother; by which means it was decently interred, in the presence of many who praised God on his behalf. One thing which occasioned some amazement was, that even after death there were no marks of violence upon him. His face was not at all bloated or disfigured; no, nor even changed from its natural colour; but he lay with a calm, smiling countenance, as one in a sweet sleep. He died on Friday, October 28, and was buried on Sunday, the 30th.

S. Peters, having now finished her work, felt the body sink apace. On Wednesday, November 3, she took to her bed, having the symptoms of a malignant fever. She praised God in the fires for ten days; continually witnessing the good confession, "I have fought the good fight; I have kept the faith; I am going to receive the crown:" and a little after midnight, on Sunday, the 13th, her spirit also returned to God.

Mon. 14.—I rode to Windsor, and, after preaching, examined the members of the society. The same I did at Reading in the evening; at Wycomb, on *Tuesday;* and on *Wednesday*, at Brentford. In the afternoon I preached to a little company at Wandsworth, who had just begun to seek God: but they had a rough setting out; the rabble gathering from every side, whenever they met together, throwing dirt and stones, and abusing both men and women in the grossest manner. They complained of this to a neighbouring magistrate, and he promised to do them justice; but Mr. C. walked over to his house, and spoke so much in favour of the rioters, that they were all discharged. It is strange, that a mild, humane man could be persuaded, by speaking quite contrary to the truth, (means as bad as the end,) to encourage a merciless rabble in outraging the innocent. A few days after, Mr. C. walking over the same field, dropped down, and spoke no more!

Surely the mercy of God would not suffer a well-meaning man to be any longer a tool to persecutors.

Mon. 21.—I set out for Leigh, in Essex. It had rained hard in the former part of the night, which was succeeded by a sharp frost; so that most of the road was like glass; and the north-east wind set just in our face. However, we reached Leigh by four in the afternoon. Here was once a deep open harbour; but the sands have long since blocked it up, and reduced a once flourishing town to a small ruinous village. I preached to most of the inhabitants of the place in the evening; to many in the morning, and then rode back to London.

Mon. December 5.—I retired to Newington to write. I preached every evening to a little company. One who stumbled in among them on *Wednesday* was a man eminent for all manner of wickedness: he appeared much affected, and went away full of good desires and resolutions.. *Thur.* 8.—A poor mourner found peace. When she related it to me in the morning, I told her, "If you watch and pray, God will give you more of his love." She replied, "More! Why, is it possible I should feel more love to God than I do now?" the natural thought of new-born babes, who feel as much as their hearts will *then* contain.

In the evening I saw one in a far different state. He was crying out, (in a high fever,) "O sir, I am dying without God, without Christ, without hope!" I spoke strongly of the mercies of God in Christ, and left him a little revived. The next night he told me, "For some time after you was here, I was—I know not how; so light and easy! I had no doubt but God would have mercy upon me; but now I am dark again: I fear lest I should perish at the last." He then broke out into prayer. I left him a little easier, beginning again to cast his care upon God.

Sun. 11.—Several of our brethren called upon him, and found his hope gradually increasing. *Mon.* 12.—He expressed a strong confidence in the mercy of God, and said, he feared nothing but lest he should live and turn back into the world. Before noon he was a little delirious; but as soon as any one spoke of God, he recovered himself, and prayed so vehemently as to set all that heard him in tears. I called once more about six in the evening, and commended his soul to God. He was speechless, but not without sense, as the motion of his lips plainly showed; though his eyes were generally fixed upward, with a look which said, "I see God." About half an hour after I went away, his soul was set at liberty, Thus, in the strength of his years, died Francis Butts, one in whose lips was found no guile. He was an honest man, fearing God, and earnestly endeavouring to work righteousness.

Sat. 24.—I buried the body of William Turner; who, toward the close of a long illness, had been removed into Guy's Hospital, though with small hope of recovery. The night before his death he was delirious, and talked loud and incoherently, which occasioned many in the ward to gather round his bed, in order to divert themselves. But in that hour it pleased God to restore him at once to the full use of his understanding; and he began praising God and exhorting them to repent, so as to pierce many to the heart. He remained for some time in this last labour of love, and then gave up his soul to God.

Tues. 27.—Mr. Glanville died. He was at the burial of Francis Butts, and was then saying, "What a mercy it is that I am alive! That I was not cut off a year ago!" The same night he was taken ill, and was for the most part delirious. In his lucid intervals he seemed intent on the things of God. I saw him not till the night before his death: he answered me sensibly once or twice, saying, he hoped to meet me in a better place: then he raved again; so I used a short prayer, and commended his spirit to God.

Mon. January 2, 1749.—I had designed to set out with a friend for Rotterdam; but being much pressed to answer Dr. Middleton's book against the Fathers, I postponed my voyage, and spent almost twenty days in that unpleasing employment. *Sat.* 28.—I looked over the celebrated Tract of Mr. Daillé, "On the right Use of the Fathers." I soon saw what occasion that good man had given to the enemies of God to blaspheme; and that Dr. Middleton, in particular, had largely used that work in order to overthrow the whole Christian system.

Sun. February 5.—Mr. Manning being dangerously ill, I was desired to ride over to Hayes. I knew not how the warm people would behave, considering the stories which passed current among them; Mrs. B. having averred to Mr. M. himself, that Mr. Wesley was unquestionably a Jesuit. Just such a Jesuit in principle (and desirous to be such in practice) as Sir Nathaniel Barnardiston was. But God made all things easy. Far from any tumult or rudeness, I observed deep attention in almost the whole congregation.

Sun. 12.—Mr. M. having had a relapse, I rode over again; and again I observed the same decency of behaviour in a much larger congregation. *Tues.* 14.—I rode with my brother to Oxford, and preached to a small company in the evening. *Thur.* 16.—We rode to Ross, and on *Friday* to Garth.

Sun. 19.—My brother preached at Maesmennys in the morning. I preached at Builth in the afternoon, and at Garth in the evening. *Tuesday*, 21.—I rode to Ragland, and the next day to Kingswood. *Thur.* 23.—My design was to have as many of our preachers here, during the Lent, as could possibly be spared; and to read lectures to them every day, as I did to my pupils in Oxford. I had seventeen of them in all. These I divided into two classes; and read to one, Bishop Pearson on the Creed; to the other, Aldrich's Logic; and to both, "Rules for Action and Utterance."

Fri. March 3.—I corrected the extract of John Arndt, designed for part of the "Christian Library." But who can tell, whether that and a hundred other designs will be executed or no? "When the breath of man goeth forth, he turneth again to his dust, and then all his thoughts perish." *Sat.* 11.—I rode to Freshford, three or four miles from Bath. The house not containing the people, I was obliged to preach out of doors. It was dark when I began, and rained all the time I preached; but, I believe, none went away.

Sun. 12.—After preaching at five, I rode to Bearfield, and preached there between eight and nine, and about one at Seend. Mrs. Andrews, the wife of a neighbouring clergyman, afterward invited me, in her husband's name, to his house: there I found

A hoary, reverend, and religious man;

the very sight of whom struck me with awe. He told me, his only son, about nine years ago, came to hear me preach at Bearfield. He was then in the flower of his age, but remarkable above his years, both for piety, sense, and learning. He was clearly and deeply convinced of the truth, but returned home ill of the small-pox. Nevertheless he praised God for having been there; rejoiced in a full sense of his love, and triumphed more and more over sickness, pain, and death, till his soul returned to God. He said, he had loved me ever since, and greatly desired to see me; and that he blessed God he had seen me once, before he followed his dear son into eternity. At five I preached at Bearfield again. This day I was wet from morning to night, with the continued rain; but I found no manner of inconvenience.

Tues. 14.—Having set apart an hour weekly for that purpose, I met the children of our four schools together: namely, the boys boarded in the new house, the girls boarded in the old; the day scholars (boys) taught by James Harding, and the girls taught by Sarah Dimmock. We soon found the effect of it in the children, some of whom were deeply and lastingly affected. *Thur.* 23.—I preached in the evening at Bath; *Friday*, 24, about noon, at Road; and in the evening at Westbury. *Monday*, 27.—I rode to Shepton, where all is quiet now; in the evening I preached at Coleford; *Tuesday*, 28, at Oakhill, where was also great peace, and a people loving one another. *Fri.* 31.—I began abridging Dr. Cave's "Primitive Christianity." O what pity, that so great piety and learning should be accompanied with so little judgment!

Mon. April 3.—I set out for Ireland. We waited more than four hours at the passage; by which delay, I was forced to disappoint a large congregation at Newport. About three I came to Pedwas, near Carphilly. The congregation had waited some hours. I began immediately, wet and weary as I was; and we rejoiced over all our labours. In the evening, and the next morning, (*Tues.* 4,) I preached at Cardiff. O what a fair prospect was here some years ago! Surely this whole town would have known God, from the least even to the greatest, had it not been for men leaning to their own understanding, instead of "the Law and the Testimony." At twelve I preached at Lanmais, to a loving, earnest people, who do not desire to be any wiser than God. In the evening I preached at Fonmon, the next morning at Cowbridge. How is the scene changed since I was here last, amidst the madness of the people, and the stones flying on every side! Now all is calm; the whole town is in good humour, and flock to hear the glad tidings of salvation.

In the evening I preached at Lantrisant. *Thursday*, 6.—We rode to a hard-named place on the top of a mountain. I scarce saw any house near: however, a large number of honest, simple people soon came together; but few could understand me: so Henry Lloyd, when I had done, repeated the substance of my sermon in Welsh. The behaviour of the people recompensed us for our labour in climbing up to them. About noon we came to Aberdare, just as the bell was ringing for a burial. This had brought a great number together, to whom, after the burial, I preached in the church. We had almost continued rain from Aberdare to the great rough mountain that hangs over the vale of Brecknock: but as soon as we gained the top of this, we left the

clouds behind us. We had a mild, fair, sunshiny evening the remainder of our journey. *Fri.* 7.—We reached Garth. *Saturday*, 8.—I married my brother and Sarah Gwynne. It was a solemn day, such as became the dignity of a Christian marriage.

Sun. 9.—I preached at Builth, Maesmennys, and Garth. *Monday*, 10.—A little after ten we reached Llanidloes. Many were come thither before us from all parts. About eleven I preached in the market place. The wind was so piercing, that whenever it came in my face, it almost took away my voice. But the poor people (though all of them stood bareheaded) seemed not to know there was any wind at all. We rode from hence in three hours to a village seven miles off. The persons at whose house we called, knowing who we were, received us with open arms, and gladly gave us such fare as they had. In three hours more we rode, with much ado, seven miles further, to a village named Dynasmouthy. Here an honest man, out of pure good will, without my knowing any thing of the matter, sent for the most learned man in the town, who was an exciseman, to bear me company. He sent an excuse, being not very well, but withal invited me to his house. I returned him thanks, and sent him two or three little books; on which he wrote a few lines, begging me to call upon him. I went, and found one that wanted a Saviour, and was deeply sensible of his want. I spent some time with him in conversation and prayer, and had reason to hope, the seed was sown in good ground.

Tues. 11.—We reached Dall-y-gelle in less than three hours, Tannabull before noon, and Carnarvon in the evening. What need there is of guides over these sands I cannot conceive. This is the third time I have crossed them without any. *Wed.* 12.—We came to Holyhead between one and two. But all the ships were on the Irish side. One came in the next day, but could not go out, the wind being quite contrary. In this journey I read over Statius's Thebais. I wonder one man should write so well and so ill. Sometimes he is scarce inferior to Virgil; sometimes as low as the dullest parts of Ovid. In the evening I preached on, "Be ye also ready." The poor people now seemed to be much affected; and equally so the next night: so that I was not sorry the wind was contrary.

Sat. 15.—We went on board at six, the wind then standing due east. But no sooner were we out of the harbour, than it turned southwest, and blew a storm. Yet we made forward, and about one o'clock came within two or three leagues of land. The wind then wholly failed; a calm suddenly following a storm, produced such a motion as I never felt before. But it was not long before the wind sprung up west, which obliged us to stand away for the Skerries. When we wanted a league of shore it fell calm again, so that there we rolled about till past sunset. But in the night we got back into Dublin Bay, and landed soon after three at Dunleary, about seven English miles from the city. Leaving William Tucker to follow me in a chaise, I walked straight away, and came to Skinner's Alley, a little before the time of preaching. I preached on, "Beloved, if God so loved us, we ought also to love one another." In the afternoon, and again in the evening, (in our own garden,) I preached on, "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

On *Thursday* and *Friday* I examined the classes, and was much comforted among them. I left about four hundred in the society; and, after all the stumbling blocks laid in the way, I found four hundred and forty-nine.

Sun. 23.—We had several showers in the afternoon, while I was preaching in our garden; and, toward the conclusion, a vehement shower of hail. But all kept their ground till I concluded. *Mon.* 24.—The cold which I had had for some days growing worse and worse, and the swelling which began in my cheek increasing greatly, and paining me much, I sent for Dr. Rutty. But, in the mean time, I applied boiled nettles, which took away the pain in a moment. Afterward I used warm treacle, which so abated the swelling, that before the Doctor came I was almost well. However he advised me not to go out that day. But I had appointed to read the letters in the evening. I returned home as early as I could, and found no inconvenience.

Sat. 29.—I rode to Tyrrel's Pass, and preached in the evening; and on *Sunday* morning and evening.

Mon. May 1.—I preached at five in the evening at Edinderry, to an exceedingly well-behaved congregation. I preached at five in the morning (many Quakers being present) on, "They shall be all taught of God." In the evening I preached at Mount Mellick. *Wed.* 3.—I preached at Tullamore; *Thursday*, 4, at Clara, about noon; and in the evening at Athlone. I never saw so large a congregation here on a week day before; among whom were many of the soldiers, (the remains of the regiment wherein John Nelson was,) and seven or eight of the officers. They all behaved well, and listened with deep attention.

Fri. 5.—This day and the next I endeavoured to see all who were weary and faint in their minds. Most of them, I found, had not been used with sufficient tenderness. Who is there that sufficiently weighs the advice of Kempis, *Noli duriter agere cum tentato?* "Deal not harshly with one that is tempted."

Sun. 7.—I preached (as usual) at five and at three, with the spirit of convincing speech. The rector preached in the afternoon, (though it is called the Morning service,) a close useful sermon on the fear of God. At five I had great numbers of the poor Papists, (as well as Protestants,) maugre all the labour of their priests. I called aloud, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money!" Strange news to them! One of whom had declared frankly, but a few days before, "I would fain be with you, but I dare not; for now I have all my sins forgiven for four shillings a year; and this could not be in *your* church."

We had a triumphant hour when the society met. Several captives were set at liberty: one of these was Mr. Joseph Ch—s. He had been an eminent man many years for cursing, swearing, drinking, and all kinds of fashionable wickedness. On Monday last he had rode fifteen miles to Tyrrel's Pass, and came thither before five in the morning. He was immediately convinced, and followed me in from the preaching. I was then examining a class: the words cut him to the heart. He came after me to Athlone, (when he had settled some temporal business,) having his eyes continually filled with tears; and being scarce able either to eat, drink, or sleep. But God now wiped away the tears

from his eyes; and he returned to his house, to declare what things God had wrought.

Mon. 8.—I rode to Aghrim, where the face of things was quite changed since the time I was there before. Here was now a serious congregation from all the country round. I preached about seven, and afterward explained the nature and use of a society. The first who desired to join therein, was Mr. S., his wife, and daughter.

Tues. 9.—I rode to Ahaskra, six miles south, at the desire of Mr. G., the rector. As the Papists durst not come into the church, I preached before Mr. Glass's door. I should not have imagined this was the first time of their hearing this preaching; so fixed and earnest was their attention. In the morning, *Wednesday*, 10, I think the congregation was larger than in the evening; among whom was the rector of a neighbouring parish, who seemed then to be much athirst after righteousness. Mr. Wade, of Aghrim, rode with me hence to Eyre Court, about fourteen miles from Ahaskra. Here I preached in the market house, a large, handsome room, to a well-behaved congregation. Thence I rode on to Birr, and preached, at seven, to a large, unconcerned congregation. The next day, both in the morning and evening, I spoke very plain and rough. And the congregation had quite another appearance than it had the night before. So clear it is that love will not always prevail; but there is a time for the terrors of the Lord.

Fri. 12.—Before nine we came to Nenagh. I had no design to preach; but one of the dragoons quartered there, would take no denial: so I ordered a chair to be carried out, and went to the market place. Presently such a congregation was gathered round me as I had not seen since I left Athlone. To these I spake, as I was able, the whole counsel of God; and then rode cheerfully on to Limerick. Between six and seven I preached at Mardyke, (an open place without the walls,) to about two thousand people; not one of whom I observed either to laugh, or to look about, or to mind any thing but the sermon.

Some years since an old abbey here was rebuilt, with a design to have public service therein. But that design failing, only the shell of it was finished. Of this (lying useless) the society has taken a lease. Here I preached in the morning, *Saturday*, 13, to six or seven hundred people. We then went to prayers at the cathedral, an ancient and venerable pile. In the afternoon I walked round the walls of the town, scarce so large as Newcastle-upon-Tyne. And the fortifications are much in the same repair; very sufficient to keep out the wild Irish.

May 14.—(Being *Whit Sunday.*) Our church was more than full in the morning, many being obliged to stand without. I hardly knew how the time went, but continued speaking till near seven o'clock. I went at eleven to the cathedral. I had been informed it was a custom here, for the gentry especially, to laugh and talk all the time of Divine service; but I saw nothing of it. The whole congregation, rich and poor, behaved suitably to the occasion. In the evening I preached to a numerous congregation, on, "If any man thirst, let him come unto me and drink." We afterward met the society. Six or seven prisoners of hope were set at liberty this day.

Mon. 15.—A company of revellers and dancers had in the afternoon taken possession of the place where I used to preach. Some advised

me to go to another place; but I knew it needed not. As soon as ever I came in sight, the holiday mob vanished away. *Tues.* 16.—I went to dine on the island: (so they call a peninsula without the walls:) we had hardly dined when one and another of the neighbours came in, till we had a company of sixteen or eighteen. We joined together in prayer, and praising God; and many, I believe, went home rejoicing. How does the frequency and greatness of the works of God make us less (instead of more) sensible of them! A few years ago, if we heard of one notorious sinner truly converted to God, it was matter of solemn joy to all that loved or feared him: and now, that multitudes of every kind and degree are daily turned from the power of darkness to God, we pass it over as a common thing! O God, give us thankful hearts!

Wed. 17.—I met the class of soldiers, eight of whom were Scotch Highlanders. Most of these were brought up well: but evil communications had corrupted good manners. They all said, from the time they entered into the army, they had grown worse and worse. But God had now given them another call, and they knew the day of their visitation.

Sat. 20.—I saw a melancholy sight. A gentlewoman of an unspotted character, sitting at home, on May 4, 1747, cried out that something seized her by the side. Then she said it was in her mouth. Quickly after she complained of her head. From that time she wept continually for four months, and afterward grew outrageous; but always insisted that God had forsaken her, and that the devil possessed her, body and soul. I found it availed nothing to reason with her; she only blasphemed the more; cursing God, and vehemently desiring, yet fearing, to die. However, she suffered me to pray; only saying, it signified not, for God had given her up.

Her brother gave me almost as strange an account of himself. Some years since, as he was in the full career of sin, in a moment he felt the wrath of God upon him, and was in the deepest horror and agony of soul. He had no rest, day or night, feeling he was under the full power of the devil. He was utterly incapable of any business, so that he was obliged to shut up his shop. Thus he wandered up and down, in exquisite torture, for just eighteen months: and then, in a moment, the pressure was removed: he believed God had not forsaken him: his understanding was clear as ever; he resumed his employ, and followed it in the fear of God.

Mon. 22.—The more I converse with this people, the more I am amazed. That God hath wrought a great work among them is manifest; and yet the main of them, believers and unbelievers, are not able to give a rational account of the plainest principles of religion. It is plain, God begins his work at the heart; then "the inspiration of the Highest giveth understanding."

Wed. 24.—A gentlewoman called upon me, with her son, who (she informed me) was given over last summer, having long been ill of a wasting distemper, and expected death every day. In this state he was one day in agony of prayer, when God revealed to him his pardoning love. He immediately declared this to his mother, telling her also, "I shall not die now: God has told me so." And he recovered from that hour. About eight, several of us took boat for Newtown, six miles from Limerick. After dinner we took boat, in order to return. The

wind was extremely high. We endeavoured to cross over to the leeward side of the river; but it was not possible. The boat being small, and over-loaded, was soon deep in water; the more so, because it leaked much, and the waves washed over us frequently; and there was no staying to empty it, all our men being obliged to row with all their strength. After they had toiled about an hour, the boat struck upon a rock, the point of which lay just under the water. It had four or five shocks, the wind driving us on before we could get clear. But our men wrought for life; and about six o'clock God brought us safe to Limerick.

Sun. 28.—I preached at Mardyke in the evening, on, "God was in Christ, reconciling the world unto himself." I never saw, even at Bristol, a congregation which was at once so numerous and so serious.

Mon. 29.—I set out for Cork. We breakfasted at Brough, nine miles from Limerick. When I went into the kitchen, first one or two, then more and more, of the neighbours gathered about me, listening to every word. I should soon have had a congregation, but I had no time to stay.

A mile or two beyond Killmallock, (once a large and strong city, now a heap of ruins,) we saw the body of a man lying dead in the highway, and many people standing and looking upon it. I stopped and spoke a few words. All listened attentively, and one who was on horseback rode on with us. We quickly fell into discourse. I soon perceived he was a priest, and found he was a sensible man. I gave him a book or two at parting; and he dismissed me with, "God bless you!" earnestly repeated twice or thrice. We stopped a while at Killdorrery, in the afternoon, and took the opportunity of speaking closely to every one that understood English, and of giving them a few books. What a nation is this! Every man, woman, and child, (except a few of the great vulgar,) not only patiently, but gladly, "suffer the word of exhortation." Between six and seven we reached Rathcormuck. Mr. Lloyd read prayers, and I preached. Even the Papists ventured to come to church for once, and were a very serious part of the congregation.

Tues. 30.—I preached at eleven, and the hearts of the people seemed to be as melting wax. These are now "willing, in" this "day of his power." But will not many of them harden their hearts again?

In the afternoon I waited on Col. Barry, and found him a serious and understanding man. And his long and painful illness seems to have been attended with good and happy fruit.

Our congregation in the evening was larger than ever; and never, since I came into this kingdom, was my soul so refreshed, as it was both in praying for them, and in calling them to accept the "redemption that is in Jesus." Just as we came out of church, Mr. Skelton came from Cork, and told me I had no place there yet; it being impossible for me to preach now, while the rioters filled the streets.

Wed. 31.—I preached at nine, and about eleven took horse. Our way lay through Cork. We had scarce got into it, (though I had never been there till then,) before the streets, and doors, and windows, were full of people; but the mob had not time to gather together, till we were quite gone through the town. I rode on to Bandon, a town which is entirely inhabited by Protestants. I preached at seven, in the middle

of the main street, on, "Seek ye the Lord while he may be found.' Here were by far the largest congregations, both morning and evening of any I had seen in Ireland.

Fri. June 2.—I was sent for by a clergyman, who had come twelve miles on purpose to talk with me. We had no dispute, but simply endeavoured to strengthen each other's hands in God. In the evening a gentlewoman informed me that Dr. B. had averred to her and many others, 1. That both John and Charles Wesley had been expelled the university of Oxford long ago. 2. That there was not a Methodist left in Dublin, or any where in Ireland, but Cork and Bandon; all the rest having been rooted out, by order of the government. 3. That neither were there any Methodists left in England. And, 4. That it was all Jesuitism at the bottom. Alas, for poor Dr. B.! God be merciful unto thee a sinner!

Sat. 3.—At the request of many in the town, in the close of my evening sermon, I answered for myself; and have reason to believe, it was much blessed to many of the congregation. *Sun.* 4.—Being extremely hoarse, I could not speak without difficulty. However, I made shift to preach at nine, at two, and at five, the congregation continually increasing. I think the most general call of God to the inhabitants of Bandon, was at or about this time.

Mon. 5.—I rode to Blarney, three miles wide of Cork, where many of the society met me. I spent some time with them in exhortation and prayer, and then went on to Rathcormuck. I was a little surprised at the acuteness of a gentleman here, who, in conversation with Col. Barry, about late occurrences, said, he had heard, there was a people risen up that placed all religion in wearing long whiskers; and seriously asked, whether these were not the same who were called Methodists.

Wed. 7.—I set out early with Mr. Lloyd, and breakfasted at Mr. T.'s, at Castle Hyde. They both rode with me to Killdorrery: about one I preached to some stocks and stones at Brough; in the evening, to another sort of a congregation at Limerick, on, "Rejoice in the Lord, ye righteous." Four comfortable days I spent with this lively people, the like to whom I had not found in all the kingdom. *Monday*, 12.—I had appointed to take horse at four, that I might have time to preach at Nenagh, but no horses came till seven. At four I walked forward. After resting a while at Tullah, I walked on, till an honest man overtaking me, desired me to ride behind him. With this help I came to Nenagh before eleven, preached there at twelve, and at Birr in the evening.

Tues. 13.—We rode over to Gloster, a beautiful seat, built by an English gentleman, who had scarce finished his house, and laid out his gardens, when he was called to his everlasting home. Sir L—— P—— and his lady dined with us, whether coming by accident or design I know not. About five I preached in the stately saloon, to a little company of plain, serious people; the fine ones looking on, and some of them seeming to be a little affected. I expounded at Birr about seven, in the strongest manner I could, the story of Dives and Lazarus.

Wed. 14.—We designed to dine at Ferbane, about twelve miles from Birr. We stopped at the first inn in the town; but they did not care to

entertain heretics; neither did the people at the second inn: I alighted at the third, and went in, without asking any questions. Here I met with a woman very sick and very serious. Some of her neighbours quickly gathered about us, and we endeavoured to improve the opportunity. After some time spent in close conversation and prayer, we parted in much love. About seven I preached at Athlone. It being the time of the general review, abundance of soldiers and many officers were present. They all behaved with the utmost decency. But a gentleman of the town did not; which had like to have cost him dear. Many swords were drawn; but the officers interposed, and it went no further.

Sat. 17.—The wind being very tempestuous in the evening, I preached in our new-built house. Toward the close of the sermon, I asked, "Which of you will give yourself, soul and body, to God?" One cried out, with a cry that almost shook the house, "O, I will, I will." And as soon as she could stand, she came forth in the midst, to witness it before all the congregation. It was Mrs. Glass. Her words pierced like lightning. Presently another witnessed the same resolution. And not long after, one who had been sorrowing as without hope, Mrs. Meecham, lifted up her head with joy, and continued singing and praising God to the dawn of the next day.

Perceiving this was an acceptable time, I laid aside my design of meeting the society, and continued in prayer with the whole congregation; all our hearts being as the heart of one man. When I had at length pronounced the blessing, no man stirred, but each stayed in his place till I walked through them. I was soon called back by one crying out, "My God! my God! thou hast forgotten me." Having spoken this, she sunk to the earth. We called upon God in her behalf. The cries both of her and of several others, mourning after God, redoubled. But we continued wrestling with God in prayer, till he gave us an answer of peace.

Sun. 18.—I preached at five, and about two on the Connaught side of the river; thence I hastened to Aghrim, and endeavoured to awaken a serious but sleepy congregation. *Mon.* 19.—I rode over to Ahaskra, and thence to Mr. Mahon's, at Castle Garth. I had much conversation with Mrs. M——, and was much in doubt, from the account she gave of her own experience, whether she had not been justified many years, though she knew it not by that name. I preached at Ahaskra at six, both in the evening and in the morning; on *Tuesday* evening at Athlone. I then met the society, where one, and another, and another cried aloud for mercy. We called upon God, till several of them found mercy, and praised him with a good courage. I think more found peace with God in these four days, than in sixteen months before.

Wed. 21.—I rode to Tyrrel's Pass; but did not find that fervour of spirit in the congregation which was among them the last year: yet a few there were who were still pressing on to the mark.

Thur. 22.—I preached at noon at a village three miles from Tyrrel's Pass; in the evening at Tullamore, and on *Friday* morning and evening.

Sat 24.—I rode to Mount Mellick, and dined with Joseph Fry, late a Quaker. Abundance of people were at the preaching in the evening, and all seemed to give earnest attention.

Sun. 25.—I preached at eight to a still increasing congregation; and

God's word was as a two-edged sword. I rode thence to Portarlington, a town inhabited chiefly by French. A clergyman there received me gladly. Some time before, a gentleman of Mount Mellick had desired him to preach against the Methodists. He said, he could not, till he knew what they were; in order to which, he came soon after and heard Mr. Larwood. And from that time instead of preaching against them, he spoke for them, wherever he came.

As soon as we came out of church, I went straight to the market house, and the whole congregation followed me. I had not seen in all Ireland so glittering a company before, unless at St. Mary's church in Dublin; and yet all of them, high and low, behaved in such a manner as became His presence before whom they stood. Thence I rode two miles further, to Mr. L.'s house, at Closeland, near Ballybrittas. It rained the whole time that I was preaching: but the congregation regarded it no more than I did; though I was throughly wet before I had done, the shower driving full in my face.

Mon. 26.—We had a blessed opportunity at Mount Mellick in the evening, while I was explaining the covenant God hath made with us. The same spirit continued with us at the meeting of the society; so that my voice could not be heard for the voice of those who cried for mercy, or praised the God of their salvation. *Tues.* 27.—I talked two hours with J—— Str—n, a Quaker. He spoke in the very spirit and language wherein poor Mr. Hall used to speak, before he made shipwreck of the grace of God. I found it good for me to be with him: it enlivened and strengthened my soul. I rode in the afternoon to Closeland, and preached in the evening and morning to a people earnestly desirous of pleasing God.

Thur. 29.—I rode to Portarlington again, and preached to a larger congregation than before. They all seemed to hear, not only with strong desire, but with understanding also. I afterward explained to them the nature of a society; and desired any who were willing so to unite together, to speak to me severally. Above threescore did so the same day.

Sat. July 1.—I preached at Mount Mellick. *Sunday*, 2.—I preached at eight in Portarlington, and again at two. I scarce knew how to leave off; all the people seemed to be so deeply affected. The society now contained above one hundred members, full of zeal and good desires; and in one week the face of the whole town is changed. Open wickedness is not seen: the fear of God is on every side; and rich and poor ask, "What must I do to be saved?" And how long (I thought with myself) will this continue? In most, only till the fowls of the air come and devour the seed. Many of the rest, when persecution or reproach begins, will immediately be offended; and in the small remainder, some will fall off, either through other desires, or the cares of the world, or the deceitfulness of riches.

Mon. 3.—I preached at Edinderry, and on *Tuesday* morning and evening. Almost every person who was present at the meeting of the society appeared to be broken in pieces. A cry went up on every side, till Joseph Fry, once as eminent a sinner as even Joseph Fry of Mount Mellick, and since as eminent an instance of the grace of God, broke out into prayer. It was not long before praise and prayer were mixed

together: and shortly after, prayer was swallowed up in the voice of praise and thanksgiving.

Wed. 5.—I returned to Dublin. *Sunday*, 9.—I preached on the Green both morning and afternoon; and the congregation was considerably larger than any I had seen in Dublin before.

Wed. 12.—Being one of the grand Irish festivals, by reason of "the Breach (that is, Battle) of Aghrim," we had a very large congregation, to whom I showed, "what reward" they had given "unto the Lord for all his benefits." I expected much of their usual courtesy from the mob when we came out. But I walked through them all in perfect peace, none molesting us, either by word or deed.

Tues. 18.—Mr. Miller, the Lutheran minister, informed me, that in a collection of tracts, published at Büding, Count Z.'s Brethren had printed several passages of my Journal, and whatever else they could glean up, which tended to prejudice the Lutherans against the Methodists. Was this merely to show their good will, or to obviate my testimony against themselves?

Wed. 19.—I finished the translation of "Martin Luther's Life." Doubtless he was a man highly favoured of God, and a blessed instrument in his hand. But O! what pity that he had no faithful friend! None that would, at all hazards, rebuke him plainly and sharply, for his rough untractable spirit, and bitter zeal for opinions, so greatly obstructive of the work of God!

Thur. 20.—I saw Dr. Stephen's Hospital, far cleaner and sweeter than any I had seen in London, and the Royal Hospital for old soldiers, standing on the top of a hill, overlooking Phœnix Park. All the buildings are kept not only in good repair, but likewise exactly clean. The hall is exceeding grand: the chapel far better finished than any thing of the kind in Dublin. O what is wanting to make these men happy? Only the knowledge and the love of God. I had now an opportunity of inquiring into the real state of the late transactions at Cork; an account of which is subjoined, being the extracts of some papers which were about this time put into my hands.

1. THOMAS JONES, of Cork, merchant, deposes:—That on May 3, 1749, Nicholas Butler, ballad singer, came before the house of this deponent, and assembled a large mob; that this deponent went to Daniel Crone, Esq., then mayor of Cork, and desired that he would put a stop to these riots; asking, at the same time, whether he gave the said Butler leave to go about in this manner: that Mr. Mayor said, he neither gave him leave, neither did he hinder him: that in the evening, Butler gathered a larger mob than before, and went to the house where the people called Methodists were assembled to hear the word of God, and, as they came out, threw dirt, and hurt several of them.

That on May 4, this deponent, with some others, went to the mayor, and told what had been done, adding, "If your worship pleases to speak only three words to Butler, it will be all over:" that the mayor gave his word and honour there should be no more of it, he would put an entire stop to it: that, notwithstanding, a larger mob than ever came to the house the same evening: that they threw much dirt and many stones at the people, both while they were in the house and when they came out: that the mob then fell upon them, both on men and women, with clubs, hangers, and swords; so that many of them were much wounded, and lost a considerable quantity of blood.

That on May 5, this deponent informed the mayor of all, and also that Butler had openly declared, there should be a greater mob than ever there was that night: that the mayor promised he would prevent it: that in the evening Butler did bring a greater mob than ever: that this deponent, hearing the mayor designed to go out of the way, set two men to watch him; and when the riot was begun went to the alehouse and inquired for him: that, the woman of the house denying he was there, this deponent insisted he was, declared he would not go till he had seen him, and began searching the house: that Mr. Mayor, then appearing, he demanded his assistance, to suppress a riotous mob: that when the mayor came in sight of them, he beckoned Butler, who immediately came down from the place where he stood: that the mayor then went with this deponent, and looked on many of the people covered with dirt and blood: that some of them still remained in the house, fearing their lives, till James Chatterton, and John Reilly, Esquires, sheriffs of Cork, and Hugh Millard, junior, Esquire, alderman, turned them out to the mob, and nailed up the doors.

2. ELIZABETH HOLLERAN, of Cork, deposes:—That on May 3, as she was going down Castle-street, she saw Nicholas Butler on a table, with ballads in one hand and a Bible in the other: that she expressed some concern thereat; on which sheriff Reilly ordered his bailiff to carry her to Bridewell: that afterward the bailiff came and said, his master ordered she should be carried to gaol; and that she continued in gaol from May 3, about eight in the evening, till between ten and twelve on May 5.

3. JOHN STOCKDALE, of Cork, tallow chandler, deposes:—That on May 5, while he and others were assembled to hear the word of God, Nicholas Butler came down to the house where they were, with a very numerous mob: that when this deponent came out, they threw all manner of dirt, and abundance of stones at him: that they then beat, bruised, and cut him in several places: that seeing his wife on the ground, and the mob abusing her still, he called out, and besought them not to kill his wife: that on this one of them struck him with a large stick, as did also many others, so that he was hurt in several parts, and his face in a gore of blood.

4. DANIEL SULLIVAN, of Cork, baker, deposes:—That every day but one from the 6th to the 16th of May, Nicholas Butler assembled a riotous mob before this deponent's house: that they abused all who came into the shop, to the great damage of this deponent's business: that on or about the 15th, Butler swore he would bring a mob the next day and pull down his house: that accordingly, on the 16th, he did bring a large mob, and beat or abused all that came to the house: that the mayor walked by while the mob was so employed, but did not hinder them: that afterward they broke his windows, threw dirt and stones into his shop, and spoiled a great quantity of his goods.

5. DANIEL SULLIVAN is ready to depose further:—That from the 16th of May to the 28th, the mob gathered every day before his house: that on Sunday the 28th, Butler swore, they would come the next day and pull down the house of that heretic dog; and called aloud to the mob, "Let the heretic dogs indict you; I will bring you off without a farthing cost."

That accordingly, on May 29, Butler came with a greater mob than before: that he went to the mayor and begged him to come, which he for some time refused to do; but after much importunity, rose up, and walked with him down the street: that when they were in the midst of the mob, the mayor said aloud, "It is your own fault for entertaining these preachers. If you will turn them out of your house, I will engage there shall be no harm done; but if you will not turn them out, you must take what you will get:" that upon this the mob set up an huzza, and threw stones faster than before: that he said, "This is fine usage

under a Protestant government; if I had a priest saying mass in every room of it, my house would not be touched:" that the mayor replied, The priests are tolerated, but you are not; you talk too much; go in, and shut up your doors:" that seeing no remedy, he did so; and the mob continued breaking the windows, and throwing stones in, till near twelve at night.

That on May 31, the said Sullivan, and two more, went and informed the mayor of what the mob was then doing: that it was not without great importunity they brought him as far as the Exchange: that he would go no further, nor send any help, though some that were much bruised and wounded came by: that some hours after, when the mob had finished their work, he sent a party of soldiers to guard the walls.

6. JOHN STOCKDALE deposes further:—That on May 31, he with others was quietly hearing the word of God, when Butler and his mob came down to the house: that as they came out, the mob threw showers of dirt and stones: that many were hurt, many beat, bruised, and cut; among whom was this deponent, who was so bruised and cut, that the effusion of blood from his head could not be stopped for a considerable time.

7. JOHN M'NERNY, of Cork, deposes:—That on the 31st of May last, as this deponent with others was hearing a sermon, Butler came down with a large mob: that the stones and dirt coming in fast, obliged the congregation to shut the doors, and lock themselves in: that the mob broke open the door; on which this deponent endeavoured to escape through a window: that not being able to do it, he returned into the house, where he saw the mob tear up the pews, benches, and floor; part of which they afterward burnt in the open street, and carried away part for their own use.

8. DANIEL SULLIVAN is ready to depose further:—That Butler, with a large mob, went about from street to street, and from house to house, abusing, threatening, and beating whomsoever he pleased, from June 1st to the 16th, when they assaulted, bruised, and cut, Ann Jenkins; and from the 16th to the 30th, when a woman whom they had beaten, miscarried, and narrowly escaped with life. Some of the particulars were as follows:

9. THOMAS BURNET, of Cork, nailor, deposes:—That on or about the 12th of June, as this deponent was at work in his master's shop, Nicholas Butler came with a great mob to the door, and seeing this deponent, told him he was a heretic dog, and his soul was burning in hell: that this deponent asking, "Why do you use me thus?" Butler took up a stone, and struck him so violently on the side, that he was thereby rendered incapable of working for upward of a week: that he hit this deponent's wife with another stone, without any kind of provocation, which so hurt her, that she was obliged to take to her bed, and has not been right well since.

10. ANN COOSHEA, of Cork, deposes:—That on or about the 12th of June, as she was standing at her father's door, Nicholas Butler, with a riotous mob, began to abuse this deponent and her family, calling them heretic bitches, saying they were damned, and all their souls were in hell: that then, without any provocation, he took up a great stone, and threw it at this deponent, which struck her on the head with such force, that it deprived her of her senses for some time.

11. ANN WRIGHT, of Cork, deposes:—That on or about the 12th of June, as this deponent was in her own house, Butler and his mob came before her door, calling her and her family heretic bitches, and swearing, he would make her house hotter than hell fire: that he threw dirt and stones at them, hit her in the face, dashed all the goods about which she had in her window, and she really believes, would have dashed out her brains, had she not quitted her shop, and fled for her life.

12. Margaret Griffin, of Cork, deposes:—That on the 24th of June, as this deponent was about her business, Butler and his mob came up, took hold on her, tore her clothes, struck her several times, and cut her mouth: that after she broke from him, he and his mob pursued her to her house, and would have broke in, had not some neighbours interposed: that he had beat and abused her several times before, and one of those times to such a degree, that she was all in a gore of blood, and continued spitting blood for several days after.

13. Jacob Connor, clothier, of Cork, deposes:—That on the 24th of June, as he was employed in his lawful business, Butler and his mob came up, and without any manner of provocation fell upon him: that they beat him till they caused such an effusion of blood, as could not be stopped for a considerable time; and that he verily believes, had not a gentleman interposed, they would have killed him on the spot.

14. Ann Hughes, of Cork, deposes:—That on the 29th of June, she asked Nicholas Butler, why he broke open her house on the 21st: that hereon he called her many abusive names, (being attended with his mob,) dragged her up and down, tore her clothes in pieces, and with his sword stabbed and cut her in both her arms.

15. Daniel Filts, blacksmith, of Cork, deposes:—That on the 29th of June, Butler and a riotous mob came before his door, called him many abusive names, drew his hanger, and threatened to stab him: that he and his mob the next day assaulted the house of this deponent with drawn swords; and that he is persuaded, had not one who came by prevented, they would have taken away his life.

16. Mary Fuller, of Cork, deposes:—That on the 30th of June, Butler, at the head of his mob came, between nine and ten at night, to the deponent's shop, with a naked sword in his hand: that he swore, he would cleave the deponent's skull, and immediately made a full stroke at her head: whereupon she was obliged to fly for her life, leaving her shop and goods to the mob, many of which they hacked and hewed with their swords, to her no small loss and damage.

17. Henry Dunkle, joiner, of Cork, deposes:—That on the 30th of June, as he was standing at widow Fuller's shop window, he saw Butler, accompanied with a large mob, who stopped before her shop: that after he had grossly abused her, he made a full stroke with his hanger at her head; which must have cleft her in two, had not this deponent received the guard of the hanger on his shoulder: that presently after, the said Butler seized upon this deponent: that he seized him by the collar with one hand, and with the other held the hanger over his head, calling him all manner of names, and tearing his shirt and clothes; and that, had it not been for the timely assistance of some neighbours, he verily believes he should have been torn to pieces.

18. Margaret Tremnell, of Cork, deposes:—That on the 30th of June, John Austin and Nicholas Butler, with a numerous mob, came to her shop: that, after calling her many names, Austin struck her with his club on the right arm, so that it has been black ever since from the shoulder to the elbow: that Butler came next, and with a great stick struck her a violent blow across the back: that many of them drew their swords, which they carried under their coats, and cut and hacked her goods, part of which they threw out into the street, while others of them threw dirt and stones into the shop, to the considerable damage of her goods, and loss of this deponent.

It was not for those who had any regard either to their persons or goods, to oppose Mr. Butler after this. So the poor people patiently suffered, till long after this, whatever he and his mob were pleased to inflict upon them.

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL

FROM JULY 20, 1749, TO OCTOBER 30, 1751

JOURNAL.—No. VIII.

THURSDAY, July 20, 1749.—About ten at night we embarked for Bristol, in a small sloop. I soon fell asleep. When I awaked in the morning, we were many leagues from land, in a rough pitching sea. Toward evening the wind turned more against us, so that we made little way. About ten we were got between the Bishop and his Clerks (the rocks so called) and the Welsh shore; the wind blew fresh from the south; so that the captain fearing we should be driven on the rocky coast, steered back again to sea. On *Saturday* morning we made the Bishop and his Clerks again, and beat to and fro all the day. About eight in the evening it blew hard, and we had a rolling sea: notwithstanding which, at four on *Sunday* morning, we were within sight of Minehead. The greatest part of the day we had a dead calm; but in the evening the wind sprung up, and carried us into Kingroad. On *Monday* morning we landed at the quay in Bristol.

Tues. 25.—I rode over to Kingswood, and inquired particularly into the state of our school there. I was concerned to find that several of the Rules had been habitually neglected: I judged it necessary, therefore, to lessen the family; suffering none to remain therein, who were not clearly satisfied with them, and determined to observe them all.

Thur. 27.—I read Mr. Law "On the Spirit of Prayer." There are many masterly strokes therein, and the whole is lively and entertaining, but it is another Gospel. For if God was never angry, (as this Tract asserts,) he could never be reconciled; and, consequently, the whole Christian doctrine of reconciliation by Christ falls to the ground at once. An excellent method of converting Deists, by giving up the very essence of Christianity!

Sun. 30.—Mr. Grimshaw and Mr. B—— assisted my brother and me at Kingswood. How many there are that run well for a season! But "he that endureth to the end shall be saved." I received a letter about this time from Ireland, a part of which follows:—

"*Tyrrel's Pass, July* 24, 1749.

"DEAR SIR,—Many have found a sense of the pardoning love of God at Athlone since you left it; and the society in general are on the stretch

for the kingdom of God. The Lord has kindled a fire in Aghrim likewise. The last time but one that I was there, several were struck with deep convictions, which continued till I came again. While I was meeting the society there, the governess of Mr. S——'s children was struck to the ground, and in a short time filled with 'peace and joy in the Holy Ghost.' The next morning his steward was cut to the heart, and fell upon his knees in the midst of the sermon; as did Mr. S—— himself, together with his wife, and great part of the congregation. The steward went home full of peace and love. This has set the whole society on fire; so that now every one is crying out, 'What must I do to be saved?' The same fire is kindled at Portarlington. I went there the next Sunday after you. One then found a sense of God's pardoning love; and last Saturday in the society some cried out, and some fell to the ground, three of whom found peace to their souls.

"I was at Mount Mellick likewise the next Sunday after you, and the power of God was present to heal. Two that were heavy laden, found rest that night. The next time we met we scarce knew how to part. We continued singing and praying till five persons received a clear manifestation of the love of God. Another found the same blessing while I was preaching this morning. We spent some time afterward at James Moss's house, in praying with some that were under deep convictions; and two of them went home rejoicing in God their Saviour. I was now informed of two more that were rejoicing in God; so that in Mount Mellick twelve persons, in all, have found the 'peace that passeth all understanding,' since you left that place.

"I preached at Rahew likewise the week after you was there. The man of the house had fetched his mother from a considerable distance; she had never heard a Methodist preacher before. She was soon cut to the heart, and cried out aloud. One behind her bid her fall upon her knees, which she presently did, and the whole house was as in one cry. I broke off my discourse, and began to pray, which I continued till I was so spent I could hardly speak. I went out to take a little breath, and came in again. She was crying out, 'I am dropping, dropping into hell; its mouth is open, ready to swallow me up.' I went to prayer again; and before we had done, God spoke peace to her soul. She was filled with joy unspeakable, and could but just say, 'I am in a new world! I am in a new world!'

"From the whole, I cannot but observe two things: 1. What a blessing it is, when any who finds that peace, declares it openly before all the people, that we may break off and praise God. If this was always done, it would be good for many souls. The first that found it on Sunday evening, spoke before all; and we praised God. The moment she spoke, another, and then another, found peace; and each of them spoke aloud, and made the fire run through the whole congregation. I would observe, 2. The woman at Rahew had never before seen any one in the like trouble. Therefore she could not cry out because she had heard others do it; but because she could not help it; because she felt the word of God 'sharper than a two-edged sword:' and, generally, the sharper the convictions are, the sooner they are over.

"This is from your son in the Gospel, J. R."

Tues. August 1.—I spent a solemn hour with our children at Kingswood. After having settled all things there and at Bristol, I returned to London, where I received a remarkable account from Cork. On August 19, twenty-eight depositions were laid before the grand jury there, but they threw them all out; and at the same time made that memorable presentment, which is worthy to be preserved in the annals of Ireland, to all succeeding generations:—

"We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of his majesty's peace; and we pray he may be transported.

"We find and present James Williams, &c. We find and present Robert Swindle, &c. We find and present Jonathan Reeves, &c. We find and present John Larwood, &c. We find and present Joseph M'Auliff, &c. We find and present Charles Skaron, &c. We find and present William Tooker, &c.

"We find and present Daniel Sullivan to be a person of ill fame, a vagabond, and a common disturber of his majesty's peace; and we pray he may be transported."

Daniel Sullivan was an honest baker, who had lived in Cork many years, I suppose in as good fame as any of his trade in the city; but he had entertained my brother, and several other Methodists; nay, and suffered them to preach in his house. The other names (only most of them miserably mangled and murdered) were designed for the names of eight preachers who had been there.

Mon. 28.—I left London, and in the evening came to Great Potton. About six I went out into the market place, and called to a confused multitude, "Seek ye the Lord while he may be found; call ye upon him while he is near." Great things were threatened, but nothing done. We had a quiet and comfortable meeting, and there was reason to hope that the word of God sunk into the hearts of many.

Tues. 29.—Having appointed some from Grimsby to meet us this evening at Lincoln, (which we supposed to be within a day's ride,) we set out an hour before day, and rode, with only an hour or two's intermission, till above an hour after sunset; but we could reach no further than Cold Harbour, six miles short of Ancaster. The next morning we rode on to Lincoln, but could hear nothing of our guides; so we determined, after waiting several hours, to make the best of our way to Epworth; where, the next evening, I enforced those awful words, "What is a man profited, if he shall gain the whole world, and lose his own soul?" I had the satisfaction about this time of an agreeable letter from a gentleman in Ireland, part of which is subjoined:—

"Reverend Sir,—Your favour of the 15th instant, I received the 22d. I am more satisfied than ever that you aim at nothing but what has an immediate tendency to the glory of God, and the salvation of mankind.

"I cannot help thinking that your design, considered in this light, (allowing even of some mistakes,) must be deemed very praiseworthy. As to myself in particular, I must own it gives me infinite satisfaction to find that you have spoken to so good an effect in our town and neighbourhood. My church is more frequented than ever it was; and I have the pleasure of seeing a greater decency, and more of zeal and attention than I could have dared to promise myself; which has also this effect upon me,—that I find myself better disposed than ever to distribute to those who attend my ministry, such food as may yield them comfort here and happiness hereafter. I heartily wish this may continue; and that the people may not cool. If so, we may hope to see wickedness gene rally decline, and virtue and godliness take place. I see this work of yours, through God's blessing, thus successfully carried on, without any ill will or jealousy; and could wish that all the clergy were, in that respect, of the same mind with me.

"Your society here keeps up well; and is, I believe, considerably increased since you left it. I frequently attend the preaching; and

though I am much reflected on for it, this does not in any wise discourage me. While I am conscious to myself that I do no harm, I am careless of what men can say of me. Michael Poor, lately a Roman, who is now of your society, read his recantation on Sunday last. Pray let us know when you or your brother intend for this kingdom and town. For be sure, none wish more sincerely to see and converse with you than I, who am sincerely, reverend and dear sir,

"Your very affectionate brother and servant.

"*Aug.* 29, 1749."

Fri. September 1.—I spoke severally with the members of the society. *Saturday*, 2.—I gathered up a few at Belton who did once run well, and seemed now resolved, no more to "forsake the assembling of" themselves "together." *Sun.* 3.—At nine I preached at Misterton, to a very large and attentive congregation; between one and two, at Overthorp, near Haxey; and at Epworth about five. In the intervals of preaching I spoke with the members of the society in each place; most of whom I found either already alive to God, or earnestly panting after him. *Mon.* 4.—We rode to Sykehouse; and on *Tuesday*, in the afternoon, reached Osmotherley.

Wed. 6.—I reached Newcastle; and after resting a day, and preaching two evenings and two mornings, with such a blessing as we have not often found, on *Friday* set out to visit the northern societies. I began with that of Morpeth, where I preached at twelve, on one side of the market place. It was feared the market would draw the people from the sermon; but it was just the contrary: they quitted their stalls, and there was no buying or selling till the sermon was concluded. At Alnwick likewise I stood in the market place in the evening, and exhorted a numerous congregation to be always ready for death, for judgment, for heaven. I felt what I spoke; as I believe did most that were present, both then and in the morning, while I besought them to "present" themselves, "a living sacrifice, holy, acceptable to God."

Sat. 9.—I rode slowly forward to Berwick. I was myself much out of order; but I would not lose the opportunity of calling, in the evening, all that were "weary and heavy laden," to Him who hath said, "I will give you rest." *Sun.* 10.—I preached at eight, and at four in the afternoon; and in the hours between, spoke with the members of the society. I met them all at seven, and a glorious meeting it was. I forgot all my pain while we were praising God together; but after they were gone, I yielded to my friends, and determined to give myself a day's rest. So I spent *Monday*, the 11th, in writing; only I could not refrain from meeting the society in the evening. The next evening God enabled me to speak searching words to an earnestly attentive congregation.

Wed. 13.—After preaching at five, I visited many, both of the sick and well: particularly, Robert Sutty, the first instrument in God's hand of awakening many in this place, who, till then, slept in sin. But O! how changed! He seemed stripped both of his gifts and graces, and forsaken both of God and man. I had a delightful opportunity, in the evening, of describing and comforting the "broken in heart."

Thur. 14.—Immediately after preaching, I took horse, and rode in a rough, stormy day to Alnwick. But before noon, it cleared up; so that I stood once more in the market place, and called all to "come

boldly to the throne of grace." Hence I rode to Alemouth, and laboured to awaken a stupid, drowsy people, by preaching, both in the evening and the next morning, in the most convincing manner I could. For the present, they seemed to be deeply affected: God grant it may continue! *Fri.* 15.—I offered "the redemption which is in Jesus," to a more lively congregation at Widdrington. *Sat.* 16.—I preached in Morpeth at noon; in Plessy about five; and then rode on to Newcastle.

Sun. 17.—I preached, morning and evening, in the Castle Garth; and, on *Wednesday*, 20, set out for the western societies. In the evening, at Hinely Hill, our hearts were all melted down in considering our great High Priest; who, though he has gone into the heavens, is still sensibly "touched with the feeling of our infirmities." A deep sense of his love constrained many to call upon him with "strong cries and tears;" and many others, though not in words, yet with groanings that could not be uttered.

Thur. 21.—Moved by the pressing instances of Mr. Cownley, and convinced the providence of God called me thither, I left all my company, but Mr. Perronet, at Hinely Hill, and set out for Whitehaven. The next day I preached there in the market place, to a multitude of people, on, "Ye know the grace of our Lord Jesus Christ." I saw they were moved, and resolved to improve the opportunity. So, after preaching, I desired those who determined to serve God, to meet me apart from the great congregation. To these I explained the design, nature, and use of Christian societies. Abundance were present again at five in the morning, though we had no room but the market place. At three in the afternoon I preached at Hensingham, a large colliery, about a mile from the town. The eagerness of the people put me in mind of the early days at Kingswood. O why should we not be always what we were once? Why should any leave their first love? At six I preached again in Whitehaven, on, "Come unto me, all ye that labour and are heavy laden;" and at eight endeavoured to mould as many as desired it into a regular society.

Sun 24.—I began examining them one by one. At eight I preached at the Gins, another village, full of colliers, about half a mile from the town. The congregation was very large, and deeply attentive. Between one and two I preached again at Hensingham, to as many as my voice could command, on, "Repent ye and believe the Gospel." Thence I hastened to church; and in the midst of the service I felt a sudden stroke. Immediately a shivering ran through me, and in a few minutes I was in a fever. I thought of taking a vomit immediately, and going to bed. But when I came from church, hearing there was a vast congregation in the market place, I could not send them empty away. And while I was speaking to them, God remembered me, and strengthened me both in soul and body.

Reflecting on the manner of God's working here, I could not but make the following remark:—The work in Whitehaven resembles that at Athlone more than does any other which I have seen in England. It runs with a swift and a wide stream; but it does not go deep. A considerable part of the town seems moved, but extremely few are awake; and scarce three have found a sense of the pardoning love of God, from the time of the first preaching to this day.

Mon. 25.—Mr. Cownley returned to Newcastle. Both at the morning and evening preaching many seemed greatly affected; as also on *Tuesday* morning: but it soon died away, and they did not feel "the power of God unto salvation." *Tues.* 26.—Having appointed, before I left Hinely Hill, to preach there again on *Wednesday* evening, I set out about two in the afternoon, though extremely weak, having had a flux for some days. But God renewed my strength, so that I felt less pain and weariness every hour. I had a solemn and delightful ride to Keswick, having my mind stayed on God.

Wed. 27.—I took horse at half an hour past three. There was no moon, or stars, but a thick mist; so that I could see neither road, nor any thing else; but I went as right as if it had been noon-day. When I drew nigh Penruddock Moor, the mist vanished, the stars appeared, and the morning dawned: so I imagined all the danger was past; but when I was on the middle of the moor, the mist fell again on every side, and I quickly lost my way. I lifted up my heart. Immediately it cleared up, and I soon recovered the high road. On Alstone Moor I missed my way again; and what, I believe, no stranger has done lately, rode through all the bogs, without any stop, till I came to the vale, and thence to Hinely Hill. A large congregation met in the evening. I expounded part of the twentieth chapter of the Revelation. But O what a time was this! It was as though we were already standing before the "great white throne." God was no less present with us in prayer; when one just by me cried with a loud and bitter cry. I besought God to give us a token that all things should work together for good. He did so: he wrote pardon upon her heart; and we all rejoiced unto him with reverence.

Thursday, 28, we set apart for fasting and prayer: John Brown and Mr. Hopper were with me. It was a day that ought not to be forgotten. We had all free access to the throne of grace; and a firm, undoubting confidence, that he in whom we believed would do all things well.

Fri. 29.—I set out again for Whitehaven. The storm was exceeding high, and drove full in my face, so that it was not without difficulty I could sit my horse; particularly as I rode over the broad, bare backs of those enormous mountains which lay in my way. However, I kept on as I could, till I came to the brow of Hatside. So thick a fog then fell, that I was quickly out of all road, and knew not which way to turn. But I knew where help was to be found, in either great difficulties or small. The fog vanished in a moment, and I saw Gamblesby at a distance: (the town to which I was going.) I set out early on *Saturday*, the 30th, and in the afternoon reached Whitehaven. About this time I was refreshed with a friendly letter from an excellent man, whom I had not heard from for several years: part of it was as follows:—

"*Ebenezer, in Georgia, July* 25, 1749.

"REV. AND DEAR SIR,—The sincere love to your worthy person and faithful performance of your holy office, which the Lord kindled in my heart, during your presence at Savannah, hath not been abated, but rather increased, since the providence of God called you from us, and showed you another field for the labour of your ministry.

"You are pleased, in your last letter to Mr. Brown, of Savannah, to remember Ebenezer kindly; and desired to know what is the present state of our settlement. Though we have felt greatly the inconveniences of

the long war, yet there are great alterations for the better in our town and plantations, since the time you was pleased to visit us. We have two large houses for public worship; one in town, and the other in the middle of our plantations; two schools, in the same places; two corn mills; one pounding mill for rice, and one saw mill. In the first quantity of boards we sawed, we were cheated by an impostor, who undertook to ship them off to the West Indies. But we did not lose our courage, though we met with almost insuperable difficulties, till our circumstances were mended by the hand of the Almighty. We are still in the favour of the honourable Society for Promoting Christian Knowledge; as also of many good Christians in Germany; who love us, pray fervently for us and contribute all in their power to promote our spiritual and temporal prosperity.

"Through very hard labour, several of our people have left us, and are departed to a better country, in heaven; and the rest are weak and feeble in body, and not able to hold out long, unless relief is sent them by an embarkation of faithful servants from Germany. Besides widows and orphans, we have several that want assistance toward their maintenance; and this our good God hath sent us heretofore from Europe.

"After my dear fellow labourer, Mr. Gronaw, died in peace, above three years ago, the Lord was pleased to send me another; who likewise exactly follows the footsteps of his Saviour, to my great comfort, and the great benefit of our congregation. The Lord hath graciously joined us in mutual love and harmony in our congregations; and hath not permitted the Hernhuters, (falsely called Moravians,) nor other false teachers, to creep in among us. We are hated by wicked people, which prevents their settling among us; though we love them sincerely, and would have as many settle among us as would keep such orders as Christianity and the laws of England require them to do. This is all I thought it necessary to acquaint you with, for the present; being with due regard and cordial wishes for your prosperity in soul and body, reverend and dear sir,

"Yours most affectionately,

"JOHN MARTIN BOLZIUS."

What a truly Christian piety and simplicity breathe in these lines! And yet this very man, when I was at Savannah, did I refuse to admit to the Lord's table, because he was not baptized; that is, not baptized by a minister who had been episcopally ordained. Can any one carry High Church zeal higher than this? And how well have I been since beaten with mine own staff! The Hernhuters, as he terms them, now published the following in the Daily Post:—

"*To the Author of the Daily Post.*

"SIR,—Whosoever reckons that those persons in England who are usually called Moravians, and those who are called Methodists, are the same, he is mistaken. That they are not the same people is manifest enough out of the Declaration of Louis, late bishop and trustee of the Brethren's church, dated at London, March, 1743; which I here send you, as I find it printed in a collection of original papers of the Brethren, printed at Büdingen, called the 'Büdingen Samlung,' vol. iii, page 852."

The Methodists, so called, heartily thank Brother Louis for his Declaration; as they count it no honour to be in any connection either with him or his Brethren. But why is he ashamed of his name? The Count's name is Ludwig, not Louis; no more than mine is Jean or Giovanni.

Sun. October 1.—I preached at the Gins about eight, to the usual congregation; and surely God was in the midst of them, breaking the

hearts of stone. I was greatly comforted at church, not only from the Lessons, both morning and afternoon, and in the Lord's Supper, but even in the psalms which were sung both at Morning and Evening service. At two I explained to an earnest congregation, at Hensingham, the "redemption that is in Jesus Christ;" and at five exhorted a large multitude at Whitehaven, with strong and pressing words, to examine whether they had sufficient grounds for calling either themselves or their neighbours Christians.

Mon. 2.—The darkness and rain were little hinderance, either to me or the congregation, at five in the morning; (though we were all, as usual, in the open air;) while I was explaining and applying those words, "God was in Christ, reconciling the world to himself." I preached in the evening, on, "Let us come boldly to the throne of grace;" and then gave my parting exhortation to the society, now consisting of more than two hundred members. Just before I began preaching, I received a letter from Mr. Whitefield, desiring me to meet him at Leeds, on Wednesday evening; the very time at which I before purposed to be there. So we set out early on *Tuesday*, 3; one of our brethren, who was a Yorkshireman undertaking to put us into the way. He rode a little and a little further, till we came to Old Hutton, above fifty miles from Whitehaven. We were dropping wet, having had heavy rain for several hours; but we soon got into warm beds, and all was well.

Wed. 4.—Our guide was resolved to go a little further still; so we set out together, and rode on together to Leeds; though it was a long day's journey, finding us full employ from five in the morning till nine at night. *Thur.* 5.—Mr. Whitefield preached at five in the morning. About five in the evening he preached at Birstal; and God gave him both strong and persuasive words; such as, I trust, sunk deep into many hearts.

Fri. 6.—I preached at five, and then returned to my brother, whom I had left at Leeds. At noon we spent an hour with several of our preachers, in exhortation and prayer. About one I preached to a crowded audience of high and low, rich and poor; but their number was abundantly enlarged at five; as was my strength both of soul and body. I cried aloud to them all, to look unto Jesus; and scarce knew when to leave off. I then waited upon Mr. M. for an hour. O how could I delight in such an acquaintance! But the will of God be done! Let me "acquaint" myself "with him," and it is enough. *Sat.* 7.—I rode in the afternoon to Bramley, and preached to a large and quiet congregation. Great attention appeared in every face; but no shaking among the dry bones yet.

Sun. 8.—I preached in Leeds at seven, and between one and two began preaching at Birstal; but my voice (though I think it had not been stronger for some years) would not reach two thirds of the congregation. I am afraid it was the same case at Leeds, when I preached at four; though I spoke with all the strength I had. Who would have expected such an inconveniency as this, after we had been twelve years employed in the work? Surely none will now ascribe the number of the hearers to the novelty of field preaching. *Mon.* 9.—Having promised to visit Newcastle again, I set out early, and came thither the

next day. I was now satisfied that God had sent Mr. Whitefield thither in an acceptable time; many of those who had little thought of God before, still retaining the impressions they received from him.

Wed. 11.—I rejoiced to find that God was still carrying on his work. Both in the morning and evening the hearts of many burned within them, while they were assembled in his name; and they felt his word to be "the power of God unto salvation to every one that believeth." *Fri.* 13.—At the meeting of the Select Society, such a flame broke out as was never there before. We felt such a love to each other as we could not express; such a spirit of supplication, and such a glad acquiescence in all the providences of God, and confidence that he would withhold from us no good thing.

Sun. 15.—The rain constrained me to preach in the house, both morning and afternoon; but I could not repine; for God was there, and spoke peace to many hearts. *Mon.* 16.—I preached at four, to a large congregation, and rode to Sandhutton that night. Two or three miles short of it we overtook a man, whom a woman, riding behind him stayed upon his horse. On my saying, "We ought to thank God it is a fair night:" "O sir," said the man, "so we ought; and I thank him for every thing. I thank him that I am alive; and that the bull which tossed me to-day only broke two or three of my ribs; for he might have broke my neck." *Tues.* 17.—In the afternoon we came to Leeds. I preached on, "I am the Resurrection and the Life;" afterward spent a solemn hour with the society, and commended them to the grace of God.

Wed. 18.—I rode, at the desire of John Bennet, to Rochdale, in Lancashire. As soon as ever we entered the town, we found the streets lined on both sides with multitudes of people, shouting, cursing, blaspheming, and gnashing upon us with their teeth. Perceiving it would not be practicable to preach abroad, I went into a large room, open to the street, and called aloud, "Let the wicked forsake his way, and the unrighteous man his thoughts." The word of God prevailed over the fierceness of man. None opposed or interrupted; and there was a very remarkable change in the behaviour of the people, as we afterward went through the town.

We came to Bolton about five in the evening. We had no sooner entered the main street, than we perceived the lions at Rochdale were lambs in comparison of those at Bolton. Such rage and bitterness I scarce ever saw before, in any creatures that bore the form of men. They followed us in full cry to the house where we went; and as soon as we were gone in, took possession of all the avenues to it, and filled the street from one end to the other. After some time the waves did not roar quite so loud. Mr. P—— thought he might then venture out. They immediately closed in, threw him down, and rolled him in the mire; so that when he scrambled from them, and got into the house again, one could scarce tell what or who he was. When the first stone came among us through the window, I expected a shower to follow; and the rather, because they had now procured a bell to call their whole forces together. But they did not design to carry on the attack at a distance: presently one ran up and told us, the mob had burst into the house: he added, that they had got J—— B—— in the

midst of them. They had; and he laid hold on the opportunity to tell them of "the terrors of the Lord." Meantime D—— T—— engaged another part of them with smoother and softer words. Believing the time was now come, I walked down into the thickest of them. They had now filled all the rooms below. I called for a chair. The winds were hushed, and all was calm and still. My heart was filled with love, my eyes with tears, and my mouth with arguments. They were amazed, they were ashamed, they were melted down, they devoured every word. What a turn was this! O how did God change the counsel of the old Ahithophel into foolishness; and bring all the drunkards, swearers Sabbath breakers, and mere sinners in the place, to hear of his plenteous redemption!

Thur. 19.—Abundantly more than the house could contain were present at five in the morning, to whom I was constrained to speak a good deal longer than I am accustomed to do. Perceiving they still wanted to hear, I promised to preach again at nine, in a meadow near the town. Thither they flocked from every side; and I called aloud, "All things are ready; come unto the marriage." O how have a few hours changed the scene! We could now walk through every street of the town, and none molested or opened his mouth, unless to thank or bless us. At one I preached at Shackerley, four miles from Bolton, and thence rode on to Davy Hulme. Here I received a letter from Richard Cawley, of Alpraham, with an invitation from the minister of Acton. After preaching in the morning at Davy Hulme, and about ten at Boothbank, in the afternoon, *Friday*, 20, I rode on, and, between four and five, came to Alpraham. A large congregation was waiting for me, whom I immediately called to seek God "while he may be found." Many came again at five in the morning, and seemed just ready not only to "repent," but also "to believe the Gospel."

Sat. 21.—By conversing with several here, I found we were not now among publicans and sinners, but among those who, awhile ago, supposed they needed no repentance. Many of them had been long "exercising themselves unto godliness," in much the same manner as we did at Oxford; but they were now thoroughly willing to renounce their own, and accept "the righteousness which is of God by faith." A gentleman, who had several years before heard me preach at Bath, sending to invite me to dinner, I had three or four hours' serious conversation with him. O, who maketh me to differ? Every objection he made to the Christian system has passed through my mind also: but God did not suffer them to rest there, or to remove me from the hope of the Gospel. I was not surprised when word was brought, that the vicar of Acton had not the courage to stand to his word: neither was I troubled. I love indeed to preach in a church: but God can work wherever it pleaseth him.

Sun. 22.—I preached at seven in Richard Cawley's house; and, about one, at Little Acton. We then rode on to Woor; and the next afternoon came, wet and weary enough, to Wednesbury. I hoped for a few hours' rest here; but it was a vain hope; for notice had been given that I would preach at Bilbrook in the evening; so I had seven or eight miles to ride back. I preached about six, and again in the morning.

On *Tuesday*, 24, about noon we came to Dudley. At one I went to the market place, and proclaimed the name of the Lord to a huge, unwieldy, noisy multitude; the greater part of whom seemed in no wise to know "wherefore they were come together." I continued speaking about half an hour, and many grew serious and attentive, till some of Satan's servants pressed in, raging and blaspheming, and throwing whatever came to hand. I then retired to the house from which I came. The multitude poured after, and covered over with dirt many that were near me; but I had only a few specks. I preached in Wednesbury at four, to a nobler people, and was greatly comforted among them: so I was likewise in the morning, *Wednesday*, 25. How does a praying congregation strengthen the preacher!

After preaching again at one, I rode to Birmingham. This had been long a dry uncomfortable place; so I expected little good here: but I was happily disappointed. Such a congregation I never saw there before: not a scoffer, nor a trifler, not an inattentive person (so far as I could discern) among them; and seldom have I known so deep, solemn a sense of the power, and presence, and love of God. The same blessing we had at the meeting of the society; and again at the morning preaching. Will then God at length cause even this barren wilderness to blossom and bud as the rose?

Thur. 26.—We came to Knowle between nine and ten, a furious, turbulent place from the beginning. I began preaching directly in the yard of the inn, to a few gaping, staring people, before the mob could assemble. They increased apace, and were tolerably attentive. In the afternoon we rode to Evesham, where I preached in the evening and morning, and then went forward to Stanley. The congregation was larger than could have been expected, upon a few hours' warning; and they all appeared both glad to hear, and willing to embrace, the word of reconciliation. In the evening I preached at Wall Bridge, near Stroud; and the next day, *Saturday*, 28, reached Bristol. *Sun.* 29.—I preached both at Kingswood and Bristol, on, "Ye have need of patience." It was more particularly at Bristol that God refreshed my soul, and applied what I spoke to my own heart. *Mon.* 30.—I retired to Kingswood, to write part of the volume of Sermons which I had promised to publish this winter.

Wed. November 8.—I preached in Bath at noon, and at Seend in the evening. On *Thursday* evening, the 9th, at Reading; and on *Friday* in London.

Here I found an excellent letter from a friend abroad, part of which I add in his own words; being unable so to translate them, as not to lose great part of the spirit of the original:—

Charissime Frater,—Gratia, pax, et multifariæ Spiritûs Sancti consolationes tibi tuæque societati sint, et multiplicentur a Deo nostro per Servatorem nostrum. Amen.

Tuas gratissimas *Ratcormucki* datas accepi, et ex illis summo cum gaudio grandem in variis Angliæ et Hiberniæ partibus januam vobis apertam esse intellexi, dum multi adversarii evangelicæ doctrinæ sese opponerent.

Literas tuas ad D. Perronet datas (*A plain Account*, &c.,) non quidem legi, sed devoravi. Omniaque adeò mihi arriserunt, ut vix me cohibere possim, quin *Londinum* devolem, *veniam* et *videam* societatis tuæ ordina-

tiones. Sed catenis variis quasi vinctus, nolens volens hìc adstrictus sum. Quamprimùm tamen literas illas vertam et typis mandabo, unà cum tractatulo illo, *The Character of a Methodist.*—Forte, si non multos, aliquos excitabit Clericos aut Laicos, ad vestigia evangelica integriùs premenda. Admodum mihi placet, te nec sectæ alicui, nec dogmatibus specificis sectarum adhærere, nec patronum eorum agere, sed cuique libertatem relinquere de iis credendi quid velit, modo verè in Deum Filiumque ejus dilectum credat, Deum ex toto corde amet, a peccatis abstineat, et vitam vocatione evangelicâ dignam ducat. Mi Jane, dilectissime frater, rogo, precor, et obtestor per viscera misericordiarum Dei et Filii sui, ut ipsissimam hanc vitam insistas, ac premere pergas, nec polemicis te immisceas. Certa solummodò bonum illud fidei puræ, integræ, evangelicæ certamen, nec ullos hostes præter carnem corruptam, ejusque desideria mundana, debelles. Cane pejùs et angui fugias dogmata multiplicare, et de non necessariis disputare, quæ bina Satanæ stratagemata fuêre quibus ecclesiam ab integritate et simplicitate evangelicâ sensim aberrare fecit.

Doleo vehementer, te tot tamque gravibus et multifariis negotiis esse obrutum. Quàm libenter pro tenuitate meâ te, tuosque levare, gravissimaque illa onera ferre vellem, novit Omniscius. Is, precor ardenter, fulciat, sustentet, et animum vobis addat, ut Satanæ ejusque asseclarum regnum magis magisque indies destruatur, et Dei ejusque Filii regnum erigatur, dimanet et penetret omnes animos, illorum imprimis quorum mentem mundi dominus occæcavit.

Hisce votis te demando Deo, verboque ejus gratiæ, qui te sociosque tuos ædificent et hæreditatem possidendam dent in omnibus sanctis. Vale, mi Jane, frater amicissime, et me amare perge.

Tui ex animo amantissimus,

JOHANNES DE KOKER.

Dabam Rotterodami, 10 *Oct.* 1749.*

* [TRANSLATION.]

[MOST DEARLY BELOVED BROTHER,—Grace, peace, and the manifold consolations of the Holy Spirit, be, and be multiplied, to you and your society, from our God, through our Saviour. Amen.

I have received your most welcome letter, dated at *Ratcormuck*, and have learned from it, with the greatest joy, that a great door has been opened to you in various parts of England and Ireland, while many adversaries opposed themselves to the Gospel doctrine.

Your letter to D. Perronet (*A plain Account, &c.*,) I have not so much read as devoured; and all things have so pleased me, that I can scarcely restrain myself from flying to *London*, that I may *come* and *see* the order of your society. But, bound as it were by various chains, I am confined here whether I will or not. As soon as possible, however, I will translate and print that letter, together with that little tract, —*The Character of a Methodist.* Perhaps it will excite some, if not many, of the clergy or laity, to follow more fully the Gospel way. It pleases me much that you attach yourself neither to any sect, nor to the peculiar dogmas of sects, nor act as the patron of those dogmas, but leave to each one the liberty of believing what he will concerning them, provided only he have true faith in God and his beloved Son, love God with all his heart, abstain from sin, and lead a life worthy of the Gospel calling. My John, most dearly beloved brother, I ask, pray, and entreat you, by the bowels of mercies of God and his Son, to persevere in the very same course of life, and to continue to press forward, nor mingle yourself with polemics. Fight only that good fight of pure, unadulterated, Gospel faith, nor vanquish any other enemies than the corrupt flesh, and its worldly desires. Fly more than from a dog or a serpent, the multiplication of dogmas, and disputing about non-essentials, which have been the two stratagems of Satan, by which he has caused the church to depart, by little and little, from Gospel purity and simplicity.

I lament exceedingly that you are loaded with so many and such weighty and multifarious affairs. How willingly, according to my slender ability, I would relieve you and yours, and bear those very heavy burdens, God knows. I earnestly pray that he may uphold, sustain, and encourage you, that the kingdom of Satan and his ad-

I was fully determined to take another journey to Rotterdam, on purpose to see this worthy man.

But death had swifter wings than love.

Before I could get thither he was gathered to his fathers.

Sun. 12.—Many complaints were made to me of a general deadness among the people of London, at the very time that those in most other parts of England were so remarkably alive to God. It was chiefly owing to a few persons who were continually labouring to spread offences among them. But it was not long before the plague was stayed: some of these incendiaries separating from us; others being convinced that they had been doing the work of the devil, in the name of the Lord. *Thur.* 16.—I buried the remains of Martha Somerset, late a mother in Israel: one who never left her first love, never abated in zeal, never was weary of well doing, from the hour she first found redemption in Christ, till her spirit returned to God. *Mon.* 20.—I rode to Mr. Perronet's, at Shoreham, that I might be at leisure to write.

Sat. December 2.—After preaching in the morning, I rode to Bexley, and preached about eleven. At three in the afternoon I began at Deptford, and found a more than ordinary blessing: but a still greater at Snowsfields, where it seemed as if all would just then "know the Lord, from the least even to the greatest." *Sun.* 3.—I preached, as usual, at five, at ten, and at five in the evening; besides meeting the leaders, the bands, the preachers, and our own family. But I felt no faintness or weariness either of body or mind. Blessed be my strong Helper!

Mon. 4.—I retired to Lewisham. On *Saturday*, 9, I read the surprising "Extract of Mr. Brainerd's Journal." Surely then God hath once more "given to the Gentiles repentance unto life!" Yet amidst so great matter of joy I could not but grieve at this: that even so good a man as Mr. Brainerd should be "wise above that is written;" in condemning what the Scripture nowhere condemns; in prescribing to God the way wherein he should work; and (in effect) applauding himself, and magnifying his own work, above that which God wrought in Scotland, or among the English in New-England: whereas in truth, the work among the Indians, great as it was, was not to be compared to that at Cambuslang, Kilsyth, or Northampton. *Mon.* 11.—I retired to Newington once more, and on *Saturday*, 16, finished my Sermons. *Monday*, 18.—I rode to Leigh, in Essex, and spoke in as awakening a manner as I could. *Wednesday*, 20.—I left the little flock in peace and love, and cheerfully returned to London.

Sun. 24.—I saw an uncommon instance both of the justice and mercy of God.—Abraham Jones, a serious, thinking man, about fifty years of age, was one of the first members of the society in London, and an early witness of the power of God to forgive sins. He then

herents may be destroyed more and more every day, and the kingdom of God and his Son built up, that it may spread through and penetrate the hearts of all, especially of those whose minds the god of this world has blinded.

With these wishes I commend you to God, and to the word of his grace, which are able to build up you and those connected with you, and to give you an inheritance among all them which are sanctified. Farewell, my John, most friendly brother, and continue to love me.

Your sincerely most affectionate,

Rotterdam, Oct. 10, 1749. JOHN DE KOKER.]

stood as a pillar for several years, and was a blessing to all that were round about him; till, growing wise in his own eyes, he saw this and the other person wrong, and was almost continually offended. He then grew colder and colder; till, at length, in order to renew his friendship with the world, he went (which he had refused to do for many years) to a parish feast, and stayed there till midnight. Returning home perfectly sober, just by his own door, he fell down and broke his leg. When the surgeon came, he found the bone so shattered in pieces that it could not be set. Then it was, when he perceived he could not live, that the terrors of the Lord again came about him. I found him in great darkness of soul, owning the just hand of God. We prayed for him, in full confidence that God would return. And he did in part reveal himself again: he had many gleams of hope and love; till, in two or three days, his soul was required of him. So awful a providence was immediately known to all the society, and contributed not a little to the awakening them that slept, and stirring up those that were faint in their mind.

Mon. 25.—We had a solemn meeting at four. Indeed God was greatly with us during this whole season, in all our assemblies, to lift up them that had fallen, and to comfort the weak hearted. *Wed.* 27.—I saw the two Germans whom God has so eminently blessed in their labour of love to his ancient people. Great numbers of Jews, in Poland, Muscovy, Prussia, and various parts of Germany, have been brought, by their unwearied endeavours, to search the Scriptures, "whether these things were so." And above six hundred of them have given proof that they have a saving knowledge of God, and of "Jesus Christ whom he hath sent." *Sun.* 31.—I buried the remains of Abraham Jones, which gave me an opportunity of strongly exhorting all who had set their hands to the plough never to look back.

Mon. January 1, 1750.—A large congregation met at four o'clock, and began the year of jubilee in a better manner than they at Rome are accustomed to do. On several days this week I called upon many who had left their "first love;" but they none of them justified themselves: one and all pleaded "guilty before God." Therefore there is reason to hope that he will return, and will abundantly pardon.

Thur. 11.—I read, to my no small amazement, the account given by Monsieur Montgeron, both of his own conversion, and of the other miracles wrought at the tomb of Abbé Paris. I had always looked upon the whole affair as a mere legend, as I suppose most Protestants do; but I see no possible way to deny these facts, without invalidating all human testimony. I may full as reasonably deny there is such a person as Mr. Montgeron, or such a city as Paris, in the world. Indeed, in many of these instances I see great superstition as well as strong faith. But "the times of ignorance God" does "wink at" still; and bless the faith, notwithstanding the superstition. If it be said, "But will not the admitting these miracles establish Popery?" Just the reverse. Abbé Paris lived and died in open opposition to the grossest errors of Popery; and in particular to that diabolical Bull Unigenitus, which destroys the very foundations of Christianity.

Sun. 14.—I read prayers and preached at Snowsfields, to a crowded congregation, at seven in the morning. I then hastened to the chapel in West-street; and, after the service there, to Knightsbridge, where I

had promised to preach in the afternoon, for the benefit of the poor children. The little church was quite full before I came. Knowing it to be the greatest charity to awaken those that sleep in sin, I preached on, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Fri. 19.—In the evening I read prayers at the chapel in West-street, and Mr. Whitefield preached a plain, affectionate discourse. *Sunday*, 21. —He read prayers, and I preached: so, by the blessing of God, one more stumbling block is removed. *Mon.* 22.—I prayed in the morning at the Foundery, and Howell Harris preached: a powerful orator, both by nature and grace; but he owes nothing to art or education.

Wed. 24.—I was desired to call on one that was sick, though I had small hopes of doing him any good; he had been so harmless a man for ninety years: yet he was not out of God's reach. He was quickly convinced that his own righteousness could not recommend him to God. I could then pray for him in confidence of being heard. A few days after he died in peace.

Sun. 28.—I read prayers, and Mr. Whitefield preached. How wise is God, in giving different talents to different preachers! Even the little improprieties both of his language and manner were a means of profiting many, who would not have been touched by a more correct discourse, or a more calm and regular manner of speaking.

Mon. 29.—I rode to Canterbury. The congregation in the evening was deeply serious, and most of them present again at five in the morning. I hope God will again have much people in this place, who will worship him with more knowledge, and as much earnestness, as their forefathers did the Virgin Mary, or even St. Thomas a Becket.

Tues. 30.—I designed to preach abroad in the evening, the house being far too small for the congregation; but the rain and wind would not suffer it. *Wednesday*, 31.—I examined the society, one by one. Some, I found, could already rejoice in God, and all seemed to be hungering after it.

Fri. February 2.—I preached in the evening at Shoreham; and *Saturday*, 3, returned to London. *Sun.* 4.—I preached at Hayes. What a change is here within a year or two! Instead of the parishioners going out of church, the people come now from many miles round. The church was filled in the afternoon likewise; and all behaved well but the singers, whom I therefore reproved before the congregation; and some of them were ashamed.

Mon. 5.—I rode to Mrs. C——, at St. Ann's near Chertsey. It was her design that I should preach in the evening in her summer house, a large eight-square room, which was supported by a frame of wood. This was quickly filled: but as it was not intended to bear such a weight, the main beam beneath split in sunder. This I did not then know; but finding the room too small, I went out, and stood in the gallery before it. The people then came out too, went down, and stood below, without any hurry or confusion.

Thur. 8.—It was about a quarter after twelve, that the earthquake began at the skirts of the town. It began in the south-east, went through Southwark, under the river, and then from one end of London to the other. It was observed at Westminster and Grosvenor Square a quarter

before one. (Perhaps, if we allow for the difference of the clocks, about a quarter of an hour after it began in Southwark.) There were three distinct shakes, or wavings to and fro, attended with a hoarse, rumbling noise, like thunder. How gently does God deal with this nation! O that our repentance may prevent heavier marks of his displeasure!

Fri. 9.—We had a comfortable watch-night at the chapel. About eleven o'clock it came into my mind, that this was the very day and hour in which, forty years ago, I was taken out of the flames. I stopped, and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high, and great was our rejoicing before the Lord. On *Monday*, 12, I had designed to set out for Bristol: but I could not go yet, there was such a flame kindled in London. However, I rode to Brentford, and preached as I had appointed; and then went on to Chertsey. Word had been industriously spread about the town, that I would not come that night. However, many came to see whether I would or no; to whom I offered "the grace of our Lord Jesus Christ."

Wed. 14.—The watch-night at the Foundery seemed the shortest I had ever known. Indeed, we knew not how the hours stole away, while prayer was lost in praise and thanksgiving. *Fri.* 16.—We had a solemn fast-day, meeting, as before, at five, seven, ten, and one. Many of the rich were at the chapel in the evening. "Who hath warned you to flee from the wrath to come?" *Sat.* 17.—After preaching at Snowsfields, I went into a friend's house. A poor sinner indeed followed me, one who was broken in pieces by the convincing Spirit, and uttered such cries as pierced the hearts of all that heard. We poured out our souls before God in prayer, and light sprung up in her heart.

Sun. 18.—To-day, likewise, wherever we assembled together, God caused his power to be known; but particularly at the love-feast. The honest simplicity with which several spoke, in declaring the manner of God's dealings with them, set the hearts of others on fire. And the flame spread more and more; till, having stayed near an hour longer than usual, we were constrained to part. *Mon.* 19.—I preached at Windsor about one, and at St. Ann's in the evening. The congregation was large, and extremely still and attentive, a very few persons excepted.

Tues. 20.—Mr. M——— had given notice, without my knowledge, that I would preach at Hayes on Tuesday. I was afraid few would trouble themselves to hear: but I was deceived; for there was a large congregation. Surely some of these will at length understand "the things which belong unto their peace."

Wed. 21.—I preached in the old French church, in Greyeagle-street, Spitalfields. It was extremely full, and many of the hearers were greatly moved: but who will endure to the end? *Thur.* 22.—Having been sent for several times, I went to see a young woman in Bedlam. But I had not talked with her long, before one gave me to know, that none of these preachers were to come there. So we are forbid to go to Newgate, for fear of making them wicked; and to Bedlam, for fear of driving them mad!

Tues. 27.—I at length forced myself from London We dined a little beyond Colnbrook, spoke plain to all in the house, and left them full of thankfulness, and of good resolutions. I preached at Reading

in the evening; and in the morning, *Wednesday*, 28, took horse, with the north wind full in our face. It was piercingly cold, so that I could scarce feel whether I had any hands or feet, when I came to Blewbury. After speaking severally to the members of the society, I preached to a large congregation. In the evening I met my brother at Oxford, and preached to a small, serious company.

Thur. March 1.—In riding to Cirencester I read Dr. Bates's *Elenchus Motuum nuperorum in Angliâ.* [Censure of the late commotions in England.] His Latin is not much inferior to Cæsar's, whom he seems studiously to imitate; and his thoughts are generally just; only that he has no more mercy on the Puritans, than upon Cromwell. I dined at a house beyond Farringdon, where both the man and his wife appeared thankful for instruction. I preached at Cirencester in the evening, to a large, but not serious congregation. *Friday*, 2.—I left this uncomfortable place, and in the afternoon came to Bristol. Many miserable comforters were with me soon, complaining, one after another, of the want of lively preachers, the hurt the Germans had done to some, and R—— W—— to others; and the almost universal coldness, heaviness, and deadness among the people. I knew but one that could help; so we called upon God, to arise and maintain his own cause. And this evening we had a token for good; for his word was as a two-edged sword.

Sun. 4.—I desired John W—— to preach at five; and I no longer wondered at the deadness of his hearers. I preached at Kingswood at eight, and God spoke to many hearts: yea, and to a few even at Connam. But the greatest blessing was in the evening at Bristol, when we were all convinced, God had not "forgotten to be gracious."

Tues. 6.—I began writing a short French Grammar. We observed *Wednesday*, 7, as a day of fasting and prayer. I preached at five on, "Repent and do the first works." The time from seven to nine, from ten to twelve, and from one to three, we spent in prayer, and at our last meeting especially found that God was in the midst of us. *Thur.* 8.—I desired all the preachers that were in Bristol to meet me at four in the afternoon; and so every day while I was in town. In the evening God rent the rocks again. I wondered at the words he gave me to speak. But he doeth whatsoever pleaseth him. To-day God gave the people of London a second warning; of which my brother wrote as follows:—

"This morning, a quarter after five, we had another shock of an earth quake, far more violent than that of February 8. I was just repeating my text, when it shook the Foundery so violently, that we all expected it to fall upon our heads. A great cry followed from the women and the children. I immediately cried out, 'Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea: for the Lord of hosts is with us; the God of Jacob is our refuge.' He filled my heart with faith, and my mouth with words, shaking their souls as well as their bodies."

The earth moved westward, then east, then westward again, through all London and Westminster. It was a strong and jarring motion, attended with a rumbling noise, like that of distant thunder. Many houses were much shaken, and some chimneys thrown down, but without any further hurt.

Sat. 10.—I talked at large with the masters of Kingswood school, concerning the children and the management. They all agreed, that one of the boys studiously laboured to corrupt the rest. I would not suffer him to stay any longer under the roof, but sent him home that very hour.

Sun. 11.—I began visiting the society at Kingswood, strangely continuing without either increase or decrease. On the following days I visited that at Bristol. What cause have we to be humbled over this people! Last year more than a hundred members were added: this year near a hundred are lost. Such a decay has not been in this society before, ever since it began to meet together. I should willingly have spent more time at Bristol; finding more and more proofs that God was reviving his work; but that the accounts I received from Ireland made me think it my duty to be there as soon as possible: so, on *Monday*, 20, I set out with Christopher Hopper for the New Passage. When we came there, the wind was high, and almost full against us: nevertheless we crossed in less than two hours, and reached Cardiff before night; where I preached at seven, and found much refreshment.

Tues. 21.—Expecting to preach at Aberdare, sixteen Welsh miles from Cardiff, I rode thither over the mountains. But we found no notice had been given: so, after resting an hour, we set out for Brecknock. The rain did not intermit at all, till we came within sight of it. Twice my horse fell down, and threw me over his head; but without any hurt, either to man or beast.

Wed. 22.—We rode to Builth, where we found notice had been given, that Howell Harris would preach at noon. By this means a large congregation was assembled; but Howell did not come: so, at their request, I preached. Between four and five Mr. Philips set out with us for Royader. I was much out of order in the morning: however, I held out to Llanidloes, and then lay down. After an hour's sleep I was much better, and rode on to Machynlleth. About an hour and a half before we came to Dolgelly, the heavy rain began. We were on the brow of the hill, so we took all that came, our horses being able to go but half a foot-pace. But we had amends made us at our inn; John Lewis, and all his house, gladly joined with us in prayer; and all we spoke to, appeared willing to hear and to receive the truth in love.

Fri. 24.—Before we looked out, we heard the roaring of the wind, and the beating of the rain. We took horse at five. It rained incessantly all the way we rode. And when we came on the great mountain, four miles from the town, (by which time I was wet from my neck to my waist,) it was with great difficulty I could avoid being borne over my mare's head, the wind being ready to carry us all away: nevertheless, about ten we came safe to Tannabull, praising Him who saves both man and beast. Our horses being well tired, and ourselves thoroughly wet, we rested the remainder of the day; the rather, because several of the family understood English,—an uncommon thing in these parts. We spoke closely to these; and they appeared much affected, particularly when we all joined in prayer.

Sat. 25.—We set out at five, and at six came to the sands. But the tide was in, so that we could not pass: so I sat down in a little cottage for three or four hours, and translated Aldrich's "Logic." About ten

we passed, and before five came to Baldon Ferry, and found the boat ready for us: but the boatmen desired us to stay a while, saying, the wind was too high, and the tide too strong. The secret was, they stayed for more passengers; and it was well they did: for while we were walking to and fro, Mr. Jenkin Morgan came; at whose house, near half way between the ferry and Holyhead, I had lodged three years before. The night soon came on; but our guide, knowing all the country, brought us safe to his own door.

Sun. 26.—I preached at Howell Thomas's, in Trefollwin parish, to a small, earnest congregation. As many did not understand, one of the brethren repeated the substance of the sermon in Welsh. In the afternoon I went to William Pritchard's, though much against my will, as there was none there to interpret, and I was afraid very few of my hearers could understand English. But I was mistaken: the congregation was larger than I had ever seen in Anglesey. A considerable number of them understood English tolerably well; and the looks, sighs, and gestures of those that did not, showed that God was speaking to their hearts. It was a glorious opportunity: the whole congregation seemed to be melted down: so little do we know the extent of God's power. If he will work, what shall hinder him?

The wind being contrary, I accepted of the invitation of an honest exciseman, (Mr. Holloway,) to stay at his house till it should change. Here I was in a little, quiet, solitary spot, (*maximè animo exoptatum meo!*) [most heartily desired by me!] where no human voice was heard, but those of the family. On *Tuesday* I desired Mr. Hopper to ride over to Holyhead, and inquire concerning our passage. He brought word that we might probably pass in a day or two: so on *Wednesday* we both went thither. Here we overtook John Jane, who had set out on foot from Bristol, with three shillings in his pocket. Six nights out of the seven since he set out, he had been entertained by utter strangers. He went by us we could not tell how, and reached Holyhead on *Sunday*, with one penny left.

By him we sent back our horses to Mr. Morgan's. I had a large congregation in the evening. It almost grieved me, I could give them but one sermon, now they were at length willing to hear. About eleven we were called to go on board, the wind being quite fair: and so it continued till we were just out of the harbour. It then turned west, and blew a storm. There was neither moon nor stars, but rain and wind enough; so that I was soon tired of staying on deck. But we met another storm below: for who should be there but the famous Mr. Gr——, of Carnarvonshire,—a clumsy, overgrown, hard-faced man; whose countenance I could only compare to that (which I saw in Drury Lane thirty years ago) of one of the ruffians in "Macbeth." I was going to lie down, when he tumbled in, and poured out such a volley of ribaldry, obscenity, and blasphemy, every second or third word being an oath, as was scarce ever heard at Billingsgate. Finding there was no room for me to speak, I retired into my cabin, and left him to Mr. Hopper. Soon after, one or two of his own company interposed, and carried him back to his cabin.

Thur. 29.—We wrought our way four or five leagues toward Ireland; but were driven back in the afternoon to the very mouth of the harbour:

nevertheless the wind shifting one or two points, we ventured out again; and by midnight we were got about half seas over; but the wind then turning full against us, and blowing hard, we were driven back again and were glad, about nine, to get into the bay once more.

In the evening I was surprised to see, instead of some poor, plain people, a room full of men, daubed with gold and silver. That I might not go out of their depth, I began expounding the story of Dives and Lazarus. It was more applicable than I was aware; several of them (as I afterward learned) being eminently wicked men. I delivered my own soul; but they could in no wise bear it. One and another walked away, murmuring sorely. Four stayed till I drew to a close: they then put on their hats, and began talking to one another. I mildly reproved them; on which they rose up and went away, railing and blaspheming. I had then a comfortable hour with a company of plain, honest Welshmen.

In the night there was a vehement storm. Blessed be God that we were safe on shore! *Saturday*, 31.—I determined to wait one week longer, and, if we could not sail then, to go and wait for a ship at Bristol. At seven in the evening, just as I was going down to preach, I heard a huge noise, and took knowledge of the rabble of gentlemen. They had now strengthened themselves with drink and numbers, and placed Captain Gr—— (as they called him) at their head. He soon burst open both the outward and inner door, struck old Robert Griffith, our landlord, several times, kicked his wife, and, with twenty full-mouthed oaths and curses, demanded, "Where is the parson?" Robert Griffith came up, and desired me to go into another room, where he locked me in. The Captain followed him quickly, broke open one or two doors, and got on a chair, to look on the top of a bed: but his foot slipping, (as he was not a man made for climbing,) he fell down backward all his length. He rose leisurely, turned about, and, with his troop, walked away.

I then went down to a small company of the poor people, and spent half an hour with them in prayer. About nine, as we were preparing to go to bed, the house was beset again. The Captain burst in first. Robert Griffith's daughter was standing in the passage with a pail of water, with which (whether with design or in her fright, I know not) she covered him from head to foot. He cried as well as he could, "M—urder! murder!" and stood very still for some moments. In the mean time Robert Griffith stepped by him and locked the door. Finding himself alone, he began to change his voice, and cry, "Let me out! Let me out!" Upon his giving his word and honour, that none of the rest should come in, they opened the door, and all went away together.

Sun. April 1.—We designed to set out early for Mr. Holloway's; but the rain kept us till eight o'clock. We then set out, having one of Holyhead for our guide, reached a church six or seven miles off, about eleven, (where we stopped till the service was ended,) and went on to William Pritchard's, near Llanerellymadd. I had appointed to preach there at four. I found the same spirit as before among this loving, simple people. Many of our hearts burned within us; and I felt what I spoke, "The kingdom of God is at hand."

Many who were come from the town earnestly pressed me to go and preach there, assuring me it was the general desire of the inhabitants. I felt a strong aversion to it, but would not refuse, not knowing what God might have to do. So I went: but we were scarce set down, when the "sons of Belial," from all parts, gathered together, and compassed the house. I could just understand their oaths and curses, which were broad English, and sounded on every side. The rest of their language was lost upon me, as mine was upon them. Our friends would have had me stay within; but I judged it best to look them in the face, while it was open day. So I bade them open the door, and Mr. Hopper and I walked straight through the midst of them. Having procured a guide, we then went on without hinderance, to our retreat, at Mr. Holloway's. Surely this journey will be for good; for hitherto we have had continual storms, both by sea and land.

Tues. 3.—Mr. William Jones, of Trefollwin, called and told us an exhorter was preaching a little way off. We went and found him on the common, standing on a little rock, in the midst of an attentive congregation. After he had done, I preached, and then returned to my study at Langefnye.

Thur. 5.—I read over great part of Gerard's *Meditationes Sacræ;* [Sacred Meditations;]—a book recommended to me in the strongest terms. But alas! how was I disappointed! They have some masterly strokes, but are in general trite and flat, the thoughts being as poor as the Latin. It is well every class of writers has a class of readers, or they would never have come to a second impression. About noon I preached two miles west of Llanerellymadd, and in the evening, about a quarter of a mile further. Not one scoffer is found in these congregations; but whoever hears, hears for his life. *Fri.* 6.—I preached near Llanerellymadd at noon, and at Trefollwin in the evening. Observing at night the wind was changed, I rode to Holyhead early in the morning. A ship was just ready to sail; so we went on board, and in the evening landed at Dublin.

Sun. 8.—I preached morning, afternoon, and evening, and then exhorted the society to stand fast in the good, old, Bible way; and not move from it, to the right hand or to the left. I found Mr. Lunell in so violent a fever, that there was little hope of his life. But he revived the moment he saw me, and fell into a breathing sweat. He began to recover from that time. Perhaps for this also was I sent.

Mon. 9.—I found, upon inquiry, many things had been represented to me worse than they really were. But it is well; if they had not been so represented, I should scarce have come over this year. *Tues.* 10.—I learned the real case of Roger Ball. He first deceived Mr. L—— and W—— T——; who quickly agreed, that so valuable a man must be employed immediately. So he was invited to preach to our congregation, and received as one of our family. But it soon appeared what manner of man he was, full of guile, and of the most abominable errors; one of which was, that a believer had a right to all women. I marvel he has turned only three persons out of the way.

Wed. 11.—I found some of the fruits of his labours. One of the leaders told me frankly, he had left off communicating for some time; for St. Paul said, "Touch not, taste not, handle not." And all seemed

to approve of dropping the preaching on Tuesday and Thursday, seeing "the *dear Lamb* is the only Teacher."

Thur. 12.—I breakfasted with one of the society, and found she had a lodger I little thought of. It was the famous Mrs. Pilkington, who soon made an excuse for following me up stairs. I talked with her seriously about an hour: we then sung, "Happy Magdalene." She appeared to be exceedingly struck; how long the impression may last, God knows. We dined at Mr. P——'s. A young married woman was there, who was lately a zealous Papist, and had converted several Protestant heretics to the Romish faith: but setting on some of the Methodists, they converted her; at least, convinced her of the great truths of the Gospel. Immediately her relations, her husband in particular, renounced her. But she was moved by none of these things; desiring nothing on earth, but to experience the faith which once she persecuted. In the evening I was sent for by one, who had reasoned himself out of all his Christianity; and was now in doubt, whether the soul would survive the body. Surely even speculative faith is the gift of God; nor, without him, can we hold even this fast.

Sat. 14.—J—— R—— came from Cork, and brought us a further account of what had been transacted there. From the beginning of February to the end of it, King Nicholas had reigned: how he still used his power, may appear from two or three instances:—

William Jewell, clothier, of Shannon Church-lane, deposes:—That Nicholas Butler, with a riotous mob, several times assaulted this deponent's house: that particularly on February 23d, he came thither with a large mob: that several of the rioters entered the house, and swore, the first who resisted, they would blow his brains out: that the deponent's wife, endeavouring to stop them, was assaulted and beaten by the said Butler; who then ordered his men to break the windows; which they did, with stones of a considerable weight.

Mary Philips, of St. Peter's Church-lane, deposes:—That on February 26, about seven in the evening, N. B. came to her house with a large mob, and asked where her husband was: that as soon as she appeared, he first abused her in the grossest terms, and then struck her on the head, so that it stunned her; and she verily believes, had not some within thrust to, and fastened the door, she should have been murdered on the spot.

Elizabeth Gardelet, wife of Joseph Gardelet, corporal in Colonel Pawlet's regiment, Captain Charlton's company, deposes:—That on February 28, as she was going out of her lodgings, being big with child, she was met by Butler and his mob: that Butler, without any manner of provocation, immediately fell upon her, striking her with both his fists on the side of her head, which beat her head against the wall: that she endeavoured to escape from him; but he pursued her, and struck her several times in the face: that she ran into the school yard for shelter; but he followed, caught hold of her, saying, "You whore, you stand on consecrated ground;" and threw her with such force across the lane, that she was driven against the opposite wall: that when she had recovered herself a little, she made the best of the way to her lodging; but he still pursued her, and overtook her, as she was going up the stairs: that he struck her with his fist on the stomach, which stroke knocked her down backward: that, falling with the small of her back on the edge of one of the stairs, she was not able to rise again: that her pains immediately came upon her, and about two in the morning she miscarried.

These, with several more depositions to the same effect, were, at the

Lent Assizes, laid before the grand jury: yet they did not find any of these bills! But they found one against Daniel Sullivan, (no preacher, but a hearer of Mr. Wesley,) who, when Butler and his mob were discharging a shower of stones upon him, put them all in bodily fear by discharging a pistol, without any ball, over their heads. If any man wrote this story to England in a quite different manner, and fixed it on a young Methodist preacher, let him be ashamed.

Several of the persons presented as vagabonds in autumn, appeared at these Assizes. But none appearing against them, they were acquitted, with honour to themselves, and shame to their persecutors; who, by bringing the matter to a judicial determination, plainly showed, "There is law even for Methodists;" and gave his majesty's judge a fair occasion to declare the utter illegality of all riots, and the inexcusableness of tolerating (much more causing) them on any pretence whatsoever.

April 15.—(Being *Easter Day*,) I preached, morning and evening, but my voice was so weak, it could scarce be heard. *Wed.* 18.—One who, upon her turning to God, had been turned out of doors, and disowned by all her relations, (very good Protestants,) was received into the "house of God, not made with hands." We rejoiced over her in the evening with exceeding joy. Happy they who lose all, and gain Christ! *Thur.* 19.—I rode with J—— R—— through a heavy rain, to Edinderry. The congregation was much larger than I expected; and both in the evening and the morning, we praised God with joyful lips.

Fri. 20.—I rode to Portarlington, on a very bad horse, and was glad of a little rest. *Sunday*, 22.—I preached at eight; at Closeland, about two; and between five and six, at Portarlington, to almost all the gentry in the town, on, "Thou art not far from the kingdom of God." *Monday*, 23.—I preached at Closeland again; and, the next morning, spoke severally with the members of the society, increased both in number and in the grace of God. *Wed.* 25.—I dined at Mr. K——'s, who had lived utterly without God, for about seventy years: but God had now made both him and most of his household "partakers of like precious faith." When I first came into the house, he was in an agony of pain, from a hurt of about forty-five years' standing. I advised to apply hot nettles. The pain presently ceased, and he arose and praised God.

Thur. 26.—I examined the class of children, many of whom are rejoicing in God. I then sought after some of the sheep that were lost, and left all I spoke with determined to return. About noon I read the letters, and in the afternoon rode cheerfully to Mount Mellick. I found the society here much increased in grace, and yet lessened in number: a case which I scarce remember to have met with before, in all England and Ireland. *Sun.* 29.—I preached at eight, at two, and at five; when some of our most vehement opposers were present, and, by their seriousness and attention, gave us reason to hope they will oppose no more.

Mon. 30.—I baptized a man and woman, (late Quakers,) as I had done another the night before. Afterward I visited the sick. The first we went to had been a Papist, but was cast out for hearing us. While we were at prayer she cried bitterly after God, refusing to be comforted; nor did she cease till he revealed his Son in her heart

which she could not but declare to all that were in the house. About one I administered the Lord's Supper to a sick person, with a few of our brethren and sisters. Being straitened for time, I used no extemporary prayer at all; yet the power of God was so unusually present, during the whole time, that several knew not how to contain themselves, being quite overwhelmed with joy and love. Thence we rode to Tullamore. It being the fair day, many were tolerably drunk. When I began to preach, they made a little disturbance for a while; but the bulk of the audience were deeply attentive.

Tues. May 1.—I found many of the first were become last, being returned "as a dog to the vomit." In the evening my hoarseness (contracted in Dublin) was so increased, that I doubt few of the congregation could hear. In meeting the society, I reproved them sharply for their lukewarmness and covetousness. In that hour the spirit of contrition came down, and all of them seemed broken in pieces. At the same time my voice was restored in a moment, so that I could once more sing praise to God.

Wed. 2.—I rode to Tyrrel's Pass, and found more than double the congregation which I had there last year. The next day, when I spoke to those of the society severally, I had still greater cause to rejoice; finding a great part of them walking in the light, and praising God all the day long. *Fri.* 4.—I preached about noon at Cooly Lough, and about six in the market house at Athlone.

Sun. 6.—I addressed myself, in the morning, to the backsliders, from, "How shall I give thee up, Ephraim?" At one, to the unawakened, from, "What is a man profited, if he gain the whole world, and lose his own soul?" In the evening I preached to a far larger congregation, on the Connaught side of the river. In the midst of the sermon a man, with a fine curveting horse, drew off a large part of the audience. I paused a little, and then raising my voice, said, "If there are any more of you who think it is of more concern to see a dancing horse, than to hear the Gospel of Christ, pray go after them." They took the reproof: the greater part came back directly, and gave double attention.

Mon. 7.—When I met the society in the evening, one who had been always afraid of exposing herself, was struck so that she could not help crying out aloud, being in strong agonies both of soul and body. Indeed her case was quite peculiar. She felt no fear of hell, but an inexpressible sense of the sufferings of Christ, accompanied with sharp bodily pain, as if she had literally suffered with him. We continued in prayer till twelve o'clock, and left her patiently waiting for salvation.

Tues. 8.—I dined at Mr. T——'s. Two other clergymen were present, and Mr. H——, member of parliament for the county. We soon fell upon justification and inspiration; and after a free conversation, seemed nearly of one mind. *Thur.* 10.—I read the letters. A famous drunkard and swearer stood as long as he could, and then fell down upon his knees before the whole congregation. All appeared to be much moved. It was with difficulty I broke from them about noon, and rode to Ahaskra; where I preached in the evening, to an exceeding serious congregation, on, "Seek ye the Lord, while he may be found."

Fri. 11.—I talked largely with the two Miss M——s. The elder, I found, had once known the love of God, but not kept it long, and seem-

ed to be now earnestly mourning after it. The younger had never left her first love; and in the midst of great bodily weakness, had no fear of death, but "a desire to depart, and to be with Christ."

Sat. 12.—I rode to Mr. Simpson's, near Oatfield; and in the evening preached at Aghrim, to a well-meaning, sleepy people.

Sun. 13.—I strove to shake some of them out of sleep, by preaching as sharply as I could. We had such a congregation at church as (it was said) had not been seen there for twenty years before. After church I preached to abundance of Papists as well as Protestants; and now they seemed to be a little more awake. About five in the afternoon I preached at Ahaskra, to a congregation gathered from all parts. O what a harvest might be in Ireland, did not the poor Protestants hate Christianity worse than either Popery or Heathenism!

Mon. 14.—I rode to Birr. The number of people that assembled here in the evening, and at five in the morning, and their serious attention, gave me some hope that there will more good be done even in this place. *Wed.* 16.—At eleven I preached in the assembly room at Nenagh, and in the evening at Limerick. *Thur.* 17.—The church was full at five; and one may truly say, it was full of the presence of God. The evening was cold and blustering, so that I was obliged to preach, though there was by no means room for the congregation. I afterward told the society freely and plainly of their faults. They received it as became men fearing God.

Fri. 18.—I dined at Killmallock, once a flourishing city, now a vast heap of ruins. In the afternoon we called at Killdorrery. A clergyman was there a little before us, who *would* talk with me, whether I would or no. After an hour's conversation, we parted in love. But our stay here made it so late before we reached Rathcormuck, that I could not well preach that evening. *Saturday*, 19.—I preached about eleven; and in the afternoon rode on to Cork. About nine in the evening I came to Alderman Pembrock's.

Sun. 20.—Understanding the usual place of preaching would by no means contain those who desired to hear, about eight I went to Hammond's Marsh. The congregation was large and deeply attentive. A few of the rabble gathered at a distance; but by little and little they drew near, and mixed with the congregation: so that I have seldom seen a more quiet and orderly assembly at any church in England or Ireland.

In the afternoon, a report being spread abroad that the mayor designed to hinder my preaching on the Marsh in the evening, I desired Mr. Skelton and Mr. Jones to wait upon him, and inquire concerning it. Mr. Skelton asked, if my preaching there would be disagreeable to him; adding, "Sir, if it would, Mr. Wesley will not do it." He replied warmly, "Sir, I'll have no mobbing." Mr. Skelton replied, "Sir, there was none this morning." He answered, "There was. Are there not churches and meeting houses enough? I will have no more mobs and riots." Mr. Skelton replied, "Sir, neither Mr. Wesley nor they that heard him made either mobs or riots." He answered plain, "I will have no more preaching; and if Mr. Wesley attempts to preach, I am prepared for him."

I began preaching in our own house soon after five. Mr. Mayor

meantime was walking in the 'Change, and giving orders to the town drummers and to his sergeants,—doubtless to go down and *keep the peace!* They accordingly came down to the house, with an innumerable mob attending them. They continued drumming, and I continued preaching, till I had finished my discourse. When I came out, the mob immediately closed me in. Observing one of the sergeants standing by, I desired him to keep the king's peace; but he replied, "Sir, I have no orders to do that." As soon as I came into the street, the rabble threw whatever came to hand; but all went by me, or flew over my head; nor do I remember that one thing touched me. I walked on straight through the midst of the rabble, looking every man before me in the face; and they opened on the right and left, till I came near Dant's bridge. A large party had taken possession of this, one of whom was bawling out, "Now, hey for the Romans!" When I came up, they likewise shrunk back, and I walked through them to Mr. Jenkins's house; but a Papist stood just within the door, and endeavoured to hinder my going in; till one of the mob (I suppose aiming at me, but missing) knocked her down flat. I then went in, and God restrained the wild beasts, so that not one attempted to follow me.

But many of the congregation were more roughly handled, particularly Mr. Jones, who was covered with dirt, and escaped with his life almost by miracle. The main body of the mob then went to the house, brought out all the seats and benches, tore up the floor, the door, the frames of the windows, and whatever of wood work remained; part of which they carried off for their own use, and the rest they burnt in the open street. Finding there was no probability of their dispersing, I sent to Alderman Pembrock, who immediately desired Mr. Alderman Windthrop, his nephew, to go down to Mr. Jenkins, with whom I walked up the street, none giving me an unkind or disrespectful word.

Mon. 21.—I rode on to Bandon. From three in the afternoon till past seven, the mob of Cork marched in grand procession, and then burnt me in effigy near Dant's bridge. While they were so busily employed, Mr. Haughton took the opportunity of going down to Hammond's Marsh. He called at a friend's house there, where the good woman, in great care, locked him in; but observing many people were met, he threw up the sash, and preached to them out of the window. Many seemed deeply affected, even of those who had been persecutors before; and they all quietly retired to their several homes before the mob was at leisure to attend them.

Tues. 22.—The mob and drummers were moving again, between three and four in the morning. The same evening they came down to the Marsh, but stood at a distance from Mr. Stockdale's house, till the drums beat, and the mayor's sergeant beckoned to them, on which they drew up, and began the attack. The mayor being sent for, came with a party of soldiers, and said to the mob, "Lads, once, twice, thrice, I bid you go home: now I have done." He then went back, taking the soldiers with him; on which the mob, pursuant to their instructions, went on, and broke all the glass and most of the window frames in pieces.

Wed. 23.—The mob was still patrolling the streets, abusing all that were called Methodists, and threatening to murder them and pull down

their houses, if they did not leave this way. *Thur.* 24.—They again assaulted Mr. Stockdale's house, broke down the boards he had nailed up against the windows, destroyed what little remained of the window frames and shutters, and damaged a considerable part of his goods.

Fri. 25.—One Roger O'Ferrall fixed up an advertisement at the public exchange, that he was ready to head any mob, in order to pull down any house that should dare to harbour a swaddler. (A name given to Mr. Cennick first, by a Popish priest, who heard him speak of a child wrapped in swaddling clothes; and probably did not know the expression was in the Bible, a book he was not much acquainted with.)

All this time God gave us great peace at Bandon, notwithstanding the unwearied labours, both public and private, of good Dr. B——, to stir up the people. But, *Saturday*, 26, many were under great apprehensions of what was to be done in the evening. I began preaching in the main street at the usual hour, but to more than twice the usual congregation. After I had spoke about a quarter of an hour, a clergyman, who had planted himself near me, with a very large stick in his hand, according to agreement, opened the scene. (Indeed his friends assured me he was in drink, or he would not have done it.) But, before he had uttered many words, two or three resolute women, by main strength, pulled him into a house; and, after expostulating a little, sent him away through the garden. But here he fell violently on her that conducted him, not in anger, but love; (such as it was;) so that she was constrained to repel force by force, and cuff him soundly before he would let her go.

The next champion that appeared was one Mr. M——, a young gentleman of the town. He was attended by two others, with pistols in their hands. But his triumph too was but short; some of the people quickly bore him away, though with much gentleness and civility.

The third came on with greater fury; but he was encountered by a butcher of the town, (not one of the Methodists,) who used him as he would an ox, bestowing one or two hearty blows upon his head. This cooled his courage, especially as none took his part. So I quietly finished my discourse. *Sun.* 27.—I wrote to the mayor of Cork, as follows:—

"Mr. Mayor,—An hour ago I received 'A letter to Mr. Butler,' just reprinted at Cork. The publishers assert, 'it was brought down from Dublin to be distributed among the society; but Mr. Wesley called in as many as he could.' Both these assertions are absolutely false. I read some lines of that letter when I was in Dublin; but never read it over before this morning. Who the author of it is I know not; but this I know, I never called in one, neither concerned myself about it; much less brought any down to distribute among the society.

"Yet I cannot but return my hearty thanks to the gentlemen who have distributed them through the town. I believe it will do more good than they are sensible of. For though I dislike its condemning the magistrates and clergy in general; (several of whom were not concerned in the late proceedings;) yet I think the reasoning is strong and clear; and that the facts referred to therein are not at all misrepresented, will sufficiently appear in due time.

"I fear God, and honour the king. I earnestly desire to be at peace with all men: I have not willingly given any offence, either to the magistrates, the clergy, or any of the inhabitants of the city of Cork; neither do I desire any thing of them, but to be treated (I will not say as a clergyman,

a gentleman, or a Christian, but) with such justice and humanity, as are due to a Jew, a Turk, or a Pagan. I am, sir,

"Your obedient servant,

"JOHN WESLEY."

At eight we had such a glorious shower as usually follows a calm. After church I began preaching again, on, "The Scripture hath concluded all under sin." In the evening a large multitude flocked together; I believe such a congregation was never before seen in Bandon; and the fear of God was in the midst. A solemn awe seemed to run through the whole multitude, while I enlarged on, "God forbid that I should glory save in the cross of the Lord Jesus Christ."

Mon. 28.—I rode to Kinsale, one of the pleasantest towns which I have seen in Ireland. At seven I preached at the Exchange, to a few gentry, many poor people, and abundance of soldiers. All behaved like men that feared God. After sermon came one from Cork, and informed us Mr. W—— had preached both morning and afternoon under the wall of the barracks; that the town drummers came; but the soldiers assured them if they went to beat there they would be all cut in pieces; that then the mayor came himself, at the head of his mob, but could make no considerable disturbance; that he went and talked to the commanding officer, but with so little success, that the colonel came out, and declared to the mob, they must make no riot there. Here is a turn of affairs worthy of God! Doth he not rule in heaven and earth?

Tues. 29.—I inquired concerning Richard Hutchinson, of whom I had heard many speak. His mother informed me, "It was about August last, being then above four years old, that he began to talk much of God, and to ask abundance of questions concerning him. From that time he never played nor laughed, but was as serious as one of threescore. He constantly reproved any that cursed or swore, or spoke indecently in his hearing, and frequently mourned over his brother, who was two or three years older, saying, 'I fear my brother will go to hell; for he does not love God.' About Christmas I cut off his hair; on which he said, 'You cut off my hair, because you are afraid I shall have the small-pox; but I am not afraid; I am not afraid to die; for I love God.' About three weeks ago he sent for all of the society whom he knew, saying he must take his leave of them; which he did, speaking to them, one by one, in the most tender and affectionate manner. Four days after he fell ill of the small-pox, and was light-headed almost as soon as he was taken: but all his incoherent sentences were either exhortation, or pieces of hymns, or prayer. The worse he was, the more earnest he was to die, saying, 'I must go home; I will go home.' One said, 'You are at home.' He earnestly replied, 'No; this is not my home; I will go to heaven.' On the tenth day of his illness, he raised himself up, and said, 'Let me go; let me go to my Father; I will go home: now, now I will go to my Father.' After which he lay down and died."

Wed. 30.—I rode to Cork. By talking with Captain ——, I found there was no depending on the good offices of the colonel. He had told the captain with great openness, "If Mr. Wesley preached in the barracks, and the mob were to come and break the windows, I might

have a long bill from the barrack master." *Break the windows!* Nay, it is well if they had not broken the bones of all the soldiers.

A little before five I walked toward the barracks. The boys quickly gathered, and were more and more turbulent. But in a moment all was quiet. This, I afterward found, was owing to Mr. W——, who snatched a stick out of a man's hand, and brandished it over his head, on which the whole troop valiantly ran away. When we came over the south bridge, a large mob gathered; but before they were well formed we reached the barrack gate; at a small distance from which I stood and cried, "Let the wicked forsake his way." The congregation of serious people was large; the mob stood about a hundred yards off. I was a little surprised to observe, that almost all the soldiers kept together in a body near the gate, and knew not but the report might be true, that, on a signal given, they were all to retire into the barracks; but they never stirred until I had done. As we walked away, one or two of them followed us. Their numbers increased, until we had seven or eight before, and a whole troop of them behind; between whom I walked, through an immense mob, to Alderman Pembrock's door.

Thur. 31.—I rode to Rathcormuck. There being a great burying in the afternoon, to which people came from all parts, Mr. Lloyd read part of the burial service in the church; after which I preached on, "The end of all things is at hand." I was exceedingly shocked at (what I had only heard of before) the Irish howl which followed. It was not a song, as I supposed, but a dismal, inarticulate yell, set up at the grave by four shrill-voiced women, who (we understood) were hired for that purpose. But I saw not one that shed a tear; for that, it seems, was not in their bargain.

Fri. June 1.—I rode over the mountains to Shronill, and found a handful of serious, loving people. I preached in the evening and morning, *Saturday*, 2; and then went on to Limerick. *Sunday*, 3. —(Being *Whit Sunday.*) Our morning service began, as usual, at four o'clock. In the evening I preached at Mardyke, to four or five times as many as our church would have contained; and my voice would now command them all: it was weak till I went to Cork; but in the midst of the drumming it was restored, and has never failed me since.

Mon. 4.—I rode to Newmarket, a village near the Shannon, eight miles, as they call it, from Limerick. I found the spirit of the people while I was preaching, but much more in examining the society. Four or five times I was stopped short, and could not go on, being not able to speak; particularly when I was talking with a child, about nine years old, whose words astonished all that heard. The same spirit we found in prayer; so that my voice was well nigh lost among the various cries of the people. *Tues.* 5.—I returned to Limerick. In examining the society here, I could not but take particular notice of about sixty of the Highland regiment of soldiers,—men fit to appear before princes. Their zeal, "according to knowledge," has stirred up many; and they still speak for God, and are not ashamed.

Wed. 13.—I rode to Shronill again; and in the morning, *Thur.* 14, to Clonmell. After an hour's rest we set forward, but were obliged to stop in the afternoon, sooner than we designed, by my horse's having a shoe loose. The poor man, at whose house we called, was not only

patient of exhortation, but exceeding thankful for it. We afterward missed our way; so that it was near eight o'clock before we got over the ferry, a mile short of Waterford.

At the Ferry was a lad who asked my name. When he heard it, he cried out, "O sir, you have no business here; you have nothing to do at Waterford. Butler has been gathering mobs there all this week; and they set upon us so, that we cannot walk the streets. But if you will stay at that little house, I will go and bring B. M'Culloch to you. We stayed some time, and then thought it best to go a little on our way toward Portarlington. But the ferrymen would not come over: so that, after waiting till we were weary, we made our way through some grounds, and over the mountain, into the Carrick road; and went on, about five miles, to a village where we found a quiet house. Sufficient for this day was the labour thereof. We were on horseback, with but an hour or two's intermission, from five in the morning, till within a quarter of eleven at night.

Fri. 15.—About two in the morning I heard people making a great noise, and calling me by my name. They were some of our friends from Waterford, who informed us, that, upon the lad's coming in, sixteen or eighteen of them came out, to conduct me into the town. Not finding me, they returned; but the mob met them by the way, and pelted them with dirt and stones to their own doors. We set out at four, and reached Kilkenny, about twenty-five old Irish miles, about noon. This is by far the most pleasant, as well as most fruitful country, which I have seen in all Ireland. Our way after dinner lay by Dunmore, the seat of the late duke of Ormond. We rode through the Park for about two miles, by the side of which the river runs. I never saw either in England, Holland, or Germany, so delightful a place. The walks, each consisting of four rows of ashes, the tufts of trees sprinkled up and down, interspersed with the smoothest and greenest lawns, are beautiful beyond description. And what hath the owner thereof, the earl of Arran? Not even the beholding it with his eyes.

My horse tired in the afternoon; so I left him behind, and borrowed that of my companion. I came to Aymo about eleven, and would very willingly have passed the rest of the night there; but the good woman of the inn was not minded that I should. For some time she would not answer: at last she opened the door just wide enough to let out four dogs upon me. So I rode on to Ballybrittas, expecting a rough salute here too, from a large dog which used to be in the yard. But he never stirred, till the hostler waked and came out. About twelve I laid me down. I think this was the longest day's journey I ever rode; being fifty old Irish, that is, about ninety English miles.

Sat. 16.—I rested, and transcribed the "Letter to Mr. Baily."

Sun. 17.—I preached about nine in the market place at Portarlington; again at one; and immediately after the evening service. The earl of D——, and several other persons of distinction, listened a while; but it was not to their taste. *Tues.* 19.—I rode over to Dublin, and found all things there in a more prosperous state than ever before.

Thur. 21.—I returned to Closeland, and preached in the evening to a little, earnest company. O who should drag me into a great city, if I did not know there is another world! How gladly could I spend the

remainder of a busy life in solitude and retirement! *Fri.* 22.—We had a watch-night at Portarlington. I began before the usual time: but it was not easy to leave off; so great was our rejoicing in the Lord.

Sat. 23.—I heard, face to face, two that were deeply prejudiced against each other, Mrs. E——, and Mrs. M——. But the longer they talked, the warmer they grew; till, in about three hours, they were almost distracted. One who came in as a witness, was as hot as either. I perceived there was no remedy but prayer. So a few of us wrestled with God for above two hours. When we arose, Mrs. M—— ran and fell on the other's neck. Anger and revenge were vanished away, and melted down into love. One only, M——t B——, continued still in bitter agony of soul. We besought God in her behalf; and did not let him go, till she also was set at liberty.

Sun. 24.—There being no English service, I went to the French church. I have sometimes thought, Mr. Whitefield's action was violent: but he is a mere post to Mr. Calliard. In the evening I preached at Mount Mellick, where were two from Roscrea, to show me the way thither. One of them gave us so strange a relation, that I thought it worth while to set it down, as nearly as might be, in his own words. The strangest part of it rests not on his testimony alone, but on that of many of his neighbours; none of whom could have any manner of temptation to affirm either more or less than they saw with their eyes:

"My son, John Dudley, was born at Roscrea, in the year 1726. He was serious from a child, tender of conscience, and greatly fearing God. When he was at school, he did not play like other children; but spent his whole time in learning. About eighteen I took him home, and employed him in husbandry; and he grew more and more serious. On February 4, 1747, just as I was laid down in bed, he cried out, 'My dear father, I am ready to be choked.' I ran, and took him in my arms; and in about a minute he recovered.

"The next morning he cried out just as before; and continued ill about two minutes. From this time he gave himself wholly to prayer; laying aside all worldly business. Saturday, February 7.—He did not appear to have any bodily distemper, but desired to make his will. I said, 'My dear child, I do not see any signs of death upon you.' He seemed concerned, and said, 'You don't believe me; but you will soon see what I say is true.' About noon, some neighbours condoling with me, on the loss of my wife, who died a few days before, when he saw me weep, he laid his hand upon my knee, and said, 'My dear father, do not offend God. Your late wife is a bright saint in heaven.'

"Before ten we went to bed. About twelve he came to my chamber door, and said, 'My dear honoured father, I hope you are not displeased with me for disturbing you at this time of night; but I could not go into my bed till I brought you these glad tidings: I was this morning before the throne of grace, and I pleaded innocence; but my heavenly Father answered, that would not do; on which I applied to our blessed Redeemer; and now he hath, by his precious blood and his intercession, procured my pardon; and my heavenly Father hath sealed it. Everlasting praise is to his holy name. I presumed to ask, how it was with my deceased mothers and sisters; on which they all six appeared exceeding glorious: but my last deceased mother was brightest of them all; fifty times brighter than the sun. I entreat I may be buried by her.'

"Sunday, 8.—I went early in the morning to his chamber, and found him at prayer, which was his constant employment. He asked if he should go with me to church. I said, I thought he had better read and

meditate at home. As soon as I was gone, he began exhorting the servants and his younger brother. He then went into his chamber, where he continued upon his knees till I came home, crying to God with many tears, and sweating much, through the agony of his spirit.

"When we were set down to dinner I desired him to eat. He said, 'I have no appetite; but to please you I will.' He then eat two little bits; and, as soon as thanks were given, went to his chamber. He continued there in prayer about an hour, and then came out, and said, with a cheerful voice and countenance, 'I never knew the Holy Ghost until now: now I am illuminated with him. Blessed be my great Creator!' He returned to prayer, and continued therein till he came to family duty. In this he joined with an audible voice; and, commending us to God, retired to his room: yet he did not sleep, but continued in prayer all night and all the next day.

"Tuesday, 10.—About three in the morning he put off all his clothes, even his shirt, and laid them in order on the bed, and his prayerbook in the window; then, having opened two doors, he came to the outward door. I called, 'Where are you going?' He said, 'I am going out of doors.' I said, 'You need not go at this time of night.' He replied, 'I must go.' I said, 'Then make haste in again.' To which he gave no answer; but unlocking the door, and pulling it leisurely after him, said, 'My dear father, farewell for ever.'

"As soon as the day dawned, finding he was not returned, I went with several of my neighbours to seek him. We found his track at a stile near the house, and followed it as close as we could; but it was not possible to follow him step by step, for he had gone to and fro above three miles. through shrubs, and thick quickset hedges, and over deep ditches full of water. One mile of the three was all a bog, full of sloughs, and drains, and trenches, and deep holes, with hardly one foot of firm ground between them. Eighteen or twenty of us being together, about nine o'clock found him by the side of a lake. He was lying on the grass, stretched out at length, with his face upward: his right hand was lifted up toward heaven, his left stretched upon his body: his eyes were closed, and he had a sweet, pleasant, smiling countenance. What surprised us most was, that he had no hurt or scratch from the crown of his head to the sole of his foot; nor one speck of dirt on any part of his body, no more than if it had been just washed. On Thursday he was buried as he desired, just by my wife, whom he survived fourteen days."

Tues. 26.—I had gone through Montrath, (in the way to Roscrea,) when some met me on the bridge, and earnestly pressed me to preach; so I went into an empty house, (the rain and the wind preventing my going to the market place,) and immediately began to declare "the grace of our Lord Jesus Christ." The house was presently filled: the rest of the audience stood at the doors and windows. I saw not one person, man, woman, or child, who behaved either rudely or carelessly. I preached in the market place, at Roscrea, between six and seven in the evening. Several gentlemen and several clergymen were present, and all behaved well.

Thur. 28.—I preached in the street at Birr, a little beyond the bridge. by this means the congregation was four times larger than usual, in which were abundance of Romans. *Friday*, 29.—As I went through Frankfort, many people gathered together, chiefly Romans, and desired me to preach. I did so, in the middle of the town. They gave a calm, stupid attention; but I did not perceive that any of them were affected otherwise than with amazement. I came to Tullamore, as it fell out,

on a second fair-day; and had, of course, abundance of new hearers. I found far more earnestness in the people now than when I was here before. Why should we ever be discouraged by the want of present success? Who knows what a day may bring forth?

In the evening I preached at Athlone, to many officers, and an uncommon number of soldiers, who were gathered together from every part, waiting for a review. Mrs. T—— desired me to lodge at her house. About twelve, I heard a huge noise. Presently the street door was broke open; next the door of Mrs. T——'s chamber; then that of the room in which I lay. I went to the door; on which Mr. T—— shrunk back, walked down stairs, and wreaked his vengeance on his mother's windows. Some honest gentlemen of the town had set him on, and filled him with wine for the purpose.

Mon. July 2.—I preached in the evening, on Rev. xx. I had none to assist me, nor any respite; and I needed none. It was such a night as I have seldom known: the stout-hearted trembled on every side, particularly the troopers, late at Philip's Town, who did once run well. One of them sunk down to the ground as a stone; others could hardly stand; and the same spirit of solemn, deep humiliation seemed to run through the whole assembly.

Tues. 3.—In spite of the indolence of some, and the cowardice of others, I preached in the evening on the Connaught side of the river. I then met the society; but when I would have dismissed them, none seemed willing to go. We were standing and looking at each other, when a trooper stepped out into the middle of the room, and said, "I must speak. I was Saul: I persecuted the children of God. I joined with you in Philip's Town; but I fell back, and hated God and all his ways. I hated you in particular, and, a day or two ago, said all manner of evil of you. I was going to a woman last night, when one of my comrades met and asked me if I would go to the watch-night. Out of curiosity I came; but for half the sermon, I minded nothing that was said. Then God struck me to the heart, so that I could not stand, but dropped down to the ground. I slept none last night, and came to you in the morning; but I could not speak. I went from you to a few of our brethren, and they prayed with me till my burden dropped off. And now, by the grace of God, we will part no more. I am ready to go with you all over the world."

The words were as fire: they kindled a flame which spread through the congregation. We praised God with one heart and one voice. I then a second time pronounced the blessing; but the people stood without motion as before, till a dragoon stepped from his fellows, and said, "I was a Pharisee from my youth, having a strict form of godliness; and yet I always wanted something: but I knew not what; till something within me pushed me on, I could not tell why, to hear you. I have done so, since you came hither. I immediately saw what I wanted was faith, and the love of God; and he supplied my wants here last night. Now I can rejoice in God my Saviour."

Wed. 4.—I preached at Aghrim. *Thursday*, 5.—I rode to Castlegar, and found Miss B—— unwillingly recovering from her fever; having a desire rather to quit the house of earth, and go to Him whom her soul loved. Her sister now breathed the same spirit, doubt and fear

being fled away. I preached at Ahaskra in the evening. Great part of the congregation were Papists; some of whom, in the morning, *Friday*, 6, were under strong convictions. I returned to Athlone in the afternoon, and *Saturday*, 7, set out for Longford. Calling at Kenagh in the way, I unexpectedly found a large congregation waiting for me; to whom I declared Jesus Christ, our "wisdom, righteousness, sanctification, and redemption."

About seven I preached at Longford, in the middle of the town. It rained all the time; but none regarded it. I was a little interrupted by a poor, drunken Papist, who spoke a few drolling words. I entreated the people to let him alone; but I could not prevail. One pulled him by the ears, another by the hair, till he was dragged away, and all was quiet. A large congregation came at five, *Sunday*, 8; nor did the rain drive any of them away. The word now sunk deep. Some dropped down, and one or two were carried away. At nine I preached to a much larger congregation, and the word was sharper than ever. Four or five could not bear it, but went away. Some would have gone away, but could not; for the hand of the Lord pressed them to the earth. O fair beginning! But what will the end be?

I preached again at Kenagh in my return, to a simple, loving people. Mr. M——, a gentleman, late of Moat, bore me company to and from Longford. Two years ago he was strongly prejudiced; and when Mr. W—— preached at Moat, his son was in the mob which drummed him out of the town. Yet he could not but inquire of one and another, till one desired him to read "The Almost Christian." In the midst of it he cried out, "I am the man;" and from that time was convinced more and more. He had met me at Birr, and again at Ahaskra; whence he rode with me to Athlone and to Longford. During the second sermon at Kenagh, he felt a great change; yet durst not say his sins were forgiven. But in riding thence to Athlone, the cloud vanished away; and he could boldly say, "My Lord and my God."

Mon. 9.—I preached in the evening at Tyrrel's Pass, and at five in the morning, *Tuesday*, 10. Thence we rode to Drumcree, sixteen Irish miles to the north of Tyrrel's Pass. In our way we stopped an hour at Mullingar. The sovereign of the town came to the inn, and expressed much desire that I should preach. But I had little hopes of doing good by preaching in a place where I could preach but once; and where none but me could be suffered to preach at all. We came to Mr. N——'s about two. Many fine people came from various parts in the evening, and were perfectly civil and unconcerned; so what was said to them was written on the sand.

Wed. 11.—It was not so with the morning congregation. There were few dry eyes among them. Some would have sunk to the ground, had not others supported them; and none seemed more affected than Mrs. N—— herself. There was the same spirit in the evening. Many cried out aloud, and all received the word with the deepest attention. *Thur.* 12.—The congregation at five was larger than that on Tuesday evening; and surely God gave to many both "the hearing ear and the understanding heart."

Fri. 13.—I preached once more at Portarlington, and afterward reproved this society likewise, for the miserable covetousness of some,

and lukewarmness of others. It may be, they will be zealous, and "repent, and do the first works."

Sat. 14.—I returned to Dublin, and on *Sunday*, 15, preached on Oxmantown Green, to such a congregation as I never saw in Dublin, nor often in Ireland before. Abundance of soldiers were of the number. Such another congregation I had there between two and three in the afternoon, notwithstanding the violent heat of the sun; and all were attentive. In the evening I preached in the garden, at Dolphin's Barn; and neither here did I observe, in the numerous congregation, any that appeared careless or inattentive.

Tues. 17.—I read the letters in our garden, to near twice as many people as were there on Sunday evening. *Thur.* 19.—I met the class of soldiers: nineteen are resolved to "fight the good fight of faith;" eleven or twelve of whom already rejoice in God through Christ, by whom they have received the atonement. When the society met, some sinners, whom I knew not, were convicted in their own consciences, so that they could not refrain from confessing their faults in the face of all their brethren. One of these I had but just received in: another I had declared to be excluded; but he pleaded so earnestly to be tried a little longer, that there was no refusing; and we wrestled with God on his behalf, that sin might no more have dominion over him.

Fri. 20.—The delay of the captain with whom I was to sail gave us an opportunity of spending a joyful night together; and likewise of preaching once more, on *Sunday*, 22, upon Oxmantown Green. We went on board immediately after, and set sail about ten, with a small, fair wind. In the afternoon it failed, and the tide being against us, we were obliged to come to an anchor.

Mon. 23.—The wind shifting to the south, and blowing hard, in the afternoon the captain seemed under some concern. There was all reason to expect a stormy night; and he despaired of getting into the Bristol Channel; and knew the danger of beating about, when it was pitch dark, among these rocks and sands. It was much on my mind, "They cried unto the Lord in their trouble, and he delivered them out of their distress." I knew not why we should not cry to him as well as they. Immediately the wind came fair, and blew so fresh, that in less than two hours we came into the Bristol Channel.

But the danger was not over. About eleven I was waked by a huge, confused noise, and found we were in a vehement squall of wind, thunder, and rain, which brought the sailors to their wit's end; they could not see across the ship, only just while the lightning was glaring in their eyes. This made them fear running foul, either of the Welsh sands on the one hand, or the rocky shore of Lundy on the other. So they took in the sails, and let us drive. The motion then was wonderful. It blew a storm; and, the wind being contrary to the tide, the sea ran mountain high. The ship had no goods, and little ballast on board; so that it rolled as if it would overset every moment. It was intensely dark, and neither the captain nor any man else knew where we were; only that we were tossing in a bad, narrow channel, full of shoals, and rocks, and sands. But does not God hear the prayer? Mr. Hopper and I believed it our duty to make the trial again; and in a very few moments the wind was small, the sea fell, and the clouds dispersed; so

we put up a little sail, and went on quietly and slowly till the morning dawned. About nine in the evening we reached the Pill, where I took horse, and rode on to Bristol.

Wed. 25.—I found the comfort of being among those whose hearts are stablished in grace. *Thur.* 26.—I walked over to Kingswood, and found our family there lessened considerably. I wonder how I am withheld from dropping the whole design; so many difficulties have continually attended it: yet if this counsel is of God, it shall stand; and all hinderances shall turn into blessings.

Sun. 29.—At seven I preached at Point's Pool, an open place, a little without Lawford's Gate, just in the midst of the butchers, and all the rebel-rout, that neither fear God, nor reverence man. But I believe some of them found it good to be there. How does God surround this city on all sides! Yet still not many wise, not many rich, not many noble are called.

Mon. 30.—I set out for Shaftesbury. The rain began when we set out, which a strong wind drove full in our faces. It did not stop for five hours, so that I was well drenched to the very soles of my feet; so I was very willing to stop at Shepton Mallet. The next morning we came to Shaftesbury. The rain made it impracticable to preach abroad in the evening; otherwise the threatenings of great and small would not have hindered. I suppose the house contained four or five hundred people: it was soon filled from end to end. The chief opposers of John Haime were there; but none stirred, none spoke, none smiled. many were in tears; and many others were filled with joy unspeakable.

Wed. August 1.—At five in the morning the room was nearly full. I was constrained to continue my discourse considerably longer than usual. Several of those who had been the bitterest persecutors were there. Perhaps they will be doers as well as "hearers of the word." Hence we rode to Beercrocombe; and the next day, *Thursday*, 2, to Collumpton. I preached in a little meadow near the town, soon after six in the evening: about the middle of my discourse, hard rain began; but few of the congregation stirred. I then spent an hour with the society, and not without a blessing.

Fri. 3.—Being informed, many at Tiverton desired to hear me, I rode over about noon. But I could find none there who had any concern about the matter, except one poor man who received me gladly. I went straight to the market place, where abundance of people quickly gathered together; and not one interrupted, or spoke, or smiled. Surely good will be done in this place. The congregation at Collumpton in the evening was far larger than before. At four in the morning we took horse; at ten the rain began, and ceased no more till we came to Plymouth Dock at seven in the evening.

Sun. 5.—I preached at eight; but though the warning was so short, the room could not contain the congregation. At five in the evening I preached in a much larger room, the Tabernacle in Plymouth; but neither could this contain the numbers who flocked from all parts. And I was surprised at the decency of their behaviour. They were as still as one of our London congregations.

Mon. 6.—I rode to St. Mewan, and found a large congregation (notwithstanding the rain) waiting for me. As I came out, a huge man

ran full against me. I thought it was by accident, till he did it a second time, and began to curse and swear; on which I turned a little out of the path. He pressed vehemently after me through the crowd, and planted himself close by my side. Toward the close of the sermon, his countenance changed; and in a while he slipped off his hat. When I had concluded, he squeezed me earnestly by the hand, and went away as quiet as a lamb.

Tues. 7.—I went to St. Ewe. There was much struggling here at first: but the two gentlemen who occasioned it are now removed,—one to London, the other into eternity. *Wed.* 8.—We rode to Penryn. Many of the gentry were present in the evening: and some of them I permitted to stay when I met the society. They seemed much moved. It *may* last more than a night; for "with God all things are possible."

Thur. 9.—I preached at Gwennap, and on *Friday.* On *Saturday* noon at Bezore, near Truro; in the evening, and on *Sunday* morning, in Redruth. Mr. Colins preached an exceeding useful sermon at church, upon the general judgment. At one I preached in the street, to thrice as many as the room would have contained. I afterward visited a poor old woman, a mile or two from the town: her trials had been uncommon; inexpressible agonies of mind, joined with all sorts of bodily pain, not, it seemed from any natural cause, but the direct operation of Satan. Her joys were now as uncommon; she had little time to sleep; having, for several months last past, seen, as it were, the unclouded face of God, and praised him day and night. *Mon.* 13.—At noon I preached at Stithians, and in the evening at Sithney; *Tuesday*, 14, about noon, in Wendron; at Bray about six in the evening.

Wed. 15.—By reflecting on an odd book which I had read in this journey, "The General Delusion of Christians with regard to Prophecy," I was fully convinced of what I had long suspected, 1. That the Montanists, in the second and third centuries, were real, scriptural Christians; and, 2. That the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost; but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves; and to decry them all, as either madness or imposture.

About noon I preached at Breage; in the evening in Crowan. On this and the following days I read over, with all the impartiality I could the "Free and Candid Disquisitions." It is, doubtless, an exceedingly well wrote book; yet something in it I cannot commend. The author (for the representing himself as *many*, and so speaking all along in the plural number, I take to be only a pious fraud, used to make himself appear more considerable) is far too great a flatterer for me, dealing in panegyric beyond all measure. But, in truth, he is not much guilty of this with regard to the Common Prayer. About one objection in ten appears to have weight, and one in five has plausibility. But surely the bulk of his satire, though keen, is by no means just: and even allowing all the blemishes to be real, which he has so carefully and skilfully collected and recited, what ground have we to hope, that if we gave up this, we should profit by the exchange? Who would supply us with a Liturgy less exceptionable than that which we had before?

Fri. 17.—I preached at Ludgvan, at noon, and at Newlyn in the evening. Through all Cornwall I find the societies have suffered great loss from want of discipline. Wisely said the ancients, "The soul and body make a man; the Spirit and discipline make a Christian."

Sat. 18.—I rode to St. Just, where there is still the largest society in Cornwall: and so great a proportion of believers I have not found in all the nation beside. Five-and-forty persons I have observed, as they came in turn, and every one walking in the light of God's countenance.

Sun. 19.—I preached at eight to a great multitude: such another we had in Morva at one; and again at Zennor after the evening service; whence we rode to St. Ives, and concluded the day with thanksgiving. *Wed.* 22.—We had a quarterly meeting; at which were present the stewards of all the Cornish societies. We had now the first watch-night which had been in Cornwall: and "great was the Holy One of Israel in the midst of us."

Thur. 23.—Having first sent to the mayor, to inquire if it would be offensive to him, I preached in the evening, not far from the market place. There was a vast concourse of people, very few of the adult inhabitants of the town being wanting. I had gone through two thirds of my discourse, to which the whole audience was deeply attentive, when Mr. S—— sent his man to ride his horse to and fro through the midst of the congregation. Some of the chief men in the town bade me go on; and said, no man should hinder me: but I judged it better to retire to the room. High and low, rich and poor followed me; and soon filled, not only the room itself, but all the space near the doors and windows. God gave me, as it were, "a sharp threshing instrument, having teeth;" so that the stout-hearted trembled before him. O the wisdom of God, in permitting Satan to drive all these people together into a place where nothing diverted their attention, but his word had its full force upon their hearts!

Fri. 24.—I preached in Camborne at noon, to the largest congregation I had ever seen there; and at St. Agnes in the evening, to a multitude not of curious hearers, but of men that had "tasted of the good word." *Sat.* 25.—John Haime, John Trembath, and I, called at Mrs. Morgan's, at Mitchell, who readily told me, and that over and over again, that she never saw or knew any harm by me. Yet I am not sure, that she has not said just the contrary to others. If so, she, not I, must give account for it to God. In the evening I preached at Port Isaac, in the street, the house not being able to contain the people.

Sun. 26.—I preached at St. Gennis morning and afternoon; but, I fear, with little effect. Thence we hastened to Camelford, where I preached in the main street; the rain pouring down all the time: but that neither drove the congregation away, nor hindered the blessing of God. Many were in tears, and some could not help crying aloud, both during the preaching and the meeting of the society.

Mon. 27.—I preached at Trewalder about noon, on, "I am the Resurrection and the Life." Many were dissolved into gracious tears, and many filled with strong consolation. In the evening Mr. Bennet (now full of days, and by swift steps removing into eternity) read prayers in Tresmere church, and I preached on, our "great High Priest, Jesus the Son of God."

Tues. 28.—He desired me to preach in his church at Tamerton; but when we came, we found no notice had been given, and the key of the church was a mile off; so I preached in a large room adjoining to it. In the evening I preached in Laneast church, to a large and attentive congregation. What can destroy the work of God in these parts, but zeal for, and contending about, opinions? About eight I preached at St. Stephen's, near Launceston, and then rode to the Dock; where I preached to such a congregation as I had not seen there for several years. The night overtook us soon after we had begun; but the moon gave us all the light we wanted. One poor man at first bawled out for the church; but he soon went away ashamed. All the rest seemed to be such as really desired to worship God "in spirit and in truth."

Thur. 30.—The house would not contain them at five, much less at noon, when the number was more than doubled. I preached in the evening at Plymouth. Multitudes were present; but no scoffer, no inattentive person: the time for this is past, till God shall see good to let Satan loose again. *Fri.* 31.—Setting out early, we reached Collumpton in the evening; but as I was not expected, the congregation was small.

Sun. September 2.—I rode to Tiverton. At eight I preached to twice as many people as were present when I was here before; but even this congregation was doubled at one and at five. The meadow was then full from side to side, and many stood in the gardens and orchards round. It rained in the day several times; but not a drop fell while I was preaching. Here is an open door indeed! May no man be able to shut it!

Mon. 3.—About noon I preached at Hillfarrance, three miles from Taunton. Three or four boors would have been rude if they durst; but the odds against them was too great. At five I preached in Bridgewater to a well-behaved company, and then rode on to Middlesey. We rode from hence to Shaftesbury, where I preached, between six and seven, to a serious and quiet congregation. We had another happy opportunity at five in the morning, when abundance of people were present. I preached, at noon, in the most riotous part of the town, just where four ways met; but none made any noise, or spoke one word, while I called "the wicked to forsake his way." As we walked back, one or two foul-mouthed women spoke unseemly; but none regarded, or answered them a word. Soon after I was sat down, a constable came, and said, "Sir, the mayor discharges you from preaching in this borough any more." I replied, "While King George gives me leave to preach, I shall not ask leave of the mayor of Shaftesbury."

Thur. 6.—I rode to Salisbury, and preached, about noon, (a strange turn of providence!) in the chapel which formerly was Mr. Hall's. One poor woman laboured much to interrupt; but, (how it was I know not,) with all her endeavours, she could not get out one word. At length she set a dismal, inarticulate yell, and went away in all haste. I preached at Winterburn in the evening; the next at Reading; and, on *Saturday*, 8, came to London. Here I had the following account from one of our preachers:—

"John Jane was never well after walking from Epworth to Hainton, on

an exceeding hot day, which threw him into a fever. But he was in great peace and love, even to those who greatly wanted love to him. He was some time at Alice Shadforth's house, with whom he daily talked of the things of God. He was never without the love of God, spent much time in private prayer, and joined likewise with her in prayer several times in a day. On Friday, August 24, growing, as she thought, stronger in body, he sat in the evening by the fire-side: about six he fetched a deep sigh, and never spoke more. He was alive till the same hour on Saturday; at which, without any struggle, or any sign of pain, with a smile on his face, he passed away. His last words were, 'I find the love of God in Christ Jesus.'

"All his clothes, linen, and woollen, stockings, hat, and wig, are not thought sufficient to answer his funeral expenses, which amount to one pound seventeen shillings and threepence: all the money he had was one shilling and fourpence." Enough for any unmarried preacher of the Gospel to leave to his executors.

Sun. 9.—I called on poor Mrs. H——, whose husband had just engaged in a new branch of business, when God took him "from the evil to come." I am persuaded had he continued in his simplicity he would have been alive to this day. How different from this was the case of John Hague! one who never left his first love, never was weary or faint, but daily grew in grace, and was still on the full stretch for God. When such an instrument is snatched away in the strength of his years, what can all the wisdom of man say, but, "How unsearchable are his judgments, and his ways past finding out!"

Sat. 15.—I read over a short "Narrative of Count Z——'s Life, written by himself." Was there ever such a Proteus under the sun as this Lord Freydeck, Domine de Thurstain, &c, &c? For he has almost as many names as he has faces or shapes. O when will he learn (with all his learning) "simplicity and godly sincerity?" When will he be an upright follower of the Lamb, so that no guile may be found in his mouth? *Mon.* 17.—My brother set out for the north; but returned the next day, much out of order. How little do we know the counsels of God! But we know they are all-wise and gracious.

Wed. 19.—When I came home in the evening, I found my brother abundantly worse. He had had no sleep for several nights; and expected none, unless from opiates. I went down to our brethren below, and we made our request known to God. When I went up again he was in a sound sleep, which continued till the morning.

Fri. 11.—We had a watch-night at Spitalfields. I often wonder at the peculiar providence of God on these occasions. I do not know that in so many years one person has ever been hurt, either in London, Bristol, or Dublin, in going so late in the night to and from all parts of the town.

Sun. 23.—My brother being not yet able to assist, I had more employment to-day than I expected. In the morning I read prayers, preached, and administered the sacrament to a large congregation in Spitalfields. The service at West-street continued from nine till one. At five I called the sinners in Moorfields to repentance. And, when I had finished my work found more liveliness and strength than I did at six in the morning.

Mon. 24.—I left London, and, the next morning, called at what is

styled the Half-way House. Quickly after, as a young man was riding by the door, both horse and man tumbled over each other. As soon as he got up, he began cursing his horse. I spoke a few words, and he was calm. He told me, he did fear God once; but for some time past he had cared for nothing. He went away full of good resolutions. God bring them to good effect! I reached Kingswood in the evening; and the next day selected passages of Milton for the eldest children to transcribe and repeat weekly. *Thur.* 27.—I went into the school, and heard half the children their lessons, and then selected passages of the "Moral and Sacred Poems." *Friday*, 28.—I heard the other half of the children. *Saturday*, 29.—I was with them from four to five in the morning. I spent most of the day in revising Kennet's "Antiquities," and marking what was worth reading in the school.

Wed. October 3.—I revised, for the use of the children, Archbishop Potter's "Grecian Antiquities;" a dry, dull, heavy book. *Thur.* 4.—I revised Mr. Lewis's "Hebrew Antiquities;" something more entertaining than the other, and abundantly more instructive. *Sat.* 6.—I nearly finished the abridgement of Dr. Cave's "Primitive Christianity;" a book wrote with as much learning, and as little judgment, as any I remember to have read in my whole life; serving the ancient Christians just as Xenophon did Socrates; relating every weak thing they ever said or did.

Wed. 10.—I dined at P—— S——'s, who, with his wife and daughter, are wonderful monuments of God's mercy. They were convinced of the truth when I first preached at Bristol; and Mrs. Sk—— was a living witness of it: yet Satan was afterward suffered to sift her as wheat; it seems, to take possession of her body. He tormented her many years in an unheard-of manner; but God has now set her at full liberty. *Thur.* 11.—I prepared a short "History of England," for the use of the children; and on *Friday* and *Saturday* a short "Roman History," as an introduction to the Latin Historians.

Mon. 15.—I read over Mr. Holmes's "Latin Grammar;" and extracted from it what was needful to perfect our own. *Sat.* 20.—I found it absolutely necessary, openly and explicitly to warn all that feared God to beware of the German wolves, (falsely called Moravians,) and keep close to the great Shepherd of their souls.

Tues. 23.—Riding through Holt, I called on the minister, Mr. L——, one of the most zealous adversaries we have in England. I found a calm, sensible, venerable old man; and spent above an hour in friendly altercation. Thence I rode to Milkstram, where the number of people obliged me to preach abroad, notwithstanding the keen north wind. And the steady attention of the hearers made amends for the rigour of the season. *Wed.* 24.—I set out for London. In the morning, *Friday*, 26, Mrs. C—— called upon me. I think it my bounden duty to declare the heads of our conversation:—

"My son," she said, "declared in my hearing, and before the whole congregation at Tetherton, that when he went to Germany he still judged it would be best for him to live a single life; that the Brethren there said to him one day, 'Brother C——, it is the will of the Lamb you should marry.' He replied, 'I don't believe it is.' They said, 'Yes it is; and that you should marry' such a person: (naming the sister of J—— H——'s

wife.) He then said, 'I like her very well.' On which they said, 'No, it is not his will you should marry her; but Jane Briant.' He answered, 'I can't believe it is.' So he left them, and walked out in the fields. There he thought, 'I must be simple; it may be the will of the Lamb.' So the next day he married her."

She added, "I had four children; but three of them are lost. They take no more notice of me than if I was dead. John never came to see me all the time I was in London; and when I went to him, two men came and stood by us all the time, to hear every word we said.

"I thought to have spent all my life in his house at Tetherton; and so I sent all my goods thither to furnish the house, to the value of thirty or forty pounds; but as soon as John was gone to Germany, Mr. H——, one of their preachers, came and told me, he had taken the house, (which was a lie,) and I must go out of that room. It was the last week in January. I asked, where I must go. He said, I might go where I would; but I should not stay there. So I went out; and between crying and the cold, (for there was no fire-place where I now was,) in three days I was stone blind.

"Some time after I told P—— S——, I wanted my goods. He said, I should not have them. I said, then I would fetch a warrant. But at last John gave me ten pounds; and that, I find, is all I am to have."

Fri. November 2.—I began taking an account of all in the society that were in want: but I was soon discouraged; their numbers so increasing upon me, particularly about Moorfields, that I saw no possibility of relieving them all, unless the Lord should, as it were, make windows in heaven. *Sat.* 17.—I made an end of that very odd tract, "A Creed founded on Common Sense." The main of it I admire as very ingenious; but still I cannot believe, either, 1. That the Ten Commandments were not designed for a complete rule of life and manners; or, 2. That the Old Testament was never understood till 1700 years after Christ.

Mon. 19.—I met with an uncommon instance of distress. A poor woman, whose husband was at sea, as she was stepping out of her own door, saw a man whipped along the street. Being seven months gone with child, she went up stairs and fell in labour immediately. Having none to help her, there she remained, till she was constrained to rise, and go down for some food. This immediately threw her into a high fever. A young woman calling there, by mere accident, as it is termed, found her and the child just alive, gave her all the money she had, (which was between eight and nine shillings,) and from that time duly attended her every day.

Thur. 22.—I read the curious "Journal of Mr. S——," President of the Council in Georgia; full as trifling and dull, and about as true, as that of Mr. Adams, President of the Prophets. *Wed.* 27.—I finished the following letter to an old friend, whose spirit and life once adorned the Gospel:—

Cookham, Nov. 27, 1750.

"Dear Sir,—Several times I have designed to speak to you at large, concerning some things which have given me uneasiness: and more than once I have begun to speak, but your good humour quite disarmed me; so that I could not prevail upon myself to give you pain, even to remove a greater evil. But I cannot delay any longer, and therefore take this way (as less liable to disappointment) of laying before you, with all freedom and unreserve, the naked sentiments of my heart. You seem to

admire the Moravians much. I love them, but cannot admire them; (although I did once, perhaps more than you do now;) and that for the following reasons:—

"First. I do not admire the names they assume to themselves. They commonly style themselves, 'The Brethren,' or, 'The Moravian Church.' Now, the former of these, 'The Brethren,' either implies, that they are the only Christians in the world, (as they were who were so styled in the days of the Apostles,) or at least, that they are the best Christians in the world, and therefore deserve to be emphatically so called. But is not even this a very high encomium upon themselves? I should therefore more admire a more modest appellation.

"'But why should they not call themselves the Moravian Church?' Because they are not the Moravian Church; no more (at the utmost) than a part is the whole; than the Romish Church is the Church of Christ. A congregation assembled in St. Paul's might, with greater propriety, style themselves the Church of England. Yea, with far greater: 1. Because these are all Englishmen born; 2. Because they have been baptized as members of the Church of England; and, 3. Because, as far as they know, they adhere both to her doctrine and discipline. Whereas, 1. Not a tenth part of Count Zinzendorf's Brethren are so much as Moravian born; not two thousand out of twenty thousand: quære, if two hundred adults? if fifty men? 2. Not one tenth of them were baptized as members of the Moravian Church, (perhaps not one, till they left Moravia,) but as members of the Romish Church. 3. They do not adhere either to the doctrines or discipline of the Moravian Church. They have many doctrines which that Church never held, and an entirely new scheme of discipline. 4. The true Moravian Church, of which this is a very small part, if it be any part at all, is still subsisting; not in England or Germany, but in Polish Prussia. Therefore I cannot admire their assuming this name to themselves: I cannot reconcile it, either with modesty or sincerity.

"If you say, 'But the parliament has allowed it;' I answer, I am sorry for it. The putting so palpable a cheat upon so august an assembly, with regard to a notorious matter of fact, I conceive does not redound to their own, any more than to the honour of our nation. If you add, 'But you yourself once styled them thus:'—I grant I did; but I did it in ignorance. I took it on their words; and I now freely and openly testify my mistake.

"Secondly. I do not admire their doctrine in the particulars that follow:—

"1. That we are to do nothing in order to salvation, but barely to believe. 2. That there is but one duty now, but one command,—to believe in Christ. 3. That Christ has taken away all other commands and duties, having wholly abolished the Law.

"(The sermon Count Zinzendorf preached at Fetter-lane, on John viii 11, places this in a strong light. He roundly began, 'Christ says, *I came not to destroy the Law:* but he did destroy the Law. The Law condemned this woman to death: but he did not condemn her. And God himself does not keep the Law. The Law forbids lying: but God said, *Forty days and Nineveh shall be destroyed;* yet Nineveh was not destroyed.')

"4. That there is no such thing as degrees in faith, or weak faith; since he has no faith who has any doubt or fear. (How to reconcile this, with what I heard the Count assert at large, 'that a man may have justifying faith, and not know it,' I cannot tell.) 5. That we are sanctified wholly, the moment we are justified; and are neither more nor less holy, to the day of our death. 6. That a believer has no holiness in himself at all; all his holiness being imputed, not inherent. 7. That a man may feel a peace that passeth all understanding, may rejoice with joy full of glory,

and have the love of God, and of all mankind, with dominion over all sin; and yet all this may be only nature, animal spirits, or the force of imagination. 8. That if a man regards prayer, or searching the Scriptures, or communicating, as matter of duty; if he judges himself obliged to do these things, or is troubled when he neglects them; he is in bondage, he is under the Law, he has no faith; but is still seeking salvation by works. 9. That therefore, till we believe, we ought to be still; that is, not to pray, search the Scriptures, or communicate. 10. That their Church cannot err, and of consequence ought to be implicitly believed and obeyed.

"Thirdly. I approve many things in their practice; yet even this I cannot admire in the following instances:—

"1. I do not admire their conforming to the world, by useless, trifling conversation: by suffering sin upon their brother, without reproving even that which is gross and open: by levity in the general tenor of their behaviour; not walking as under the eye of the great God: and, lastly, by joining in the most trifling diversions, in order to do good.

"2. I do not admire their close, dark, reserved behaviour, particularly toward strangers. The spirit of secrecy is the spirit of their community, often leading even into guile and dissimulation. One may observe in them much cunning, much art, much evasion, and disguise. They often appear to be what they are not, and not to be what they are. They so study to become all things to all men, as to take the colour and shape of any that are near them: directly contrary to that openness, frankness, and plainness of speech, so manifest in the Apostles and primitive Christians.

"3. I do not admire their confining their beneficence to the narrow bounds of their own society. This seems the more liable to exception, as they boast of possessing so immense riches. In his late book the Count particularly mentions, how many hundred thousand florins a single member of their Church has lately expended; and how many hundred thousand crowns of yearly rent, the nobility and gentry only of his society enjoy in one single country. Meantime do they, all put together, expend one hundred thousand, yea, one thousand, or one hundred, in feeding the hungry, or clothing the naked, of any society but their own?

"4. I do not admire the manner wherein they treat their opponents. I cannot reconcile it either to love, humility, or sincerity. Is utter contempt or settled disdain, consistent with love or humility? And can it consist with sincerity, to deny any charge which they know in their conscience is true? To say, those quotations are unjust, which are literally copied from their own books? To affirm, their doctrines are misrepresented, when their own sense is given in their own words? To cry, 'Poor man! He is quite dark! He is utterly blind! He knows nothing of our doctrines!' though they cannot point out one mistake this blind man has made, or confute one assertion he has advanced?

"Fourthly. I least of all admire the effects their doctrine has had on some who have lately begun to hear them.

"For, 1. It has utterly destroyed their faith, their inward 'evidence of things not seen;' the deep conviction they once had, that the Lamb of God had taken away their sins. Those who before had the witness in themselves of redemption in the blood of Christ, who had the Spirit of God clearly witnessing with their spirit, that they were the children of God, after hearing these but a few times, began to doubt; then reasoned themselves into utter darkness; and in a while, affirmed, First, that they had no faith now, (which was true,) and soon after, that they never had any. And this was not the accidental but natural effect of that doctrine, —that there are *no degrees* in faith, and that none has any faith who is liable at any time to any degree of doubt or fear; as well as of that dark unintelligible, unscriptural manner wherein they *affect* to speak of it.

"I expect you will answer, 'Nay, they are the most plain, simple preachers, of any in the whole world. Simplicity is their peculiar excellence.' I grant one sort of simplicity is; a single specimen whereof may suffice:—One of their eminent preachers, describing, at Fetter-lane, 'the childhood of the Lamb,' observed, that 'his mother might send him out one morning for a halfpenny worth of milk; that, making haste back, he might fall and break the porringer; and that he might work a miracle to make it whole again, and gather up the milk into it.' Now, can you really admire this kind of simplicity? or think it does honour to 'God manifest in the flesh?'

"2. This preaching has destroyed the love of God in many souls; which was the natural effect of destroying their faith, as well as of teaching them to grieve the Holy Spirit of God by ascribing his gift to *imagination* and *animal spirits;* and of perplexing them with senseless, unscriptural cautions, against the *selfish love of God;* in which it is not easy to say whether nonsense or blasphemy be the chief ingredient.

"3. This preaching has greatly impaired, if not destroyed, the love of their neighbour in many souls. They no longer burn with love to all mankind, with desire to do good to all. They are straitened in their own bowels; their love is confined to narrower and narrower bounds; till, at length, they have no desire or thought of doing good to any but those of their own community. If a man was before a zealous member of our Church, groaning for the prosperity of our Zion, it is past; all that zeal is at an end; he regards the Church of England no more than the Church of Rome: his tears no longer fall, his prayers no longer ascend, that God may shine upon her desolations. The friends that were once as his own soul, are now no more to him than other men. All the bands of that formerly endeared affection are as threads of tow that have touched the fire. Even the ties of filial tenderness are dissolved: the child regards not his own parent; he no longer regards the womb that bare or the paps that gave him suck. Recent instances of this also are not wanting. I will particularize, if required. Yea, the son leaves his aged father, the daughter her mother, in want of the necessaries of life. I know the persons; I have myself relieved them more than once; for that was 'corban' whereby they should have been profited.

"4. These humble preachers utterly destroy the humility of their hearers, who are quickly wiser than all their former teachers; not because they 'keep thy commandments,' (as the poor man under the Law said,) but because they allow no commandments at all. In a few days they are 'wiser in their own eyes, than seven men that can render a reason.' '*Render a reason!* Ay, there it is. Your carnal reason destroys you. You are for reason: I am for faith.' I am for both: for faith to perfect my reason, that by the Spirit of God not putting out the eyes of my understanding, but enlightening them more and more, I may 'be ready to give' a clear scriptural 'answer to every man that asketh' me 'a reason of the hope that is in' me.

"5. This preaching destroys true, genuine simplicity. Let a plain, open-hearted man, who hates controversy, and loves the religion of the heart, go but a few times to Fetter-lane, and he begins to dispute with every man he meets; he draws the sword and throws away the scabbard; and if he happens to be hard pressed, by Scripture or reason, he has as many turns and fetches as a Jesuit; so that it is out of the power of a common man even to understand, much more to confute him.

"6. Lastly, I have known a short attendance on this preaching destroy both gratitude, justice, mercy, and truth. Take one only, but a terrible proof of this:—One, whom you know, was remarkably exact in keeping his word: he is now (after hearing them but a few months) as remarkable for breaking it; being infinitely more afraid of a *legal* than of a *lying*

spirit! more jealous of the works of the Law than of the works of the devil! He *was* cutting off every possible expense, in order to do justice to all men: he *is* now expending large sums in mere superfluities. He was merciful after his power, if not beyond his power;

> List'ning attentive to the wretches' cry,
> The groan low-murmur'd, and the whisper'd sigh:

But the bowels of his compassion are now shut up: he has been in *works* too long already; so now to prove his *faith*, he lets the poor brother starve, for whom Christ died! If he loved any one under the sun more than his own soul, it was the instrument by whom God had raised him from the dead: he assisted him to the utmost of his power; he would defend him even before princes: but he is now unconcerned whether he sinks or swims: he troubles not himself about it. Indeed he gives him —— good words; that is, before his face; but behind his back he can himself rail at him by the hour, and vehemently maintain, not that he is mistaken in a few smaller points, but that he 'preaches another God, not Jesus Christ.' Art thou the man? If you are not, go and hear the Germans again next Sunday."

Fri. 30.—I rode through a violent storm to Windsor, and preached to a little serious congregation. About one I preached at Brentford, and gathered up the poor remains of the shattered society. How firm did these stand in the midst of storms! But the sun shone, and they melted away.

Mon. December 3.—I rode to Canterbury, and preached on Rev. xx. A few turbulent people made a little noise, as I found it was their custom to do. Perceiving more of them were gathered the next night, I turned and spoke to them at large. They appeared to be not a little confounded, and went away as quiet as lambs. *Wed.* 5.—I walked over the cathedral, and surveyed the monuments of the ancient men of renown. One would think such a sight should strike an utter damp upon human vanity. What are the great, the fair, the valiant now? The matchless warrior,—the puissant monarch?—

> A heap of dust is all remains of thee!
> 'Tis all thou art, and all the proud shall be.

Mon. 10.—I rode to Leigh, in Essex, where I found a little company seeking God; and endeavoured to encourage them in "provoking one another to love and good works." *Mon.* 17.—I set upon cleansing Augeas's stable,—upon purging that huge work, Mr. Fox's "Acts and Monuments," from all the trash which that honest, injudicious writer has heaped together, and mingled with those venerable records, which are worthy to be had in everlasting remembrance.

Sun. 23.—I buried the body of Elizabeth Bamfield, a young woman of two and twenty; who, the Tuesday before, rose up from breakfast, dropped down, and spoke no more. But she was ready for the Bridegroom. "Blessed are they whom, when he cometh, he shall find watching."

Tues. January 1, 1751.—About this time I received a remarkable letter; part of which ran as follows:—

"When George Whitefield first preached on Kennington Common, curiosity drew me to hear him frequently. I admired his zeal in calling sinners to repentance, but did not see myself to be one of that number; having had a religious education, even in spiritual religion, such as was not to be found in other societies.

"As soon as the Foundery was taken, I went thither constantly, morning as well as evening. But I had no desire of being acquainted with any of the society, much less of joining therein; being strongly resolved never to turn my back on the profession I was educated in. The next year I furnished myself with the books which John and Charles Wesley had printed. I compared them with Robert Barclay's 'Apology,' and with the Bible; and of many things I was convinced: but what they said of justification I could not comprehend; and I did not much concern myself about it, being but slightly convinced of sin.

"It was my custom to rise some hours before the family, and spend that time in reading. One Sunday morning I was just going to open my Bible, when a voice (whether inward or outward I cannot tell) seemed to say very loud, 'God, for Christ's sake, hath forgiven thee.' I started up, took the candle, and searched all about to see if any one was near; but there was none. I then sat down, with such peace and joy in my soul as cannot be described. While I was musing what it could mean, I heard it again, saying, 'Go in peace, thy sins are forgiven thee.' I trembled exceedingly, not with fear, but such an emotion as I cannot express. Yet I got up the second time, and opened the door, to see if it was any human voice. Soon after it was repeated the third time, still louder; which drove me on my knees to prayer, being overwhelmed with the love of God, and, for the time, utterly imcapable of doubt or fear.

"I now saw the New Testament in a different light than I had ever done before. All the day I was comforted with promises from it, either read or brought to my mind. Yet the thought, 'May not all this be a delusion?' frequently darted into me; but it as often drove me to prayer; upon which all doubt presently vanished away.

"I was immediately changed in my dress, conversation, and whole deportment; which brought on me the ridicule of all my acquaintance: but nothing moved me. I wondered what the cross meant; for whatever appeared to be the will of God, I ran cheerfully to do, without a moment's hesitation. I felt no temptation to anger, pride, or any other evil. Though often provoked, I was not ruffled in the least. God seemed to reign in my heart alone. He was all my desire, all my hope: and this light lasted about three months, without any cloud at all.

"But after this it pleased God to remove all at once the veil, which, til then, covered my heart; though I do not remember that any disobedience preceded; for I feared sin more than death or hell. Yet in a moment such a scene was opened to me, that if I had not felt the hand of God underneath me, I should certainly have gone distracted. The infernal regions were represented to my view, day and night. At the same time I saw what I was by nature, and what I had deserved from God for all my sins. O how did Satan then strive to tear away my shield; and what a burden of sin did I feel! It is impossible to describe it. If I looked from God a moment, I was full of horror. I often feared I should lose my senses; but had no thought of death, nor fear concerning it. Yet hell appeared to me without a covering, and I seemed surrounded with devils, sleeping and waking. But I still held this fast, 'Thou hast forgiven me, O my God; and I will not let thee go.'

"All this time I constantly attended the preaching; and, having a strong desire to know whether friend Wesleys lived the Gospel, as well as preached it, I got acquainted with one who lived at the Foundery. I frequently sat and worked with her, and made all possible inquiries into the most minute circumstances of their behaviour. This afterward proved a great blessing to me; for when I heard any idle report, (and I heard not a few,) I could answer peremptorily, 'I know the contrary.'

"Their preaching now took deeper hold of me than ever, and searched every corner of my heart. I saw I had nothing to bring to God, and was

indeed vile in my own eyes. When my friends sometimes told me, how good I had been, their words were as sharp swords. I found I had nothing to trust in, but the atoning blood. But this trust kept my soul in constant peace.

"Thus I went on a considerable time, before I admitted any serious reflections concerning the ordinances; which indeed I did not care to think of at all, till one day reading in the third chapter of St. John's Gospel, 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God:' the words struck me to the heart; I began to read over again, with all attention, what was written on both sides of the question. But this gave me no satisfaction; so I tried another way, giving myself up to earnest prayer, that God would guide me by his word and Spirit, into all that he required of me.

"However, these thoughts died away, and I was quite easy about it, till one Sunday, at Devonshire Square meeting, it was brought to my mind in such a manner, that I believe the seat shook under me. I then plainly saw it was my duty, and determined to delay no longer: for that purpose I went to Cowley two or three days after. But all the night before it was to be done, I was in deep distress. I spent all the hours in weeping and prayer; and yet, as the morning drew on, my trouble increased, with strong terror, as if I was just going to execution. But I remained fixed in my purpose: and as soon as I was baptized, all the clouds dispersed, and I rejoiced more than ever in God my Saviour."

Wed. 16.—I received another letter from a friend, on a subject of general concern:—

"VERY DEAR SIR,—When I have deeply mused on ages past, and on the revival of primitive Christianity in the present age, I have often queried, whether ever before our time there arose in any one place, and in the same instant, a visible Christian society, and a visible Antichristian one. No doubt God had wise ends in permitting the *Unitas Fratrum* to appear, just as the people of God began to unite together. But we cannot fathom his designs. Yet we know all shall work together for his people's good.

"Perhaps it required more grace to withstand this contagion, than would have enabled us to die for Christ; and very probably we should have been now a very different people from what we are, had we only had our own countrymen to cope with: we should then have only set the plain Gospel of Christ against what was palpably another Gospel, and the mind and life of Christ in opposition to that of those who are vulgarly termed Christians. And I verily believe, we should have been far higher in Christianity than most of us are at this day.

"But this subtle poison has more or less infected almost all, from the highest to the lowest, among us. We would put Gospel heads on bodies ready to indulge every unholy temper. Although, (glory be to God,) as a society, we stand at least as clear of joining with the Beast as any other; yet we have not purged out all his leaven; the Antinomian spirit is not yet cast out.

"All our preaching at first was pointed at the heart, and almost all our private conversation. 'Do you feel the love of God in your heart? Does his Spirit reign there? Do you walk in the Spirit? Is that mind in you which was in Christ?' were frequent questions among us. But while these preachers to the heart were going on gloriously in the work of Christ, the false apostles stepped in, laughed at all heart work, and laughed many of us out of our spiritual senses: for, according to them, we were neither to see, hear, feel, nor taste the powers of the world to come; but to rest contented with what was done for us seventeen hundred years ago. 'The dear Lamb,' said they, 'has done *all* for us: we have nothing to do, but

to *believe*.' Here was a stroke at the whole work of God in the heart! And ever since this German spirit hath wrought among us, and caused many to rest in a barren, notional faith, void of that inward power of God unto salvation."

Sun. 27.—I preached a charity sermon at Spitalfields, for the use of our poor children. The church was extremely crowded; but not many rich, not many *ευγενεις*, "well-born," were there. It was enough that there were many of the people of God, and their Lord in the midst of them.

Wed. 30.—Having received a pressing letter from Dr. Isham, then the rector of our college, to give my vote at the election for a member of parliament, which was to be the next day, I set out early, in a severe frost, with the north-west wind full in my face. The roads were so slippery, that it was scarce possible for our horses to keep their feet: indeed one of them could not; but fell upon his head, and cut it terribly. Nevertheless, about seven in the evening, God brought us safe to Oxford. A congregation was waiting for me at Mr. Evans's, whom I immediately addressed in those awful words, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Thur. 31.—I went to the schools, where the convocation was met: but I did not find the decency and order which I expected. The gentleman for whom I came to vote, was not elected: yet I did not repent of my coming; I owe much more than this to that generous, friendly man, who now rests from his labours. I was much surprised wherever I went, at the civility of the people,—gentlemen as well as others. There was no pointing, no calling of names, as once; no, nor even laughter. What can this mean? Am I become a servant of men? Or is the scandal of the cross ceased?

Fri. February 1.—We set out for London in another bitter morning, having such a wind (now got to the east, and so in our face again) as I hardly ever remember. But by five in the evening we were under shelter at the Foundery. It being the night before appointed for a watch-night, we continued praying and praising God as usual, till about twelve o'clock; and I found no inconvenience, but a little faintness, which a few hours' sleep removed.

Sat. 2.—Having received a full answer from Mr. P——, I was clearly convinced that I ought to marry. For many years I remained single, because I believed I could be more useful in a single, than in a married state. And I praise God, who enabled me so to do. I now as fully believed, that in my present circumstances, I might be more useful in a married state; into which, upon this clear conviction, and by the advice of my friends, I entered a few days after. *Wed.* 6.—I met the single men, and showed them on how many accounts it was good for those who had received that gift from God, to remain "single for the kingdom of heaven's sake;" unless where a particular case might be an exception to the general rule.

Sun. 10.—After preaching at five, I was hastening to take my leave of the congregation at Snowsfields, purposing to set out in the morning for the north; when on the middle of London bridge, both my feet slipped on the ice, and I fell with great force, the bone of my ankle lighting on the top of a stone. However, I got on, with some help, to

the chapel, being resolved not to disappoint the people. After preaching, I had my leg bound up by a surgeon, and made a shift to walk to the Seven Dials. It was with much difficulty that I got up into the pulpit; but God then comforted many of our hearts. I went back in a coach to Mr. B——'s, and from thence in a chair to the Foundery; but I was not able to preach, my sprain growing worse. I removed to Threadneedle-street; where I spent the remainder of the week, partly in prayer, reading, and conversation, partly in writing a "Hebrew Grammar," and "Lessons for Children."

Sun. 17.—I was carried to the Foundery, and preached, kneeling, (as I could not stand,) on part of the twenty-third psalm; my heart being enlarged, and my mouth opened to declare the wonders of God's love. *Monday*, 18, was the second day I had appointed for my journey; but I was disappointed again, not being yet able to set my foot to the ground. However I preached (kneeling) on *Tuesday* evening and *Wednesday* morning. *Sunday*, 24.—I preached, morning and evening, at Spitalfields, where many who had been wandering from God for several years, seemed, at length, to have fresh desires of returning to him. How is it that we are so ready to despair of one another? For want of the "love" that "hopeth all things."

Mon. March 4.—Being tolerably able to ride, though not to walk, I set out for Bristol. I came thither on *Wednesday*, thoroughly tired; though, in other respects, better than when I set out. *Thur.* 7.—I learned that poor Mr. Hall is now a settled Deist. Now let those triumph who separated chief friends. Surely his blood is on their head.

Sat. 9.—Many of our preachers came from various parts. My spirit was much bowed down among them, fearing some of them were perverted from the simplicity of the Gospel. But I was revived at the sight of John H——, John N——, and those who came with them in the evening; knowing they held the truth as it is in Jesus, and did not hold it in unrighteousness.

Mon. 11.—Our conference began; and the more we conversed, the more brotherly love increased. The same spirit we found on *Tuesday* and *Wednesday*. I expected to have heard many objections to our first doctrines; but none appeared to have any: we seemed to be all of one mind, as well as one heart. *Fri.* 15.—I mentioned whatever I thought was amiss, or wanting, in any of our brethren. It was received in a right spirit, with much love, and serious, earnest attention; and, I trust, not one went from the conference discontented; but rather, blessing God for the consolation.

Tues. 19.—Having finished the business for which I came to Bristol, I set out again for London; being desired by many to spend a few days there before I entered upon my northern journey. I came to London on *Thursday*, and, having settled all affairs, left it again on *Wednesday*, 27. I cannot understand, how a Methodist preacher can answer it to God, to preach one sermon, or travel one day less, in a married, than in a single state. In this respect surely, "it remaineth, that they who have wives be as though they had none."

On *Wednesday* I rode with John Haime to Tetsworth; on *Thursday*, went on to Evesham. One from thence met us on Broadway Hill. I was soon informed that Mr. Keech was buried the night before. His

widow and daughter were sorrowing; but not as without hope; neither did they refrain from the preaching one day. So let my surviving friends sorrow for me. I was to have preached in the Town Hall; but a company of players had taken possession of it first. Our own room could not contain the congregation; but to as many as could crowd into it, I applied, "What is a man profited, if he gain the whole world, and lose his own soul?"

Fri. 29.—I rested at Evesham. *Saturday*, 30.—I rode to Birmingham, and found God in the midst of the congregation. *Sunday*, 31.—I earnestly warned the society against idle disputes and vain janglings; and afterward preached on, "If ye be led by the Spirit, ye are not under the Law." The hearts of many were melted within them; so that neither they nor I could refrain from tears. But they were chiefly tears of joy, from a lively sense of the liberty wherewith Christ hath made us free. At one I was obliged to preach abroad, the room not being able to contain half the congregation. O how is the scene changed here! The last time I preached at Birmingham the stones flew on every side. If any disturbance were made now, the disturber would be in more danger than the preacher. At five in the evening I preached at Wednesbury, to a still larger congregation; but no mocker or trifler appeared among them. How many of the last shall be first!

Mon. April 1.—I rode to Dudley. The dismal screaming wherewith we were welcomed into the town, gave us reason to expect the same kind of reception as I had when I was there before. I began preaching immediately in a yard not far from the main street. Some at first seemed inclined to interrupt; but when they had heard a little, they grew more attentive, and stayed very quietly to the end; though it rained great part of the time.

I had desired John Haime to preach at Wednesbury; but when I came, he had but just begun the hymn: so I had an opportunity, which I did not expect, of speaking again to that willing people. What a work would have been in all these parts, if it had not been for doubtful disputations! If the predestinarians had not thrown back those who began to run well, partly into the world, partly to the Baptists, and partly into endless disputes concerning the secret counsels of God! While we carried our lives in our hands, none of these came near; the waves ran two high for them; but when all was calm, they poured in on every side, and bereaved us of our children. Out of these they formed one society here, one at Dudley, and another at Birmingham. Many indeed, though torn from us, would not stay with them, but broke out into the wildest enthusiasm. But still they were all called Methodists; and so all their drunkenness and blasphemies (not imputed to a believer) were imputed to us!

Tues. 2.—I preached at Darlaston, late a den of lions: but most of the fiercest of them God has called away by a train of amazing strokes; and those that remain are now as lambs. I preached in the evening at Wednesbury; where, notwithstanding the rain, every man, woman, and child, stayed to the end. I gave them all an earnest caution not to lean on broken reeds, on opinions of any kind: and even the predestinarians received it in love, and told me it was highly seasonable.

Wed. 3.—I made an end of visiting the classes, miserably shattered

by the sowers of strange doctrines. At one I preached at Tipton Green, where the Baptists also have been making havoc of the flock; which constrained me, in speaking on those words, "Arise, and be baptized, and wash away thy sins," to spend near ten minutes in controversy; which is more than I had done in public for many months (perhaps years) before. *Thur.* 4.—We took horse about four. The snow fell without intermission, which the north wind drove full in our faces. After resting a while at Bilbrook, Newport, and Whitchurch, and riding some miles out of our way, we overtook some people going to the preaching at Alpraham, who guided us straight to the house. William Hitchens had not begun; so I took his place, and felt no weakness or weariness while I declared "Jesus Christ the same yesterday, and to-day, and for ever."

April 5.—(Being *Good Friday.*) I preached at eight, and then walked to Bunbury church. I preached again at one, and in the evening at Poole, near Nantwich, to another deeply serious congregation. The next evening we reached Manchester. April 7.—(Being *Easter Day.*) After preaching, I went to the new church, and found an uncommon blessing, at a time when I least of all expected it; namely, while the organist was playing a voluntary! We had a happy hour in the evening; many hearts being melted down in one flame of holy love.

Wed. 10.—I rode to Shackerley. Being now in the very midst of Mr. Taylor's disciples, I enlarged much more than I am accustomed to do, on the doctrine of original sin; and determined, if God should give me a few years' life, publicly to answer his new gospel. By the huge noise which was in the street, as we entered Bolton, I conjectured Satan would try his strength once more; but God suffered him not. The mob soon was vanished away, and I had both a numerous and a quiet congregation. *Thur.* 11.—The barber who shaved me said, "Sir, I praise God on your behalf. When you was at Bolton last, I was one of the most eminent drunkards in all the town; but I came to listen at the window, and God struck me to the heart. I then earnestly prayed for power against drinking; and God gave me more than I asked: he took away the very desire of it. Yet I felt myself worse and worse, till, on the 5th of April last, I could hold out no longer. I knew I must drop into hell that moment, unless God appeared to save me: and he did appear. I knew he loved me; and felt sweet peace. Yet I did not dare to say I had faith, till, yesterday was twelvemonth, God gave me faith; and his love has ever since filled my heart." Hence I rode with Mr. Milner to Ribchester, where some clergymen had appointed to meet him; with whom we spent one or two hours in serious and useful conversation. Between five and six we reached the vicarage at Chipping; where a few serious people soon assembled. The next day we rode to Ambleside; and, on *Saturday*, 13, over more than Welsh mountains, to Whitehaven.

Sun. 14.—I heard two useful sermons at church, on, "Fear not them that can kill the body." I preached at eight, on, "Is there no balm in Gilead?" and between one and two, at the market place, on, "Thou art not far from the kingdom of God." A few stones were thrown at first; but the bulk of the congregation was deeply serious; as well as in the evening, when I preached on, "Who shall lay any thing to the

charge of God's elect?" In meeting the classes the two next days, I observed one remarkable circumstance: without an absolute necessity, none of this society ever miss their class. Among near two hundred and forty persons, I met one single exception, and no more.

Wed. 17.—I rode to Clifton, six miles from Whitehaven. It was supposed few would come in the middle of the afternoon; but, on the contrary, there were abundantly more than any house could contain; so that, notwithstanding the keen north-east wind, I was obliged to preach in the street. Several of the poor people came after me to Cockermouth, where I stood at the end of the market house, ten or twelve steps above the bulk of the congregation, and proclaimed "the grace of our Lord Jesus Christ." A large and serious congregation attended again at five on *Thursday* morning. We then rode to Gamblesby, where I preached in the school house to as many serious people as it could contain; and on *Friday*, 19, crept on through miserable roads, till we came to Hinely Hill. Early in the morning we scaled the snowy mountains, and rode by the once delightful seat of the late Lord Derwentwater; now neglected, desolate, and swiftly running to ruin. In the afternoon we brought Mr. Milner safe to the Orphan House at Newcastle.

Sun. 21.—The rain obliged me to preach in the house both morning and afternoon. The spirit of the people refreshed me much, as it almost always does. I wish all our societies were like-minded; as loving, simple, and zealous of good works. *Mon.* 22.—The rain stopped while I was preaching at the market place in Morpeth. We rode from thence to Alnwick, where (it being too wet to preach at the Cross) some of our friends procured the Town Hall. This being very large, contained the people well; only the number of them made it extremely hot.

Tues. 23.—We rode on to Berwick-upon-Tweed. At six in the evening a young man was buried, cut off in the strength of his years, who was to have inherited a considerable fortune. Almost the whole town attended the funeral. I went directly from the church yard to the grave, and had full as many attendants as the corpse: among whom were abundance of fine, gay things, and many soldiers.

Wed. 24.—Mr. Hopper and I took horse between three and four, and about seven came to Old Camus. Whether the country was good or bad we could not see, having a thick mist all the way. The Scotch towns are like none which I ever saw, either in England, Wales, or Ireland: there is such an air of antiquity in them all, and such a peculiar oddness in their manner of building. But we were most surprised at the entertainment we met with in every place, so far different from common report. We had all things good, cheap, in great abundance, and remarkably well dressed. In the afternoon we rode by Preston Field, and saw the place of battle, and Colonel Gardiner's house. The Scotch here affirm, that he fought on foot after he was dismounted, and refused to take quarter. Be it as it may, he is now "where the wicked cease from troubling, and where the weary are at rest." We reached Musselburgh between four and five. I had no intention to preach in Scotland; nor did I imagine there were any that desired I should. But I was mistaken. Curiosity (if nothing else) brought

abundance of people together in the evening. And whereas in the kirk (Mrs G—— informed me) there used to be laughing and talking, and all the marks of the grossest inattention, it was [now] far otherwise here: they remained as statues from the beginning of the sermon to the end.

Thur. 25.—We rode to Edinburgh; one of the dirtiest cities I had ever seen, not excepting Cölen in Germany. We returned to Musselburgh to dinner, whither we were followed in the afternoon by a little party of gentlemen from Edinburgh. I know not why any should complain of the shyness of the Scots toward strangers. All I spoke with were as free and open with me as the people of Newcastle or Bristol; nor did any person move any dispute of any kind, or ask me any question concerning my opinion.

I preached again at six, on, "Seek ye the Lord, while he may be found." I used great plainness of speech toward them; and they all received it in love: so that the prejudice which the devil had been several years planting was torn up by the roots in one hour. After preaching, one of the bailies of the town, with one of the elders of the kirk, came to me, and begged I would stay with them a while, if it were but two or three days, and they would fit up a far larger place than the school, and prepare seats for the congregation. Had not my time been fixed, I should gladly have complied. All I could now do was, to give them a promise that Mr. Hopper would come back the next week, and spend a few days with them.

Fri. 26.—I rode back to Berwick. The congregation was large, though the air was piercingly cold: as it was the next evening, while I preached at Alnwick Cross; where, on *Sunday*, 28, I preached at eight and at one. Afterward I rode to Alemouth, where I had found the largest congregation I have seen in all Northumberland. I preached at Widdrington in the evening; at Plessy, *Monday*, 29, about noon; and at Newcastle in the evening.

Sat. May 4.—I rode to Sheep Hill, in a rough, tempestuous day; and, after preaching and settling the society, to Sunderland. I found many here much alive to God, and was greatly comforted among them. *Sun.* 5.—I met the society at five, preached at eight, and then rode to Painsher. Just as the congregation came out of the church I began. We had some heavy showers; but none went away. I reached Newcastle before five; but the storm would not suffer me to preach abroad. As many as possibly could, crowded in; but many were obliged to stand without, while I enforced, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Mon. 6.—I met a few people at Durham, in my way, and then rode on to Stockton. Some angry people set up a dismal scream, as we entered the town; but they could go no further. By means of a plain, rough exhorter, who lived in the town, the society was more than doubled since I was here before; and most of them were rejoicing greatly: only poor R—— M—— still went on heavily, being unequally yoked with one who was a bitter enemy to all spiritual religion. I preached in the main street, near the market place. When I had done, R—— M——'s wife followed me into the house. I desired we might go to prayer. God broke her heart in pieces; and she determined to go on hand in hand with her husband.

Tues. 7.—I preached at Acomb, near York. The next day I rode on to Epworth; and on *Thursday* preached at Hainton about noon, and at Coningsby in the evening. The wind was as the piercing of a sword; but the congregation regarded it not. *Fri.* 10.—We rode to Lorborough. The minister's son, and two more, made a little disturbance for a while: however, I permitted them to be present when I met the society. They seemed utterly astonished, and I believe will not lightly speak evil of us again. It rained incessantly as we rode to Grimsby, where I preached to a mixed congregation, some of whom (the greater part) were exceeding serious, and some exceeding drunk. The society, I found, was much alive to God.

Sat. 11.—We returned to Epworth, to a poor, dead, senseless people: at which I did not wonder, when I was informed, 1. That some of our preachers there had diligently gleaned up and retailed all the evil they could hear of me: 2. That some of them had quite laid aside our hymns, as well as the doctrine they formerly preached: 3. That one of them had frequently spoke against our rules, and the others quite neglected them. Nothing, therefore, but the mighty power of God could have kept the people so well as they were.

Sun. 12.—After preaching at five, I rode to Misterton. The congregation was the largest I have seen in these parts. Thence I returned to Overthorp, where I did not observe one trifling or careless hearer. I came to Epworth just in time for the afternoon service; and, after church, walked down straight to the Cross. The north-east wind was strong and keen; yet the bulk of the congregation did not regard it.

Mon. 13.—I learned the particulars of Mr. R——'s case, of which I had heard but a confused account before. "In November last he was desired to baptize a child of John Varley's. It was observed, his voice, which had been lost several years, was entirely restored. He read the office with great emotion and many tears, so as to astonish the whole congregation. But going home from church, he behaved in so strange a manner, that it was thought necessary to confine him. During the first week of his confinement, he was for constraining every one that came near him to kneel down and pray; and frequently cried out, 'You will be lost, you will be damned, unless you know your sins are forgiven.' Upon this Mr. —— roundly averred that the Methodists had turned his head. After seven or eight days he grew much worse, though still with intervals of reason; and in about a fortnight, by a judgment mixed with mercy, God took him to himself."

Tues. 14.—The waters were greatly out in the road, so that the York coach was overturned just before us; the bridge it should have gone over being under water: yet no passenger was hurt, only dropping wet, being all thrown into the river. We were to pass the same river a few miles off, and which way to do it we knew not. But just as we came to the place, we overtook two gentlemen who had hired a guide. So we followed them as close as we could, and crossed it without difficulty. I preached about five at Leeds, in the walls of the new house. *Wednesday*, 15.—We had a little conference with about thirty preachers. I particularly inquired concerning their grace, and gifts, and fruit; and found reason to doubt of one only.

Thur. 16.—I rode to Wakefield; but we had no place except the

street, which could contain the congregation; and the noise and tumult there were so great, that I knew not whether I could preach at all: but I spake a few words, and the waves were still. Many appeared deeply attentive. I believe God has taken hold of some of their hearts, and that they will not easily break loose from him. *Fri.* 17.—I preached in the new house at Birstal, already too small for even a week-day's congregation. After a few days more spent among the neighbouring societies, I returned, by easy journeys, to London.

Fri. June 1.—I wrote as follows to the rector and fellows of our college:—

Ego Johannes Wesley, Collegii Lincolniensis in Academiâ Oxoniensi Socius, quicquid mihi juris est in prædictâ Societate, ejusdem Rectori et Sociis spontè ac liberè resigno: Illis universis et singulis perpetuam pacem ac omnimodam in Christo felicitatem exoptans. [I John Wesley, Fellow of Lincoln College, in the University of Oxford, voluntarily and freely resign to the Rector and Fellows thereof whatever right I have in the aforesaid Corporation: Heartily wishing them, collectively and individually, perpetual peace, and every species of felicity in Christ.]

A few day after I went down to Bristol, where I procured a particular account of one that went to rest some months before. Part of it was as follows:—

"Elizabeth Walcam was born in March, 1733. From her infancy she was mild and affable. When she was about six years old, she was much in private prayer; and often called her brother and sister to join with her. If she was in any trifling and laughing company, she seldom went further than a little smile. In the whole course of her life she was remarkably dutiful to her parents, and loving to all; mostly in an even frame of spirit; slow to anger, and soon pacified; tender-hearted to all that were distressed, and a lover of all that was good.

"From the time she joined the society, she was a true lover of her ministers and her brethren; not suffering any to speak evil of them, particularly of her ministers: and if her innocent answers did not stop them, she left their company. In the beginning of December last she was indisposed; and on Saturday, 8, took her room. In the afternoon she broke out, 'When shall I see my Jesus? I want to know that he has taken away my sins.' After a while she cried, 'He does love me. I know Jesus loves me. My Father! He is my Father and my God.'

"Yet on the Wednesday following she was in deep distress. 'I found her,' says one who then visited her, 'crying out, "O that I was washed in the blood of the Lamb! Pray for me, that I may know my sins are forgiven." I prayed with her several times, and stayed all night. She did not sleep at all; her pain of body, as well as mind, being exceeding great. She was almost continually in prayer, crying for mercy, till I went away, about eight in the morning.

"'About nine in the evening I came again. She was still in violent pain, but did not seem to regard this in comparison of her soul. Her continual cry was, "I do not know Christ: I want an interest in Christ: O that I might know him! O that he would forgive my sins; that he would wash me whiter than snow!" She had never any ease but while we were at prayer, with which she was never satisfied; but held me, and would not let me rise from my knees, sometimes for an hour together. I was praying with her about twelve o'clock, when she called out, "Help me to praise the Lord. I feel my sins are forgiven. I am washed, and made whiter than snow." She spent the remainder of the night in praise and prayer. About eight in the morning I went home.

"'On Sunday evening I found her much weaker in body, but her soul was full of life and vigour. When I came in, she said, "I am exceeding glad you are come. Now let us rejoice together. We shall meet together in heaven. I am washed in the blood of the Lamb: I know God is my Father: I know my name is written in heaven: there we shall all rejoice together." She was never satisfied with giving thanks; not suffering me to rise from my knees, but holding me by my hands when I wanted to rise.

"'About eight Mrs. W—— came in, and told us Mr. C—— W—— was come to town. She then broke out into prayer for him, for Mr. J—— W——, and for the society. Afterward she prayed for the Q——rs, that God would deliver them from all darkness of mind, covetousness, pride, and the love of the world. She continued praying till near twelve o'clock, speaking with a clear, strong voice; although, whenever she ceased speaking, she seemed just dying away. About twelve she cried out, "Lord, forgive me! What shall I do to be saved?" I was astonished to hear her voice so changed; and asked, "My dear, what is it distresses you?" She answered, "I feel anger toward Peggy." (That was the maid's name.) "Lord, forgive me! Lord, lay not this sin to my charge!" We went to prayer together; and, after a time, she said, "Help me to bless and thank the Lord. I find sweet refreshments from him. He is reconciled again." And from that hour she found no more darkness.

"'She then began praying for her parents, her sisters, and brother; adding, "Do pray, that God would restrain him from the evils of this world. I have been restrained from a child. I never could play as other children did." Toward morning she dozed a little; but all the intervals she spent in praise and thanksgiving, still speaking with as clear and strong a voice as if she had been in health.

"'One day, as she was praising God, one desired her brother to take pattern by her. She immediately answered, "Not by me; take pattern by Jesus,—take pattern by Jesus!" About twelve at night, as I came into the room, she said, "My heart is blessed of the Lord; and by the strength of the living God I speak. Come, let us go to prayer; let us praise the living God once more in this world; the Lord ever——" Here her breath failed. But soon after, she sung with us,

Come, let us join our cheerful songs;

adding, "I am more afraid to live than to die; but whether I live or die, I will praise the Lord."

"'On Sunday morning she said, "Jesus loves me; he has been always with me; he is a merciful God; he is indeed. I shall go to glory, to glory. Come, O Lord Jesus, and make my passage easy to eternal glory! I long to be with Jesus. I could grasp him!" (stretching out her arms!) "O give me an easy passage!—We shall soon meet again, to sing praises unto the Lord for ever." At another time she said, "Let others do what they will, we will praise the Lord. I am happy, I am easy; if he raises me or not, I shall praise the Lord." She said to her father, "I asked to drink of the bitter cup; but I knew not what I asked. But yet, if it is a hundred times more, I desire to drink it all."

"'As she grew weaker, she was seized with strong convulsions, which followed close one upon another. But the moment the fit ceased, she always began to speak, praying and praising God; nor was her understanding, or even her memory, either disordered or weakened thereby: nay, her understanding remained even during the fit; so that she heard and knew all that was spoken near her; and when she recovered her speech, repeated, as there was occasion, and remarked upon it.

"'When Mr. C—— W—— and two others came to pray with her, she was exceeding low. After they were gone, she said, "My spirit joins

with them: they are the people of God; I know they are. How sweet they look! Don't they look different from other people? Come, mother, let us praise God; I am always better after prayer. 'O for a thousand tongues to sing my dear Redeemer's praise!' O how great is my rejoicing! I shall be whiter than the driven snow." Soon after she said, "I am refreshed; indeed I am. We shall see him on his great white throne. There we shall see him face to face. My dear Jesus! Praise Jesus: why don't you praise Jesus? Praise my God: he is making intercession for me; he *is:* the Lord loves me; I *know* he does." To her mother she said, "What a blessed thing it is, that you have brought up a child for the Lord!"

"'She continued praying and praising God till the 25th, when her breath was so short, that she could say nothing but "Jesus." This she uttered continually as she could, till, about six in the evening, she resigned her spirit, without any sigh or groan, or alteration in her countenance, which had the same sweetness as when she was living. She lived on earth sixteen years, nine months, and eighteen days.'"

Fri. 22.—I drew up a short account of the case of Kingswood school.

1. The school began on Midsummer day, 1748. The first schoolmasters were J—— J——, T—— R——, W—— S——, R—— M——, W—— S——, and A—— G——. The rules were printed; and notwithstanding the strictness of them, in two or three months we had twenty-eight scholars: so that the family, including M—— D——, the housekeeper, R—— T——, our man, and four maid servants, consisted of forty persons.

2. From the very beginning I met with all sorts of discouragements. Cavillers and prophets of evil were on every side. A hundred objections were made both to the whole design, and every particular branch of it: especially by those from whom I had reason to expect better things: notwithstanding which, through God's help, I went on; wrote an English, a Latin, a Greek, a Hebrew, and a French Grammar, and printed *Prælectiones Pueriles*, with many other books for the use of the school; and God gave a manifest blessing. Some of the wildest children were struck with deep conviction; all appeared to have good desires; and two or three began to taste the love of God.

3. Yet I soon observed several things which I did not like. The maids divided into two parties. R—— T—— studiously blew up the coals, by constant whispering and tale bearing. M—— D—— did not supply the defects of other servants, being chiefly taken up with thoughts of another kind. And hence the children were not properly attended, nor were things done with due care and exactness.

4. The masters should have corrected these irregularities; but they added to them. T—— R—— was so rough and disobliging, that the children were little profited by him. A—— G—— was honest and diligent; but his person and manner made him contemptible to the children. R—— M—— was grave and weighty in his behaviour, and did much good, till W—— S—— set the children against him; and, instead of restraining them from play, played with them himself. J—— J—— and W—— S—— were weighed down by the rest, who neither observed the rules in the school nor out of it.

5. The continual breach of that rule, "Never to let the children work, but in the presence of a master," occasioned their growing wilder and wilder, till all their religious impressions were worn off; and the sooner, as four or five of the larger boys were very uncommonly wicked.

6. When I came down in September, 1750, and found the scholars reduced to eighteen, I determined to purge the house thoroughly. Two more of the children (one of them exquisitely wicked) I sent home without delay. M—— D——, T—— R——, R—— M——, and three of the

maids were gone away already: R—— T——, W—— S——, and A—— G——, went after; so that only two masters, Mr. J—— and S——, remained; with Mrs. Hardwick, one maid, and sixteen scholars.

7. I now hoped the time was come for God to revive his work: but we were not low enough yet. So first J—— J——, and then W—— S——, grew weary; the rules were neglected again; and in the following winter Mr. Page died, and five more scholars went away. What weakened the hands of the masters still more, was the bitter evil speaking of some who continually endeavoured either to drive away the children that remained, or to prevent others from coming.

8. There are now two masters, the housekeeper, a maid, and eleven children. I believe all in the house are at length of one mind; and trust God will bless us in the latter end, more than in the beginning.

Mon. July 8.—I wrote an account of that wonderful self-deceiver and hypocrite, James Wh——. O what a scandal has his obstinate wickedness brought on the Gospel! And what a curse on his own head!

1. In the beginning of June, Richard Pearce, of Bradford, wrote to my brother at Bristol, desiring that he would narrowly inquire into the behaviour of Mr. James Wh——: and not long after, Mrs. Silby, of Bradford, related some strange particulars: in order to be thoroughly informed of which, my brother rode over to Bradford; and, on Wednesday, June 12, talked himself with Mary B——, Jane W——, Elizabeth L——, Mary S——, Mary F——, Ann W——, and Mary D——. The same accounts which they had before given to Mrs. Silby, they now gave to my brother and her together; and afterward, to Sarah Perin and Mary Naylor, without varying in any one circumstance.

2. My brother wrote down what they said, and at his return to Bristol, read it to James Wh——, who consented to come face to face with them; and on Tuesday, 25, my brother and I rode with him to Bearfield. Mary B—— and Mary D—— were there, and repeated before him what they had said to my brother. He cavilled at one or two trifling circumstances, but allowed the substance of what they said to be true.

3. After deeply weighing the matter, I read the following paper before I gave it into his hands:—

"*June* 25, 1751.

"Because you have wrought folly in Israel, grieved the Holy Spirit of God, betrayed your own soul into temptation and sin, and the souls of many others, whom you ought, even at the peril of your own life, to have guarded against all sin; because you have given occasion to the enemies of God, whenever they shall know these things, to blaspheme the ways and truth of God: we can in no wise receive you as a fellow labourer, till we see clear proofs of your real and deep repentance. Of this you have given us no proof yet. You have not so much as named one single person, in all England or Ireland, with whom you have behaved ill, except those we knew before.

"The least and lowest proof of such repentance which we can receive, is this:—that till our next conference, (which we hope will be in October,) you abstain both from preaching, and from practising physic. If you do not, we are clear; we cannot answer for the consequences.

"JOHN WESLEY,
"CHARLES WESLEY."

4. Wednesday, 26, I desired him to meet me at Farleywick, with the other women, at eight in the morning. All the five women came, and gave my wife the same account which they had before given to my brother: but Mr. Wh—— did not come till after they were all gone.

5. On Thursday and Friday my brother and I spared no pains to persuade him to retire for a season; but it was labour lost. He professed

himself, indeed, and we would fain have thought him, penitent; but I could not find any good proof that he was so. Nay, I saw strong proof that he was not:—1. Because he never owned one tittle but what he knew we could prove. 2. Because he always extenuated what he could not deny. 3. Because he as constantly accused others as excused himself; saying, many had been guilty of *little imprudences* as well as he. 4. Because, in doing this, he told several palpable untruths, which he well knew so to be.

6. Yet still we spared him, hoping God would give him repentance. But finding, after some weeks, that he continued going from house to house, justifying himself, and condemning my brother and me for misrepresenting him, on Monday, July 22, I rode to Bearfield again, and put myself to the pain of writing down from the mouths of these seven women, as near as I could, in their own words, the accounts which I judged to be most material. I read over to each what I had written, and asked if I had mistaken any thing. Every one answered, No; it was the very truth, as she was to answer it before God.

I would now refer it to any impartial judge, whether we have shown too much severity; whether we have not rather leaned to the other extreme, and shown too much lenity to so stubborn an offender. Even when I returned to London soon after, I declined, as much as possible, mentioning any of these things; having still a distant hope, that Almighty Love might at length bring him to true repentance.

Some who came up from Lincolnshire in the beginning of August occasioned my writing the following letter:—

"*London, August* 15, 1751.

"REV. SIR,—1. I take the liberty to inform you, that a poor man, late of your parish, was with me some time since, as were two others a few days ago, who live in or near Wrangle. If what they affirmed was true, you was very nearly concerned in some late transactions there. The short, was this: that a riotous mob, at several times, particularly on the 7th of July, and the 4th of this month, violently assaulted a company of quiet people, struck many of them, beat down others, and dragged some away, whom, after abusing them in various ways, they threw into drains, or other deep waters, to the endangering of their lives. That, not content with this, they broke open a house, dragged a poor man out of bed, and drove him out of the house naked; and also greatly damaged the goods; at the same time threatening to give them all the same or worse usage, if they did not desist from that worship of God which they believed to be right and good.

"2. The poor sufferers, I am informed, applied for redress, to a neighbouring justice of the peace. But they could have none. So far from it, that the justice himself told them, the treatment was good enough for them; and that if they went on, (in worshipping God according to their own conscience,) the mob should use them so again.

"3. I allow, some of those people might behave with passion or ill manners. But if they did, was there any proportion at all between the fault and the punishment? Or, whatever punishment was due, does the law direct that a riotous mob should be the inflicters of it?

"4. I allow also, that this gentleman supposed the doctrines of the Methodists (so called) to be extremely bad. But is he assured of this? Has he read their writings? If not, why does he pass sentence before he hears the evidence? If he has, and thinks them wrong, yet is this a method of confuting to be used in a Christian,—a Protestant country? Particularly in England, where every man may think for himself, as he must give an account for himself to God?

"5. The sum of our doctrine, with regard to inward religion, (so far as

I understand it,) is comprised in two points: the loving God with all our hearts, and the loving our neighbour as ourselves. And with regard to outward religion, in two more: the doing all to the glory of God; and the doing to all what we would desire in like circumstances should be done to us. I believe no one will easily confute this by Scripture and sound reason; or prove that we preach or hold any other doctrine as necessary to salvation.

"6. I thought it my duty, sir, though a stranger to you, to say thus much, and to request two things of you: 1. That the damage these poor people have sustained may be repaired; and, next, that they may, for the time to come, be allowed to enjoy the privilege of Englishmen,—to serve God according to the dictates of their own conscience. On these conditions they are heartily willing to forget all that is past.

"Wishing you all happiness, spiritual and temporal,

"I remain, Reverend Sir,

"Your affectionate brother and servant.

Mr. B—— was not so wise as to take my advice. So the sufferers applied to the court of king's bench; and after it had cost him a large sum, he was glad to let them worship God in their own way.

Sat. 17.—Calling on a gentleman in the city, whom I had not seen for some time, I was surprised to find him thin and pale, and with all the marks of an approaching consumption. I asked whether he did not think a journey would do him more good than a heap of medicines; and whether he would set out with my wife and me for Cornwall, on Monday: to which he willingly assented. On *Monday* evening I preached at Reading. Mr. B—— overtook us on *Tuesday* morning, with whom we had an agreeable ride to Newbury, and thence to Andover. Leaving him there, I rode on, through heavy rain, to Salisbury and preached in the evening to an attentive congregation.

Wed. 21.—We joined companies again, till Mr. B—— went to Shaftesbury. I overtook him there the next morning, and we rode on together to Yeovil. Here I struck off, to visit the societies in Devonshire, and Mr. B—— went straight forward to the Land's End, whence he returned in perfect health. I now found more and more proofs that the poor wretch whom we had lately disowned, was continually labouring to poison our other preachers. And with some of them he did not lose his labour; the deep prejudices they then received having utterly drank up their blood and spirits; so that we were obliged, sooner or later, to part with them also. We reached Beercrocombe in the evening, and Collumpton the next day, *Friday*, 23. I preached in the little meadow at the end of New-street, and observed one circumstance which I had not seen elsewhere. The people did not come close to me, but stood in a half moon, some yards off, leaving a considerable space in the midst. The very children behaved with remarkable seriousness. I saw but one, a girl of three or four years old, who ran about as in play, till another, not much bigger, reproved her, and constrained her to stand still. Here I rested the next day.

Sun. 25.—I heard at church, by way of sermon, part of "Papists and Methodists Compared." But it did not lessen the congregation at one: on whom I enforced, (what they were somewhat more concerned in,) "What shall it profit a man" to "gain the whole world, and lose his own soul?" I then rode over to Tiverton, and preached in the

market house, filled with attentive hearers. So it was on *Monday* likewise. *Tues.* 27.—We rode to Uffculm, about eight miles from Tiverton, and preached in the market place to a larger congregation than one would think the town could have afforded. *Wednesday*, 28. —It being the time of their yearly meeting at the school, abundance of gentlemen came to town. Yet I preached in the market house undisturbed; and afterward met the society in peace.

Thur. 29.—There was a sermon preached at the old church, before the trustees of the school. At half an hour past twelve the morning service began: but such insufferable noise and confusion I never saw before in a place of worship: no, not even in a Jewish synagogue The clergy set the example; laughing and talking during great part both of the prayers and sermon. A young gentlewoman, who was with us where we dined, hastened away to prepare for the ball. But before she was half dressed, she was struck, and came down in a flood of tears. Nevertheless, she broke through, and in a few hours danced away all her convictions. Toward the close of the sermon in the evening, a rabble of gentlemen's servants gathered together, and endeavoured to make a disturbance: but it was mere lost labour.

Fri. 30.—I inquired into the particulars of the last fire here. It began on June 4, about six in the evening. Four engines were brought immediately; and water in abundance ran through the middle of the street: notwithstanding, it seized four houses instantly, spread across the street, and ran on both sides, right against the wind, till it had burnt all the engines, and made all help impossible. When most of the people had given up all hopes, it stopped all on a sudden: on one side of the street, by blowing up the market house; on the other, none could tell how: having first left about three hundred families without a place where to lay their heads.

I preached at six, on those words in the Morning lesson, "We desire to hear of thee what thou thinkest: for, as concerning this sect, we know every where it is spoken against." A drunken man made a little noise; but a clergyman present desired the town clerk to stop him; which he did immediately. Then the mob of footmen began, having procured a horn, and greatly increased their numbers. But a party of the townsmen undertook them, and scoured the streets of them in a few minutes. To revenge themselves, they laid hold on a poor chimney sweeper they met, though no Maccabee, (as the common people call us here,) carried him away in triumph, and (we heard) half murdered him, before he got out of their hands.

Sat. 31.—We rode to Launceston. The mob gathered immediately, and attended us to the room. They made much noise while I was preaching, and threw all kind of things at the people as they came out; but no one was hurt.

Sun. September 1.—At the desire of many I went at eight into the main street. A large congregation of serious people quickly gathered together. Soon after a mob of boys and gentlemen gathered on the other side of the street: they grew more and more noisy; till, finding I could not be heard there, I went to the room and quietly finished my discourse. I preached again as soon as we came out of church, and then hasted to Tresmere. Mr. T—— not being come, I read prayers

myself, and found an uncommon blessing therein: I preached on Luke x, 23, 24, "Blessed are the eyes which see the things that ye see," &c: and great was our rejoicing in the Lord. We were filled with consolation. We sung praises lustily, and with a good courage; till, (in a manner I never remember before,)

> A solemn reverence check'd our songs,
> And praise sat silent on our tongues.

We were well buffeted both with wind and rain, in riding from thence to J—— T——'s, where the congregation was waiting for me. And we had another season of solemn joy in the Lord.

Mon. 2.—We rode to Camelford. In the way I read Mr. Glanvill's "Relations of Witchcraft." I wish the facts had had a more judicious relater: one who would not have given a fair pretence for denying the whole, by his awkward manner of accounting for some of the circumstances. *Wed.* 4.—We called in the afternoon on Mr. H——, in Camborne parish.

Sat. 7.—I rode in a stormy afternoon to St. Just. But the rain would not let me preach abroad, either that evening, or on *Sunday* morning. About noon I made shift to stand on the lee side of a house in Morva, and preach Christ to a listening multitude. I began at Newlyn about five. About the middle of the sermon there was a vehement shower of rain and hail: but the bulk of the congregation stood quite still, every man in his place. On *Monday* and *Tuesday* I preached in Ludgvan, Sithney, Crowan, and Illogan. *Wednesday*, 11.—At noon I preached in Redruth; and in the evening in Gwennap. It blew hard, and rained almost without ceasing: but the congregation stood as if it had been a fair summer's evening.

Thur. 12.—We rode to Penryn. Here I light upon the works of that odd writer, William Dell. From his whole manner, one may learn, that he was not very patient of reproof or contradiction: so that it is no wonder there is generally so much error mixed with the great truths which he delivers. *Fri.* 13.—I preached at St. Mewan; *Saturday*, 14, at St. Lawrence, near Bodmin; a little, ugly, dirty village, eminent for nothing but a hospital for lepers, founded and endowed by Queen Anne. But I found God was there, even before I opened my mouth to a small, loving congregation, one of whom had been sensible of his acceptance with God for above six-and-fifty years. I preached at St. Clear in the afternoon, about two miles from Liskeard; and the next morning a mile nearer the town. Hence I went on to Plymouth Dock; where I preached in the evening, to a large congregation: and on *Monday* evening to a much larger, with great plainness of speech.

Tues. 17.—Being greatly importuned to spend a few more days in Cornwall, I rode back to Launceston. After preaching there about noon; in the evening at St. Gennis; and the next morning at Cubert; we went on, and reached St. Ives in the afternoon, on *Thursday*, 19.

Fri. 20.—I read, with great prejudice in their favour, some of Mr. Erskine's sermons; particularly those which I had heard much commended, entitled, "Law-death, Gospel-life." But how was I disappointed! I not only found many things odd and unscriptural, but some that were dangerously false; and the leaven of Antinomianism spread

from end to end. On *Saturday* and *Sunday* I preached at St. Just, Morva, and Zennor. *Monday*, 23.—We had a general meeting of the stewards, and a solemn watch-night. After the service was over, I rode to Camborne; and in the evening, *Tuesday*, 24, reached St. Clear. The house would not contain one half of the people; so I stood in the porch, that all, both within and without, might hear. Many from Liskeard were present; and a solemn awe was upon the whole assembly.

Wed. 25.—After preaching about noon at Plymouth Dock, we went on to Mr. V——'s at C——. The next evening we reached Tiverton, where a large number of serious people were waiting for me. The sons of Belial were likewise gathered in great numbers, with a drummer at their head. When I began speaking, they began drumming and shouting: notwithstanding which, I went through my sermon, to the no small mortification of Satan's servants, and the joy of the servants of God. I would have walked home without delay; but our brethren constrained me to step into a house. One of the merchants of the town quickly followed me, with a constable, and one or two servants, who took me between them, carried me through all the mob, and brought me safe to my own lodgings.

Fri. 27.—In the evening I preached at Beercrocombe; and *Saturday*, 28, came to Bristol. *Sun.* 29.—I had much comfort among the children in Kingswood, finding several of them that really feared God.

Tues. October 1.—This week I had an opportunity of speaking to most of the members of the society in Bristol, who are now as calm and well united together, as if James Wh—— had never been.

Wed. 16.—We had a solemn watch-night at Kingswood. John How, one of our nearest neighbours, a strong, healthy man, went home soon after twelve; said, "My feet are cold;" and spoke no more. He lay quietly down, and, without any struggle, was dead before one. *Thur.* 17.—I preached at Bath, and the next day at Salisbury. *Sat.* 19. —We rode leisurely on to Basingstoke; and came, about two hours after sunset, to Bramsel.

Sun. 20.—Farmer N——, who had begged me to come that way, upon the minister's offering me the use of his church, informing me, that his mind was changed, I rode over to Reading, preached at one and at five; and on *Monday*, 21, rode forward to London.

Wed. 30.—After preaching at West-street chapel in the evening, I walked to Lambeth, to see Miss Sm——, who had for several days expressed an earnest desire to see either my brother or me. When I came, her sister told me, her senses were gone, and that she had not spoke for several hours. But she spoke as soon as I took her by the hand, and declared a hope full of immortality. I prayed with her, and praised God on her behalf. An hour or two after, her spirit returned to God.

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL

FROM NOVEMBER 2, 1751, TO OCTOBER 28, 1754

JOURNAL.—No. IX.

SATURDAY, November 2, 1751.—Mr. Arvin, according to my desire, informed Mr. M——, that I was willing to give him twenty pounds a year, for assisting me once a week. He refused it with the utmost indignation, and from that time spoke all manner of evil.

Mon. 11.—I rode to Rochester, and the next day to Canterbury, where I preached morning and evening, in what was lately the French church. We had not any disturbance from first to last, the court of king's bench having broke the spirits of the rioters.

Sat. 16.—I set out early in a clear, calm morning, and in the afternoon came to London. *Tues.* 19.—I began writing a letter to the Comparer of the Papists and Methodists. Heavy work, such as I should never choose; but sometimes it must be done. Well might the ancient say, "God made practical divinity necessary, the devil controversial." But it is necessary: we must "resist the devil," or he will not "flee from us."

Sat. December 22.—Being informed that Mr. K——, for some years zealously attached to the Brethren, had now burst his chain, I had a desire to hear, from his own mouth, how he was delivered. So a day or two after, I talked with him at large, and wrote down the substance of his account, that I might make no mistake. After a few days I called upon him; I read over to him what I had written, and desired him to tell me if I had misunderstood him in any thing. And this account alone may be abundantly sufficient to pull off the mask from those cruel and deceitful men. I do not speak this of all; but of them with whom he had to do.

"1. I was," said he, "one of the first members of the society at the Foundery; and continued there till William Oxlee, about the latter end of the year 1740, persuaded me to join the Brethren. It was not long before I was admitted to most of their conferences; and my love for them increased more and more, till, in the year 1741, I went over to Herndyke.

"2. Here I saw several things I did not approve, particularly the arbitrary power with which the heads of the Church governed, and the vast

respect they showed to the rich, while the poor were little regarded; but I forgot all this when I returned to England, and gave myself up to their disposal.

"3. I was soon after employed to collect money for repairing the chapel in Fetter-lane. The manner of the Brethren was, to write to each of those who were accustomed to hear the preaching, and desire them, if they found their hearts free, to send five or ten guineas. As many of these were not at all awakened, I thought this was quite wrong. So I told Mr. M——; but he answered me short, 'That does not concern you.'

"I saw several other things which I could not approve; and I spoke of them, but without effect. Some months after, Mr. Sp—— told me, 'My Brother, we are going to settle an economy of children at Lamb's Inn; and it is the Saviour's will, that you should go there, and be the physician of the house.' I thought it strange, for I did not understand physic: however, I did not dare to reason; so I went.

"5. The management here gave me a great shock. Without any regard to the rules laid down, R—— U—— and his wife, the directors of the economy, behaved in the most haughty and tyrannical manner. Those who were set over the children had no gifts for the work, and some of them little care for their own souls. Several of the children were whipped without cause, and sometimes out of measure; by which ill management, one of mine was utterly ruined, and has had no fear of God ever since. As for me, I might give advice if I would; but none regarded it: and when I rose one night and covered the children, who had thrown the clothes off in their sleep, Mr. U—— sharply reproved me before the whole family; telling me I had done what I had no business to do; adding, that I was the most useless person in the whole house. I desired, that if so, I might return to London. With much difficulty they consented; and I made all haste back to my own house.

"6. But I grew more and more uneasy at their management; which the Brethren perceiving, sent me to Yorkshire. When I had been there a few days, one of them told me, I was to go to Great Horton in the morning; it being *made out* to the Brethren, that I was to preach there. I was amazed, having never had one thought of preaching. Yet I did not dare to refuse; and from that time they employed me to preach, and to visit all the souls through that circuit.

"7. At Holbeck we had an economy of young men. When I visited them, and examined them strictly, they declared to me so much of their Onanism, wh——ms, and other abominations, that I was utterly astonished. I was constrained to rebuke them sharply; for which, in a few days I received a severe letter from Mr. Sp——, telling me I was destroying God's dear children, instead of building them up; and that therefore I was neither to preach nor labour any more in Yorkshire.

"8. In a little while I was sent for to London, to accompany Mrs. St—— into Germany; but the letter being delayed, although I rode post, she was gone before I came. Some time after, I was appointed a member of the Committee of Six, to whom an account was to be transmitted by all the labourers, of all the steps which they took, either at home or abroad.

"One of our fundamental rules was, not to run in debt above thirty pounds; therefore, when Mr. Sp—— brought in a bill of more than three hundred, I was exceedingly startled, and moved that the particulars of it might be given in, and that all our accounts might be clearly and fairly stated. Wencel Neuser being present, (though not one of our members,) took me up for this very severely, telling me, they were servants of the Saviour, and would give no account to men.

"9. I was more and more uneasy at their way of proceeding, till one day, Mr. Sl—— came to me, and asked me, if I was willing to go to Bedford, for six or eight days. I told him I was; and in a day or two set

out. But Mr. Br—— told me, 'Brother K——, you must not expect to do much good here; for there is the hidden curse among the souls, which I believe arises chiefly from the practice of procuring ab———, which is so common among the women.' Nevertheless I did find a great blessing during the two or three months that I laboured there; but I could not stay, having a strong impression on my mind that I was to labour in Jamaica.

"10. Upon my mentioning this to the Brethren, they said I should go thither as soon as possible; but it would be proper for me to go to Pennsylvania first, and spend a little time at Bethlehem. I believed they knew best; so in the year 1744, I quitted my shop, left all my affairs unsettled, and sailed to Pennsylvania.

"11. I had full employ at Bethlehem, being appointed general preacher, and expected to bear a part in all the conferences. But it was not long before I was troubled more than ever, seeing so much craft and subtlety, and withal so much pride, stateliness, and tyranny, in those that governed the Church. One instance out of very many, was this:—W. Harding, who came over some time before me, and was a stated preacher, had spoken to them freely and warmly, of several things which he thought reprovable. Upon this he was put out of all his offices, and all the Brethren were forbid to speak to him. Being forsaken of all, he was more uneasy still; on which the brethren said he was mad. As such he was confined, and food was brought to him once or twice a day, by two or three young men, who likewise many times beat him very severely. At length he watched his opportunity, and made his escape; but they followed after, and took him, and a wooden house was built for him, not a quarter of a mile from the town, about ten foot square, and very dark. I was walking alone near the place when they were bringing him thither. His cries and entreaties might have pierced a heart of stone. He begged that he might clean shoes, fetch them water, cleave wood, or whatever they pleased in the open air. But it availed not: he was shut up. About six weeks after, as they opened the door one day, in order to give him some meat, he rushed out, got by them, and made toward Philadelphia, with all the speed he could. Being close pursued, he ran to the river, (being an excellent swimmer,) leaped in, sunk, and rose no more.

"12. I was then at New-York, whence I returned to Bethlehem, in January, 1746. But I had no rest in my spirit, till, after three weeks, I removed to Philadelphia. Here two of the Brethren and a widow woman lived in the Brethren's house. I hired a room in it, and desired the widow, as I had not convenience myself, to boil me a little water in the morning for my tea. Meantime all the Brethren in Philadelphia were charged not to converse with me. And not long after, the two Brethren wrote Mr. Sp—— word, that I lived in adultery with the widow. When I was informed of this, I went straight to Bethlehem, and told Mr. Sp—— the whole affair; who immediately wrote back to them in Philadelphia that I had confessed the charge.

"14. Being now thoroughly weary of mankind, I procured a little house, in a wood, at some miles distant from any town, and resolved to spend the remainder of my days by myself. Here I stayed about four years; till one afternoon Mr. Sp—— and the Count's son-in-law called upon me. We talked together till two in the morning. They acknowledged many things that had been wrong, promised they should be amended without delay, and persuaded me to join with them once more. But nothing was amended; so that after a few months, I was constrained to leave them again. I followed my business in Philadelphia till I had earned money for my passage, and a year ago returned to London."

Was there ever so melancholy an account? O what is human nature!

How low are they fallen, who were once burning and shining lights, spreading blessings wherever they came! But what infatuation is it which makes this very man attend their preaching still, and his wife, (though she believes most of what her husband says,) to remain in close connection with them!

Sun. March 15, 1752.—While I was preaching at West-street in the afternoon, there was one of the most violent storms I ever remember. In the midst of the sermon great part of a house opposite to the chapel was blown down. We heard a huge noise, but knew not the cause; so much the more did God speak to our hearts: and great was the rejoicing of many in confidence of his protection. Between four and five I took horse with my wife and daughter. The tiles were rattling from the houses on both sides; but they hurt not us. We reached Hayes about seven in the evening, and Oxford the next day.

Tues. 17.—The rain continued without intermission, till we came to Enstone. Soon after we set out from thence, it was succeeded by so vehement a wind, as on Broadway hill often drove us clear out of the path, and was ready to carry away both horse and rider. But our strength was as our day; and before six in the evening we came unhurt to Evesham.

I preached in the evening at the Town Hall, where several of the clergy and gentry were present. *Wednesday*, 18.—I rode over with Mr. —— to his house, which I had not seen for upward of twenty years. The place I found, but not the inhabitants: most of them were gone to their long home. I saw not one whom I knew but Mr. ——'s aunt; who could not long forbear telling me how sorry she was that I should leave all my friends, to lead this vagabond life. Why, indeed it is not pleasing to flesh and blood; and I would not do it, if I did not believe there was another world. Our dispute did not continue long, and ended in much love. Mr. —— rode back with me to Evesham, attended the preaching both at seven, and at five in the morning, and walked with me from the room after sermon; but it was some time before he could speak. He then broke out, "I am to take care of two thousand souls, and I never yet knew how to take care of my own!" I left him full of conviction and good resolutions. How many days will they continue?

Thur. 19.—I rode to Birmingham, and, from the behaviour of the people, both this and the following evening, found reason to hope that some of the seed which has been sown here will bear lasting fruit. *Saturday*, 21.—I rode to Wednesbury, where Mr. ——, vicar of ——, had appointed to meet me. I rejoiced to find so great a change. Since he has known the pardoning love of God, he has been swiftly going on from faith to faith, and growing not in knowledge only, but in love.

Sun. 22.—After preaching at five, I returned to Birmingham. Many were much afraid of my preaching in the street, expecting I know not what mischief to be done. Vain fear! I saw not one person behave amiss, while I declared, "There is joy in heaven over one sinner that repenteth." At one I preached at Tipton Green, to a large congregation, though the wind was ready to cut us in two; and about five, to a much larger, at Wednesbury; where, in spite of all the wiles of Satan

and the cunning craftiness of men, the plain, genuine Gospel runs and is glorified.

Wed. 23.—I spent an agreeable hour with Mr. ——, curate of W.; an honest, upright man, I verily believe, and willing to know the whole counsel of God. In the evening I preached to a small, serious congregation, at Billbrook. The storm of wind, snow, and hail, was ready for us in the morning, almost as soon as we set out, and continued most part of the day. When we had heaths or commons to cross, it was not easy to sit a horse, especially as the wind was full in our teeth. However, we reached Poole (two miles from Nantwich) in the evening, and found a congregation gathered from many miles round; several of whom sat up all night, for fear of losing the morning sermon.

Wed. 25.—After preaching at five and at nine, I rode on to Alpraham, where a large congregation of serious, sensible people attended, both at one and at seven in the evening. *Thursday*, 26.—We rode on, through wind and snow, and reached Manchester. At night I was grieved to hear in all places, from my coming into Cheshire till now, that John Bennet was still speaking all manner of evil; averring, wherever he came, that Mr. W. preached nothing but Popery, denying justification by faith, and making nothing of Christ. Lord, lay not this sin to his charge!

March 27.—(Being *Good Friday.*) I went to the old church, where Mr. Clayton read prayers; I think the most distinctly, solemnly, and gracefully, of any man I have ever heard; and the behaviour of the whole congregation was serious and solemn in every part of the service. But I was surprised to see such a change in the greater part of them, as soon as ever the sacrament was over. They were then bowing, courtesying, and talking to each other, just as if they were going from a play. On *Sunday*, *Monday*, and *Tuesday*, I spoke severally to each member of the society; and found reason, after the strictest search, to believe that there was not one disorderly walker therein.

Tues. 31.—T. M—— gave me a full account of J. B——'s renouncing all connection with me; adding, "On the 30th of December last, after he had said many bitter things of you to the congregation at Bolton, he spread out his arms and cried, 'Popery! Popery! Popery! I have not been in connection with him these three years, neither will I be any more.' And the same thing he said to all the stewards, at the quarterly meeting on New Year's Day."

Fri. April 3.—I rode to Bank House, near Rochdale, where T. Mitchell gave me the following account:—

"On Sunday, August 7, last, I preached at Wrangle, at five in the morning, as usual. About six two constables came, and carried me to a public house, where I was kept till near four in the afternoon. Then one of them said, he would go and ask the minister, whether they might not let me go. Upon his return, they brought me out to a large mob, who carried me, and threw me into a standing water; and as often as I tried to come out, they pitched me in again. At last some of them said, I should come out, and kept the others off, till I got up the bank. I found myself very happy all the time; for I knew I was in the Lord's hand. I got back to the house where I lodged, and went to bed. But in less than an hour the mob came again, broke open the doors of the house and the chamber, and dragged me away with them. They carried me to a great

pond, which was railed round, being ten or twelve foot deep. Then four men took me up by my legs and arms. I felt the flesh shrink a little at first; but it was soon over, and I did not care whether I lived or died; just as pleased the Lord. They swung me backward and forward two or three times, and then threw me as far as they could into the water. The fall took away my senses, so that I felt nothing more. But some that did not care to have me drowned, when I came above water, catching hold of my clothes with a long pole, pulled me out. I lay senseless for some time. When I came to myself, I saw many people about me: one of them helped me up, and bade me go with him. He brought me to a little house, and put me to bed; but I had not laid long, before the mob came again, pulled me out of bed, and drove me before them, almost naked, to the end of the parish, where they left me. I made shift to get on to a place three miles off, where I got to bed again and slept in peace."

Sun. 5.—About one I preached at Birstal. Observing that several sat on the side of the opposite hill, I afterward desired one to measure the ground; and we found it was seven score yards from the place where I stood. Yet the people there heard perfectly well. I did not think any human voice could have reached so far. Between four and five I preached in our new house, at Leeds. But it was so full, consequently so hot, and my voice was so damped by the breath of the people, that I suppose many could not hear.

Wed. 8.—We rode to Heptonstal, a little town on the round top of a very high mountain, with a steep descent on every side. I preached in a vacant place, on the brow of the hill. A captain who came from the minister's house, laboured much to divert the attention of the people; but none regarded him at all. When we went away, he followed us down the hill. One took him by the hand and spoke a few words; on which he shook like a leaf, and said, he hoped this would be a happy day for him, and that he should *think* more than he had done in time past.

Fri. 10.—I preached at Dewsbury, where the case of the vicar and his curate will not soon be forgotten. After a conversation I had with the vicar, above three years ago, he was deeply serious, till he conversed again with rich and honourable men, who soon cured him of that distraction. Yet in a while he relapsed, and was more serious than ever, till he was taken ill. The physician made light of his illness, and said, he would do well enough, if they did but keep those Methodists from him. They did so: however, in a few days he died, and, according to his own express order, was carried to the grave, at seven in the morning, by eight poor men, (whom he had named,) and buried on the north side of the church. The curate who buried him, sickening the same week, insisted that the Methodists should not be kept from him. About ten days after, he died; and, according to his desire, was, about the same hour, carried also by eight poor men, and laid in a grave close to that of Mr. Robson. *Sat.* 11.—I preached at R——, once a place of furious riot and persecution; but quiet and calm, since the bitter rector is gone to give an account of himself to God.

Sun. 12.—I came to Wakefield, as the bells were ringing in, and went directly to Mr. W——, in the vestry. The behaviour of the congregation surprised me. I saw none light, none careless or unaffected, while I enforced, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Hath not God the hearts of all men

in his hand? Who would have expected to see me preaching in Wakefield church, to so attentive a congregation, a few years ago, when all the people were as roaring lions; and the honest man did not dare to let me preach in his yard, lest the mob should pull down his houses!

Mon. 13.—In the evening I preached at Sheffield, in the shell of the new house. All is peace here now, since the trial at York, at which the magistrates were sentenced to rebuild the house which the mob had pulled down. Surely the magistrate has been the minister of God to us for good! *Tues.* 14.—I went to B——, whence the vicar, Mr. Drake, had sent a messenger on purpose to desire he might see me. I found him in deep distress for the loss of his wife, mixed with strong desires after God. Hearing I was going to preach at Rotherham, he offered to go with me. He seemed to stagger at nothing; though as yet his understanding is not opened. O that he may not rest till it is! *Wed.* 15.—I rode on toward Epworth. But I was nigh shipwrecked in sight of the port. Attempting to ride over the common the nearest way, my mare was quickly imbogged. But being lively and strong, she made a shift to get out, and I was glad to go round by Torne Bank.

Thur. 16.—I walked over to Burnham. I had no thought of preaching there, doubting if my strength would allow of preaching always thrice a day, as I had done most days since I came from Evesham. But finding a house full of people, I could not refrain. Still the more I use my strength, the more I have. I am often much tired the first time I preach in a day; a little the second time; but after the third or fourth, I rarely feel either weakness or weariness.

Fri. 17.—I called on the gentleman who told me he was "sinner enough," when I preached first at Epworth on my father's tomb; and was agreeably surprised, to find him strong in faith, though exceeding weak in body. For some years, he told me, he had been rejoicing in God, without either doubt or fear; and was now waiting for the welcome hour, when he should "depart and be with Christ." *Sat.* 18.—I preached at Belton, and felt an uncommon degree of the presence of God among a handful of poor, despised people. O how precious is the least of these in His sight, who bought them with his own blood!

Sun. 19.—At eight I preached at Clayworth, where, a year ago, the mob carried all before them. But an honest justice quelled them at once; so that they are now glad to be quiet, and mind their own business. At one I preached at Misterton, to a deeply attentive congregation assembled from all parts; and between four and five at Epworth Cross. The congregation here was somewhat lessened by a burial at Belton, that of poor Mr. R——d P——ll; emphatically poor, though while he lived, he possessed (not enjoyed) at least a thousand pounds a year.

Mon. 20.—I rode by Hainton, to Coningsby. The next day I preached at Wrangle, where we expected some disturbance, but found none. The light punishment inflicted on the late rioters, (though their expense was not great, as they submitted before the trial,) has secured peace ever since. Such a mercy it is, to execute the penalty of the law, on those who will not regard its precepts! So many inconveniences to the innocent does it prevent, and so much sin in the guilty. *Wed.* 22.—I rode to Grimsby. The crowd was so great in the evening, that the room was like an oven. The next night I preached at the end of the town, whither

almost all the people, rich and poor, followed me; and I had a fair opportunity of closely applying that weighty question, "Lord, are there few that be saved?"

Fri. 24.—We rode by a fine seat; the owner of which (not much above fourscore years old) says he desires only to live thirty years longer; ten to hunt, ten to get money, (having at present but twenty thousand pounds a year,) and ten years to repent. O that God may not say unto him, "Thou fool, this night shall thy soul be required of thee!" When I landed at the quay in Hull, it was covered with people, inquiring, "Which is he? Which is he?" But they only stared and laughed; and we walked unmolested to Mr. A——'s house. I was quite surprised at the miserable condition of the fortifications; far more ruinous and decayed than those at Newcastle, even before the rebellion. It is well there is no enemy near.

I went to prayers at three in the old church,—a grand and venerable structure. Between five and six the coach called, and took me to Mighton Car, about half a mile from the town. A huge multitude, rich and poor, horse and foot, with several coaches, were soon gathered together; to whom I cried with a loud voice and a composed spirit, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Some thousands of the people seriously attended; but many behaved as if possessed by Moloch. Clods and stones flew about on every side; but they neither touched nor disturbed me. When I had finished my discourse, I went to take coach; but the coachman had driven clear away. We were at a loss till a gentlewoman invited my wife and me to come into her coach. She brought some inconveniences on herself thereby; not only as there were nine of us in the coach, three on each side, and three in the middle; but also as the mob closely attended us, throwing in at the windows (which we did not think it prudent to shut) whatever came next to hand. But a large gentlewoman who sat in my lap, screened me, so that nothing came near me.

The mob, who were increased to several thousands, when I stepped out of the coach into Mr. A——'s house, perceiving I was escaped out of their hands, revenged themselves on the windows with many showers of stones, which they poured in, even into the rooms four stories high. Mr. A—— walked through them to the mayor's house, who gave him fair words, but no assistance; probably not knowing that himself (the mayor) might be compelled to make good all the damage which should be done. He then went in quest of constables, and brought two with him about nine o'clock. With their help he so thoroughly dispersed the mob, that no two of them were left together. But they rallied about twelve, and gave one charge more, with oaths, and curses, and bricks, and stones. After this, all was calm, and I slept sound till near four in the morning.

About five, *Saturday*, 25, we took horse and made to Pocklington. I was sorry, when I found it was the fair-day, that notice had been given of my preaching; especially when I heard there was no society, and scarce any one awakened in the town. The unusual bitterness of several who met us in the street, made the prospect still more unpromising. However, I went to see the room provided for preaching, but found it was not above five yards square. I then looked at a yard which was

proposed; but one circumstance of this I did not like. It was plentifully furnished with stones: artillery ready at hand for the devil's drunken companions. Just then it began to rain; upon which a gentleman offered a large commodious barn. Thither I went without delay, and began preaching to a few, who increased continually. I have known no such time since we left London. Their tears fell as the rain. None opposed or mocked: so that these made full amends for the behaviour of those at Hull.

The man and his wife at whose house we dined, had been bitterly persecuted both by his and her mother. These were some of the first whose hearts were touched. Immediately after preaching they came up into the room where we were, and confessed, with many tears, how eagerly they had opposed the truth of God, and troubled their children for adhering to it. How wise are all the ways of God! Had it not been fair-day, these had not been here.

Yet some of our company had dreadful forebodings of what was to be at York. A worthy justice of the peace (doubtless to quiet the mob there) had just caused to be cried about the streets, stuck up in public places, and even thrown into many houses, part of the "Comparison between the Papists and Methodists." Perhaps this might be the occasion of some bitter curses which were given us almost as soon as we entered the gates. But the vain words of those Rabshakehs returned into their own bosoms. I began preaching at six. The chapel was filled with hearers, and with the presence of God. The opposers opened not their mouths. The mourners blessed God for the consolation.

Sun. 26.—At seven God was with us as before, and his word brake the rocks in pieces. We left York about nine, as quietly as we came, and rode to Acomb. *Mon.* 27.—We reached Osmotherley. After preaching in the evening, I was desired to visit a person who had been an eminent scoffer at all religion; but was now, they said, "in a strange way." I found her in a *strange way* indeed; either raving mad, or possessed of the devil. The woman herself affirmed that the devil had appeared to her the day before; and, after talking some time, leaped upon, and grievously tormented her ever since. We prayed with her. Her agonies ceased. She fell asleep, and awaked in the morning calm and easy.

Tues. 28.—About noon we reached Stokesley, where I found none had ever yet preached abroad. Samuel Larwood had attempted it, but in vain: and so had Mr. Roberts some time after; but a clergyman came at the head of a large mob, and obliged him to desist. About one, the person in whose house we were came in trembling, and told us what threatenings were breathed out. I answered, "Then there is no time to lose;" and went out immediately. I suppose the mob expected to hear us sing; but they were disappointed; for I began preaching without delay. By this means, missing their signal, they came, not in a body, but two or three at a time; and as fast as they came their minds were changed; so that all were quiet, from the beginning to the end. It rained all the way we rode to Stockton; but was fair all the time I stood in the main street, and explained to a listening multitude, the joy that is in heaven "over one sinner that repenteth."

Wed. 29.—I preached at Durham to a quiet, stupid congregation

and the next day went on to Newcastle. On *Friday* and *Saturday* we enjoyed a little respite from labour, and were refreshed both in soul and body.

Sun. May 3.—We had the best dressed congregation that ever I saw in this place. I spoke very plain; yet all were patient, and looked as if they understood what was said. *Sat.* 9.—I rode to Sunderland, where I found one of the liveliest societies in the north of England. This is the effect of their being so much "under the law," as to scruple, one and all, the buying even milk on a Sunday. The house hardly contained the people at five the next morning. At eight and at twelve I preached in the street, none opposing or interrupting. About four I began at Newcastle, near the Keelmen's Hospital. It was just as I expected. Many who had turned back from the holy commandment once delivered to them, flocked together, and seemed convinced that God was still ready to return, and leave a blessing behind him.

Mon. 11.—After preaching at Morpeth in my way, though with little present effect, I rode on to Alnwick, and preached at the Cross, to a far more numerous and more serious congregation. *Wed.* 13.—I rode to Berwick; and, after preaching, desired all who had been of the society to meet me. I spoke to seventeen, who were thoroughly willing to unite again; and (what was remarkable) all of them still retained a sense of the pardoning love of God; although they were convinced they had suffered great loss by a famine of the word.

Thur. 14.—At five the soldiers made a considerable part of the congregation. At noon they came again in troops. One of them, T—— W——, came last year from the Highlands, and went through Westmoreland to beat up for recruits. He had been earnestly warned, before he left Scotland, on no account to go near the Methodists. But in Kendal he lighted on two or three; from which time they were not one day asunder. It was not long before God clearly assured him of his pardoning love. A fortnight after, he was ordered to follow the regiment to Berwick; where he is continually exhorting his comrades to be "good soldiers of Jesus Christ:" and many already have listed under his banner.

Fri. 15.—In the afternoon I preached at Alemouth. How plain an evidence have we here, that even our outward work, even the societies, are not of man's building. With all our labour and skill, we cannot, in nine years' time, form a society in this place; even though there is none that opposes, poor or rich: nay, though the two richest men in the town, and the only gentlemen there, have done all which was in their power to further it.

Sat. 16.—I rode on to the poor colliers at Placey. When we came hither first, John Lane, then nine or ten years old, was one of the first who found peace with God. From that hour he continued to walk day and night in the light of his countenance. I saw him last year, longing to be with Christ. But he was detained here a little longer, that he might witness "a good confession" in death, as well as in life. He praised God as long as he had breath, and was buried a day or two before I came.

May 17.—(Being *Whit-Sunday.*) I preached in the morning at Gateshead, to a huge congregation, on our Lord's words, "If any man thirst, let him come unto me and drink." About five I began near the

Keelmen's Hospital; many thousands standing round, or sitting on the grass. The wind was high just before; but scarce a breath was felt, all the time we were assembled before God. I praise God for this also. Is it enthusiasm to see God in every benefit which we receive?

Mon. 18.—I preached at Newlands, and endeavoured to remove the offences which had crept in among the simple people. In the evening I preached at Sheep Hill. It rained all the time; but that little disturbed either the congregation or me.

Tues. 19.—I preached at Whickham, before Mrs. Armstrong's door. I was a little surprised at the account she gave of God's late dealings with her. When her ancient husband, with whom she had lived from her youth, was, on account of a debt contracted by his son, hurried away, and thrown into Durham gaol,—which soon put an end to his life; when she was likely to lose all she had, and to be turned out of doors at fourscore years of age; still the oracles of God, which she had loved from a child, were her delight and her counsellors. But one day, when she put on her spectacles to read, she could not see a word. She was startled at first; but soon said, "It is the Lord; let him do what seemeth him good" She laid her spectacles down, and casting her eye on the corner of the Bible, thought she could discern some letters. Taking up the book, she read as well as her daughter could; and, from that hour, she could not only read without spectacles; but sew, or thread the finest needle, with the same ease as when she was thirty years of age.

Wed. 20.—I preached at Biddick to a multitude of colliers, though it rained hard all the time. They seemed all, even some who had long drawn back, to be melted down as wax before the fire. So strong and general an influence on a congregation I do not remember to have seen for some years. *Sun.* 24.—The congregation at the Keelmen's Hospital was far too large for my voice to command. I doubt not more than two thirds could hear; but all were still, till I commended them to the grace of God.

Mon. 25.—We rode to Durham, and thence, through very rough roads, and as rough weather, to Barnard Castle. I was exceeding faint when we came in: however, the time being come, I went into the street, and would have preached; but the mob was so numerous and so loud, that it was not possible for many to hear. Nevertheless, I spoke on, and those who were near, listened with huge attention. To prevent this, some of the rabble fetched the engine, and threw a good deal of water on the congregation; but not a drop fell on me. After about three quarters of an hour, I returned into the house.

Tues. 26.—At five the preaching house would not contain one half of the congregation. Many stood at the door and windows; far more than could hear. When I come again, perhaps they will hear while they may. We rode hence to Weardale. I had been out of order all night, and found myself now much weaker. However, I trusted in the Strong for strength, and began preaching to a numerous congregation: and I did not want strength, till I had finished my discourse; nor did the people want a blessing. In the evening we came to Allandale, and found the poor society well nigh shattered in pieces. Slackness and offence had eaten them up. When I came into the room, I was just like one of them; having neither life nor strength, and being scarce able

either to speak or to stand. But immediately we had a token for good. In a moment I was well. My voice and strength were entirely restored; and I cried aloud, "How shall I give thee up, Ephraim?" The mountains again flowed down at his presence, and the rocks were once more broken in pieces.

Wed. 27.—I preached at Clifton, near Penrith, to a civil people, who looked just as if I had been talking Greek. The next day we went on to Lorton; a little village, lying in a green, fruitful valley, surrounded by high mountains, the sides of which are covered with grass and woods. and the bottom watered by two small rivers. Here I found myself much out of order again. However, at six I preached to a very large and serious congregation. The ministers of Lorton, and of the next parish, were among them, that they might hear and judge for themselves.

Fri. 29.—I preached at noon to a very different congregation, in the Castle yard, at Cockermouth. However, they behaved with decency; none interrupting or making any noise. About five we reached Whitehaven. After a little rest, I went to the room; but it was rather to be seen than heard. However, I spoke as I could for about half an hour, and then immediately went to bed. But I could not sleep, having a violent flux, with a fever, and continual pain in my stomach. Yet at twelve I fell into a doze, and from that time began to recover. On *Sunday*, in the afternoon, I ventured to church; and in the evening preached as I was able.

Mon. June 1.—I examined the society, and praised God on their behalf. *Thur.* 2.—I rode to Seaton, a town of colliers, ten measured miles from Whitehaven. The poor people had prepared a kind of pulpit for me, covered at the top and on both sides, and had placed a cushion to kneel upon of the greenest turf in the country. But my voice was still so low, that I fear not half of those who were present could hear.

Wed. 3.—I was able to preach again in the morning. One of our friends, who was master of a ship, purposing to set sail on *Thursday*, 4, for Dublin, I knew not but it would be well to go over with him, supposing the wind should turn fair. It did turn fair that very morning; but being suddenly called on board, he sailed without us. In about six hours the wind turned foul. So I suppose he came back the next morning. In the afternoon we rode to Mr. Blencowe's, about fifteen miles from Whitehaven. We took a walk in the evening to a little town called Drig, about a mile from his house, where I preached to a small company of plain, serious people. But I fear they understood very little of what they heard.

Fri. 5.—I went on with Mr. Milner, to Ulverstone. Here a very convenient place for preaching was offered. But few people had any desire to hear. So I went quietly back to my inn. *Sat.* 6.—We reached Chipping, and were immediately informed, that several there were consulting together, how to hinder me from preaching. Mr. Milner, hearing they were met at the next house, went thither, and brought them all with him, who were the churchwardens and three or four persons more. I spent about a quarter of an hour with them, in calm and friendly debate; and they went away much cooler than they came.

Sun. 7.—Understanding some designed to go out of church when I went into the pulpit, I thought it would be better for them to go out

sooner; and to read prayers as well as preach. Such a congregation was present, as I believe was never seen there before; and a solemn awe seemed to rest on the whole congregation, from the beginning of the service to the end. I preached in the afternoon on the conclusion of the Second lesson, "God was in Christ, reconciling the world unto himself." The people were all attention. Surely there is no counsel or strength against the Lord.

Mon. 8.—We rode to Rough Lee; and found a large, serious, and quiet congregation. There have been no tumults since Mr. White was removed. He was for some years a Popish priest. Then he called himself a Protestant, had the living of Colne. It was his manner first to hire, and then head the mob, when they and he were tolerably drunk. But he drank himself first into a gaol, and then into his grave. In the evening I preached at Heptonstall. An attorney, who happened to be in the town, endeavoured to interrupt; relating some low, threadbare stories, with a very audible voice. But some of the people cut him short in the midst by carrying him quietly away.

Tues. 9.—I preached at six to abundance of people near Ewood; and with an uncommon blessing. Hence we rode to Todmorden. The minister was slowly recovering from a violent fit of a palsy, with which he was struck immediately after he had been preaching a virulent sermon against the Methodists. I preached on the side of a mountain, to a large and earnest congregation, and then went on to Mellar-barn. I preached at six in the town; and I suppose all the inhabitants, young and old, were present. Nor have I often seen so large a congregation so universally and deeply affected. My lodging was not such as I should have chosen; but what Providence chooses, is always good. My bed was considerably under ground, the room serving both for a bed chamber and a cellar. The closeness was more troublesome at first than the coolness: but I let in a little fresh air, by breaking a pane of paper (put by way of glass) in the window; and then slept sound till the morning.

Fri. 12.—I rode to Bolton. So hot a day as this, I do not remember to have felt in England. The congregation seemed to forget the heat, though the room was like an oven. For it was a comfortable hour: God refreshing many souls with the multitude of peace. *Sat.* 13.—The house was fuller this evening than the last, while I enforced that gracious invitation, "Come unto me, all ye that are weary and heavy laden."

Sun. 14.—After preaching in the evening, I took occasion to tell the whole congregation, that there had been a mistake concerning the house, which J. B. imagined I had contrived to make my own property: but Mr. Grimshaw had now cleared it up; having assured Mr. B., 1. That I knew nothing of the deed relating to the house, till after it was made. 2. That I had no property in it still; only a clause was inserted, whereby Mr. G., my brother, and I, where empowered to appoint the preachers therein.

Mon. 15.—I had many little trials in this journey, of a kind I had not known before. I had borrowed a young, strong mare, when I set out from Manchester. But she fell lame before I got to Grimsby. I procured another, but was dismounted again between Newcastle and

Berwick. At my return to Manchester I took my own: but she had lamed herself in the pasture. I thought, nevertheless, to ride her four or five miles to-day; but she was gone out of the ground, and we could hear nothing of her. However, I comforted myself, that I had another at Manchester, which I had lately bought. But when I came thither, I found one had borrowed her too, and rode her away to Chester.

About noon I preached near Shackerley, at an old man's house, who was groaning for redemption. We walked together a little way, after preaching: and almost as soon as we parted, the power of God fell upon him, so that he hardly knew whether he was on earth or in heaven. From that hour he has been continually filled with peace and joy in believing. At my return to Bolton, I wrote down a particular account of one that lately adorned the Gospel. It was as follows:—

In April, 1746, CATHERINE WHITAKER went to Halifax, to hear John Nelson. She was before convinced of the truth by reading, and from that time grew more and more serious. The next year John H—— called at our house. As he was going, he turned back, took her by the hand, and said, "You *must* believe, whether you can or no." As soon as he was gone, she began crying to God, and ceased not, till she knew she did believe in Christ. She never afterward lost the sense of his love; nor could she rest, if she found the least cloud, till it was wholly removed, and the clear light shone again upon her soul.

In May, 1750, she removed to Bolton, and soon after appeared to be consumptive. But she did not spare herself on that account, still rising at five, four, or three in the morning, and continuing to teach her scholars, as usual, till about Christmas, 1751. From that time her bodily strength failed, though she did not keep her room till March. She was then afraid lest she should live to be a burden to her relations; but that fear soon vanished away, and she said, "Now I can leave it all to God. Let me die sooner or later, it is all one." But she had still some struggle concerning her husband, before she was thoroughly willing to give him up.

The next Friday but one before she died, one of her sisters sitting by her, she began singing,

O happy, happy day,
That calls the exiles home!

She immediately joined with her, and sung on to the end of the hymn. The Thursday after, she looked round upon us, and said, "O how I love you all! I am all love. I love every soul God has made." Her husband asked, "Are you happy?" She said, "O yes:

I cannot fear, I cannot doubt,
I feel the sprinkled blood:

"Sing on, sing on,

Let every soul with me cry out,
Thou art my Lord, my God."

At breakfast she desired a little cold water; on receiving which, she looked up and said, "In a little while, I shall drink new wine in the kingdom of my Father." About ten o'clock she broke out,—

My God is reconciled,
His pard'ning voice I hear,
He owns me for his child,
I can no longer fear.

One asking her how she did, she said, "I long to be with Him whom my soul loveth." On Friday and Saturday, being extremely weak, she spake very little. On Sunday morning she said, "So the Lord hath

brought us to another Sabbath. 'Vouchsafe, O Lord, to keep us this day without sin.'" She then partly sung, and partly repeated, that hymn,

O when shall I sweetly remove,
O when shall I enter my rest!
Return to the Sion above,
The mother of spirits distress'd.

She then said, "Who is in the house? O, I do not love the staying at home on a Sunday! Desire them all to go to church. When I was most diligent in going to church, I always found the greatest blessings." At night she said, "Swelled legs! For a little time: there will be no swelled legs in heaven." About five on Monday morning, March 23, her husband asked, "Do you know me?" She said, "Yes, I do;" and putting her arm round his neck, quickly began to slumber. Waking soon after, she said, "I must make haste, and dress myself for the Bridegroom." She then dozed afresh; but waking in a few minutes, said, "I am going to Christ;" and fell asleep.

Sat. 20.—I rode to Chester, and preached at six, in the accustomed place, a little without the gates, near St. John's church. One single man, a poor alehouse keeper, seemed disgusted, spoke a harmless word, and ran away with all speed. All the rest behaved with the utmost seriousness, while I declared "the grace of our Lord Jesus Christ."

Sun. 21.—I preached at seven, in a much larger house, which was just taken, near St. Martin's church; as eminent a part of the town as Drury-lane is in London, or as the Horse Fair was in Bristol. At church Mr. L—— preached a strong, plain, useful sermon, upon the faith of Abraham. At one I began preaching again, on, "We preach not ourselves, but Christ Jesus the Lord." But the house not containing half the congregation, I was obliged to stand at the door, on one side of a kind of square, large enough to contain ten or twelve thousand people. I had a few hours before spoken to the captain of a vessel, with whom I proposed to sail for Dublin; and the wind being fair, I knew not whether I should stay to preach another sermon in Chester. I find it useful to be in such a state of suspense, wherein I know not what will be the next hour, but lean absolutely on His disposal, who knoweth and ruleth all things well. At four I preached in the Square, to a much larger congregation, among whom were abundance of gentry. One man screamed and hallooed as loud as he could; but none seconded or regarded him. The rest of the congregation were steadily serious, from the beginning to the end.

Mon. 22.—We walked round the walls of the city, which are something more than a mile and three quarters in circumference. But there are many vacant spaces within the walls, many gardens, and a good deal of pasture ground: so that I believe Newcastle-upon-Tyne, within the walls, contains at least a third more houses than Chester. The greatest convenience here is what they call "the Rows;" that is, covered galleries, which run through the main streets on each side, from east to west, and from north to south; by which means one may walk both clean and dry in any weather, from one end of the city to the other. I preached at six in the evening, in the Square, to a vast multitude, rich and poor. The far greater part, the gentry in particular, were seriously and deeply attentive; though a few of the rabble, most of them drunk, laboured much to make a disturbance. One might

already perceive a great increase of earnestness in the generality of the hearers. So is God able to cut short his work, to wound or heal, in whatever time it pleaseth him.

Tues. 23.—Having received letters which made me judge it necessary to be at Bristol as soon as possible, about ten I set out, dined at Birmingham the next day, and thence rode to Redditch.

Thur. 25.—Finding the congregation waiting, I began preaching between three and four. I preached at Wallbridge, near Stroud, in the evening, and the next day, before noon, reached Kingswood.

Wed. July 1.—Having finished my business at Bristol, I took horse again, and preached that evening at Evesham. *Thur.* 2.—I reached Bilbrook and Chester. *Friday*, 3.—I was saying in the morning to Mr. Parker, "Considering the good which has been done there already, I wonder the people of Chester are so quiet." He answered, "You must not expect they will be so always." Accordingly, one of the first things I heard after I came into the town was, that for two nights before the mob had been employed in pulling down the house where I had preached. I asked, "Were there no magistrates in the city?" Several answered me, "We went to the mayor after the first riot, and desired a warrant to bring the rioters before him; but he positively refused to grant any, or to take any informations about it." So, being undisturbed, they assembled again the next night, and finished their work.

Sat. 4.—I preached in our old room. *Sun.* 5.—I stood, at seven in the morning, near the ruins of the house, and explained the principles and practice of that sect which is "every where spoken against." I went afterward to St. Martin's church, which stands close to the place. The gentleman who officiated seemed to be extremely moved at several passages of the Second lesson, Luke xvii; particularly, "It is impossible but that offences will come; but wo unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

He began his sermon nearly in these words: "The last Lord's day I preached on, 'Doing as you would be done to,' in hopes of preventing such proceedings as are contrary to all justice, mercy, and humanity. As I could not do that, I have chosen these words for your present consideration, 'Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.'"

He concluded nearly thus: "I am sorry any such outrage should be committed, particularly in this parish, where I have been teaching so many years. And to how little purpose! I will remove, as soon as possibly I can, from a place where I can do so little good. O what an account have they to make, who have either occasioned or encouraged these proceedings! May God grant that they may repent in time! That they may know what spirit they are of! That they may, before it is too late, acknowledge and love the truth as it is in Jesus!" I preached again in the same place at one and at four; and the whole congregation were quiet and serious.

Mon. 6.—Finding no ship ready to sail, I determined to return to Whitehaven: so I took horse with my wife between nine and ten, and in the evening preached at Manchester. *Tues.* 7.—We rode to Bol-

ton; on *Wednesday*, to Chipping; and on *Friday*, 10, reached Whitehaven.

Sun. 12.—I took my old stand in the market place, about seven in the morning, and proclaimed "the Lord God, gracious and merciful, forgiving iniquity, transgression, and sin." In the afternoon we had an awakening sermon at the new church, on, "One thing is needful." At five I preached in the room, on, "To fear the Lord, that is wisdom; and to depart from evil, is understanding."

Mon. 13.—I bespoke the cabin in a ship bound for Dublin, which only waited for a wind. About ten at night word was brought that she was ready to sail. We went down to the quay immediately; and found she had sailed out a quarter of an hour before, and was then off at sea. But as another ship had just weighed anchor, we went on board, and sailed without delay. But having contrary winds, it was *Friday*, 17, in the evening, before we reached Dublin. The house here is nearly of the same size, and of the same form, with that at Newcastle. But having deep galleries on three sides, it will contain a larger number of people.

Sun. 19.—I preached at five and eight, but not to so large a congregation as I expected. I was greatly shocked at the behaviour of the congregation in St. Patrick's church. But all their carelessness and indecency did not prevent my finding an uncommon blessing. Between five and six our house was nearly filled; but great part of the hearers seemed utterly unawakened. I marvel how it is, that after all our labour here, there should still be so little fruit.

Mon. 20.—I learned the particulars of the late riot. Some weeks ago, a large mob assembled one evening, broke many of the windows, and had just broke into the house, when a guard of soldiers came. The chief rioters were apprehended and tried. But ten or eleven of the jurymen, being Papists, frightened the twelfth, so that he did not contradict, when they brought in their fellows, "Not guilty."

Tues. 21.—I inquired into the state of the society, still consisting of about four hundred and twenty members; though many had been much shaken, chiefly by various opinions, which some even of our own preachers had propagated.

Thur. 23.—We went to see a friend a few miles from Dublin. Before dinner Mr. Cownley and I took a walk on the seashore. Being somewhat tired, we thought to return a shorter way, by climbing over the rocks. We found little difficulty at first, the ascent not being steep toward the bottom: but as we went higher, it grew steeper and steeper till we would gladly have gone back if we could. But we could neither go nor look back; so that we had only this choice,—to get quite to the top, or to make one step to the bottom. The stones, likewise, on which we stood, or which we took hold of, frequently gave way, and tumbled; so that I know not whether we were ever in so much danger on the sea, as we were now on the shore. But in half an hour, I know not how, we got upon firm, even ground.

Sun. 26.—I met one whom I had formerly seen at Bristol, heaping up money with both hands: and he has now all that the world can give. But he enjoys nothing; having such a continual lowness of spirits, as they call it, that his very life is a burden. He seems partly to understand his own case. May the great Physician heal his sickness!

Mon. 27.—I preached in Edinderry at one, and at Closeland in the evening. *Tuesday*, 28, I preached at Portarlington, though I was extremely ill, and it was a pain to me to speak; but it was a comfortable pain. I could from my heart praise God for his fatherly visitation. *Wed.* 29.—I rode to Mount Mellick, but was so hoarse and weak, that I could only preach in the house. *Friday*, 31.—Being not well able to ride, I borrowed Mr. P——'s chair to Tullamore; and on *Saturday* reached Cooly Lough, and met many of my friends from all parts. I now found my strength increasing daily: it must be as my day is.

Sun. August 2.—I baptized Joseph English (late a Quaker) and two of his children. Abundance of people were at Tyrrel's Pass in the evening; many more than the house could contain. At five in the morning, one who had tasted of the love of God, but had afterward relapsed into his former sins, nay, and sunk into Deism, if not Atheism, was once more cut to the heart. At six in the evening I preached at Drumcree, where many now know in whom they have believed. Mr. Booker, the minister of D——, met me here; the last man I should have expected. But it cannot last. The same person cannot long admire both John Wesley and John Taylor.

Tues. 4.—I preached about noon at Street, to a civil, unconcerned congregation; and about six in the evening, at Abidarrig, a mile short of Kenagh. Many Romanists being present, I found much concern for them, and could not but address myself to them in particular; and exhort them wholly to rely on the one Mediator between God and man. *Wed.* 5.—We rode to Athlone. *Thursday*, 6.—I preached in a large open place, near the house, to many of the rich, as well as poor.

Sat. 8.—I called on a lively man, who is just married, in the ninety-second year of his age. He served as an officer both in King William's and Queen Anne's wars; and a year or two ago began to serve the Prince of peace. He has all his faculties of body and mind entire, works in his garden some hours every day, and praises God who has prolonged his life to so good a purpose.

Sun. 9.—At eight we had the usual congregation in the market house, and the usual blessing. Mr. G—— preached an excellent sermon at church, on the necessity of the religion of the heart. At five I preached on the Connaught side of the river, to abundance of Romanists as well as Protestants; all of whom seemed convinced that they ought not any longer to "halt between two opinions."

Here I learned from her husband, that Rose Longworth found peace with God in June, 1749. This she never lost, and often rejoiced with joy unspeakable. From that time she was always remarkably serious, and walked closely with God. About Easter, 1751, she found a great decay of her bodily strength; but of this she never complained, being only concerned, lest her soul should suffer loss. In July following, she was removed into the country, but still continued walking in the light. Toward the latter end of the month, apprehending her time was short, she desired to return to Athlone. On Saturday, the 21st, she returned, extremely weak, but continually praising God; and all the following week expressing a strong "desire to depart, and be with Christ."

Mr. —— administered the sacrament to her on Sunday. She could speak little, but said she had no doubt of her salvation. He was deeply affected, and said he believed her, but could scarce speak for tears. When

she could not be heard, she had her eyes constantly fixed upward, and her lips moving. In the afternoon she fainted away. Coming to herself, she said, "Ah! I was disappointed; I thought I had escaped." She then prayed for her husband, for her parents, for the society, the Church, and the whole world. Fainting again, and coming to herself, she cried out, "See my Redeemer! See my Redeemer! See how his blood streams! I see the Lamb in glory. I see the Lamb in glory. Fare ye well. God be with you. Fare ye well." She then ceased to speak, and went to God.

Mon. 10.—I preached at Aghrim, and found the people much alive to God. *Tuesday*, 11.—I rode over to Mr. M——'s. How gracious has God been to this family! Three years ago, his youngest daughter, after she had received a clear sense of the love of God, was brought to the gates of death, and continues still just on the wing for eternity. His other daughter was suddenly struck last year; and after having witnessed a good confession to all that were round about her, went to God in the full triumph of faith. Some months since, Mr. M——'s brother began to decline; and two or three weeks ago, full of unutterable peace and joy, went to Him whom his soul loved.

Wed. 12.—In the evening I preached at Birr. I scarce ever saw so large, so genteel, and so serious a congregation there before. The next evening I reached Limerick. I spent *Friday* and *Saturday* in conference with our preachers, and the next week spake with each of the members of the society; many of whom, I now found, were "rooted and grounded in love," and "zealous of good works."

Fri. 21.—I rode through heavy rain to Shronill, and to Cork the next day. *Sunday*, 23.—At eight the house would not near contain the congregation: yet I judged a small congregation with peace, preferable to a large one with noise and tumult. On *Monday* and *Tuesday* I carefully examined the society, put away those who did not walk according to the Gospel, and found about three hundred who still strive to have "a conscience void of offence toward God, and toward man."

Tues. 25.—I preached in the market place at Kinsale. The next morning, at eight, I walked to the Fort. On the hill above it we found a large, deep hollow, capable of containing two or three thousand people. On one side of this, the soldiers soon cut a place with their swords for me to stand, where I was screened both from the wind and sun, while the congregation sat on the grass before me. Many eminent sinners were present, particularly of the army; and I believe God gave them a loud call to repentance. In the evening I called sinners to repentance in the main street, at Bandon. On *Thursday* and *Friday*, the rain drove us into the market house. Indeed, I hardly remember two dry days together since I landed in Ireland. *Saturday*, 29.—I returned to Cork, and spent a comfortable day; having a strong hope, that God will "lift up the hands that hang down." *Monday*, 31.—I rode to Clonmell. A wide door was opened here a year ago; but one evening, just after sermon was ended, the room in which the preaching had been, fell. Two or three persons were hurt thereby; for which reason, (could one desire a better?) the people of the town vowed that no Methodists should ever more preach in Clonmell.

Tues. September 1.—I preached at Waterford. Only one poor man behaved amiss: his case is really to be pitied. Some time since he had strong desires to serve God, and had broke off his outward sins.

when Mr. ——, one of the prebendaries, told him, he did very wrong to go after those fellows; and made him promise to hear them no more. He kept his word, and turned back, as a dog to his vomit, wallowing in sin, as he did before. But he does not go to the Methodists; so all is well: he may go to the devil and welcome.

Wed. 2.—At eleven Mr. Walsh began preaching in Irish in the market house. It being market day, the people flocked from all sides: many of them seriously attended. A few of the rabble cursed and swore, but did not make considerable interruption. At five I went to the court house, and began preaching; but the mob was so numerous and noisy that few could hear. Perceiving the noise increase more and more, I walked through the midst of the mob to my lodgings. They hallooed, and shouted, and cursed amain: hitherto could they come, but no further.

Thur. 14.—(So we must call it now, seeing the new style now takes place.) I rode to the bog of Boiree, where a great and effectual door is opened. On *Friday* evening we rode on to Goree, and the next day to Dublin.

Sun. 17.—I made an end of Mr. V——'s "Essay on the Happiness of the Life to come." I am glad it is wrote in French: probably not many in Ireland will be at the pains of reading it. He is a lively, sensible writer; but I cannot believe his hypothesis, while I believe the Bible. *Mon.* 18.—We had our first watch-night in the new house; and it was a night that will not soon be forgotten. On *Tuesday* I rode to Portarlington, and the next day to Birr, through so violent a storm, that my strength was utterly exhausted, and how I should preach I knew not. But God soon renewed my strength: and on *Thursday*, 21, I arose lively and well; and in the afternoon, through continued rain, came, very wet, but not tired, to Limerick.

Sat. 23.—We reached Cork. *Sunday*, 24.—In the evening I proposed to the society the building a preaching house. The next day ten persons subscribed a hundred pounds; another hundred was subscribed in three or four days, and a piece of ground taken. I saw a double providence now in our not sailing last week. If we had, probably this house had never been built; and it is most likely we should have been cast away. Above thirty ships we were informed, have been lost on these coasts in the late storm.

Sun. October 1.—We had in the morning at St. Paul's, a strong, close, practical sermon; and another at our own church in the afternoon, delivered in an earnest, affectionate manner. We had a solemn season likewise at the room; so that this day was a day of joy and thanksgiving. The wind being contrary still, on *Monday*, 2, I rode once more to Bandon. But though I came unexpected, the house was too small to contain one half of the congregation; so I preached in the street, both this evening, and at five on *Tuesday* morning; the moon giving us as much light as we wanted, till the sun supplied her place. I then returned to Cork. On *Friday*, 6, the ship being under sail, we took boat, and came to Cove in the evening. All the inns being full, we lodged at a private house; but we found one inconvenience herein: we had nothing to eat; for our provisions were on board, and there was nothing to be bought in the town; neither flesh, nor fish, nor butter,

nor cheese. At length we procured some eggs and bread, and were well contented.

Sun. 8.—We were called early by the pilot, and told we must rise and go on board. We did so, and found a large number of passengers: but the wind turning, most of them went on shore. At eleven I preached to those that were left. About six it blew a storm: but we were anchored in a safe harbour; so it neither hurt nor disturbed us.

Mon. 9.—Finding there was no probability of sailing soon, we went up to Mr. P——'s, near Passage. I preached there in the street about four, to most of the inhabitants of the town. They behaved very quietly; but very few seemed either convinced or affected. *Tues.* 10.—We had another violent storm: it made Mr. P——'s house rock to and fro, though it was a new, strong house, and covered on all sides with hills, as well as with trees. We afterward heard, that several ships were lost on the coast. Only one got into the harbour, but grievously shattered, her rigging torn in pieces, and her mainmast gone by the board.

Wed. 11.—I rode to Cork once more, and was very fully employed all the day. The next morning we returned to Cove, and about noon got out of the harbour. We immediately found the effects of the late storm, the sea still boiling like a pot. The moon set about eight, but the northern lights abundantly supplied her place. Soon after, God smoothed the face of the deep, and gave us a small, fair wind. *Fri.* 13.—I read over Pascal's "Thoughts." What could possibly induce such a creature as Voltaire to give such an author as this a good word; unless it was, that he once wrote a satire? And so his being a satirist might atone even for his being a Christian. *Sat.* 14.—About seven we sailed into Kingroad, and happily concluded our little voyage. I now rested a week at Bristol and Kingswood, preaching only morning and evening.

Sun. 22.—Having heard grievous complaints of the society in Kingswood, as if there were many disorderly walkers therein, I made a particular inquiry; and I found there was one member who drank too much in January or February last. But I could not find one who at this time lived in any outward sin whatever. When shall we be aware of the accuser of the brethren? How long shall we be ignorant of his devices; and suffer him, by these loose, indeterminate accusations, to make our minds evil affected toward each other?

Wed. 25.—I rode to Wick, and rejoiced over a people who have run well from the beginning. The person at whose house I preached, was supposed to be at the point of death. But ease or pain, life or death, was welcome to her. She desired indeed "to depart, and to be with Christ;" but it was with perfect resignation; her will being swallowed up in the will of Him whom her soul loved.

Thur. 26.—The remains of Elizabeth Man being brought to the room, I preached on, "Blessed are the dead which die in the Lord." How plain an instance is here of grace so changing the heart, as to leave no trace of the natural temper! I remember her fretful, peevish, murmuring, discontented with every thing. But for more than a year before she died, God laid the axe to the root of the tree; all her peevishness and fretfulness were gone; she was always content, always thankful. She was not only constant in prayer, and in all the ordinances of God, but abundant in praise and thanksgiving. Often her soul

was so filled with love and praise, that her body was quite overpowered. On Sunday morning she said, "I am struck with death." Her pains were violent all the day; but they interrupted not her prayer and praise, and exhortation to those about her; till, about three in the morning, having finished her work, she was set at liberty.

Sunday, 29, was a useful day to my soul. I found more than once trouble and heaviness; but I called upon the name of the Lord; and he gave me a clear, full approbation of his way, and a calm, thankful acquiescence in his will. I cannot but stand amazed at the goodness of God. Others are most assaulted on the weak side of their soul; but with me it is quite otherwise: if I have any strength at all, (and I have none but what I have *received*,) it is in forgiving injuries: and on this very side am I assaulted, more frequently than on any other. Yet leave me not here one hour to myself, or I shall betray myself and Thee!

Mon. 30.—I rode to Salisbury, and in the two following days examined severally the members of the society; and on *Thursday* left them determined to stand in the good old way, in all the ordinances and commandments of God. In the evening I endeavoured to reunite the little scattered flock at Winterburn.

Fri. November 3.—I rode to Reading; and on *Saturday*, to London. *Mon.* 6.—A remarkable note was given me in the evening: it ran in these words:—

"James Thompson, sailor on board the George and Mary, a Sunderland collier, bound for Middleburgh, in September last, met with a gale of wind, which wrecked her on the Baynard Sands, off the coast of Zealand. Here every soul perished, save himself, who was for three days and three nights floating on a piece of the wreck, with another man dead by his side, in which time the poor sufferer had lost his senses. At length he was taken up by the Dolphin Packet, and escaped safe to land. He is now willing to return hearty thanks to God, and to proclaim his deliverance to the world, that all who hear it may 'praise the Lord for his goodness, and declare the wonders that he doeth for the children of men.'"

In the remaining part of this, and in the following month, I prepared the rest of the books for the "Christian Library;" a work by which I have lost above two hundred pounds. Perhaps the next generation may know the value of it.

Mon. January 1, 1753.—A large congregation met at four, and praised Him with joyful hearts and lips, who had given us to see another year. *Tues.* 2.—I breakfasted at Ephraim Bedder's. How strangely diversified is the scene of his life! How often had he been, both outwardly and inwardly, in the deep! But at length God has lifted up his head. *Thur.* 4.—I visited one on the borders of eternity, who did not know his interest in Christ. O how melancholy is it to leave all below; unless we have an earnest of a better inheritance! How can any reasonable man bear the thoughts of death, till he has a prospect beyond the grave?

Sun. 7.—I breakfasted with M—— Y——, an uncommon monument of mercy. For a long time he was "turned back as a dog to his vomit," and wallowed in all manner of wickedness. Yet his wife could never give him up, nor could he ever escape from the hell within, till she said to him one day, "Go up stairs, and ask of God; and you know not but he may yet bless you." He went, but with a dull, heavy heart,

and stayed about two hours. When he came down, she stared upon him, and said, "What is the matter now? What is come to you? You do not look as you did." He answered, "No; for I have found the Lord." And from that hour he has endeavoured to walk worthy of God, who has again called him "to his kingdom and glory." *Mon.* 15. —We had our first watch-night at Snowsfields. Scarce any went away till between twelve and one. How is it, that never any one, in England or Ireland, has been hurt for all these years in going to all parts at the dead of night? Are not the hairs of our head all numbered?

Sat. 20.—I advised one who had been troubled many years with a stubborn paralytic disorder, to try a new remedy. Accordingly, she was electrified, and found immediate help. By the same means I have known two persons cured of an inveterate pain in the stomach; and another of a pain in his side, which he had had ever since he was a child. Nevertheless, who can wonder that many gentlemen of the faculty, as well as their good friends, the apothecaries, decry a medicine so shockingly cheap and easy, as much as they do quicksilver and tar water?

Sun. 28.—A solemn awe spread over the whole congregation, while I was explaining at West-street the parable of the ten virgins: more especially those who knew they had not "oil in their lamps."

Sat. February 3.—I visited one in the Marshalsea prison; a nursery of all manner of wickedness. O shame to man, that there should be such a place, such a picture of hell upon earth! And shame to those who bear the name of Christ, that there should need any prison at all in Christendom! *Thur.* 8.—A proposal was made for devolving all temporal business, books and all, entirely on the stewards; so that I might have no care upon me (in London, at least) but that of the souls committed to my charge. O when shall it once be! From this day? *In me mora non erit ulla.* [There shall be no delay on my part.]

In the afternoon I visited many of the sick; but such scenes, who could see unmoved? There are none such to be found in a Pagan country. If any of the Indians in Georgia were sick, (which indeed exceedingly rarely happened, till they learned gluttony and drunkenness from the Christians,) those that were near him gave him whatever he wanted. O who will convert the English into honest Heathens!

On *Friday* and *Saturday*, I visited as many more as I could. I found some in their cells under ground; others in their garrets, half starved both with cold and hunger, added to weakness and pain. But I found not one of them unemployed, who was able to crawl about the room. So wickedly, devilishly false is that common objection, "They are poor, only because they are idle." If you saw these things with your own eyes, could you lay out money in ornaments or superfluities?

Sun. 11.—I preached at Hayes. Here we have a fair instance of overcoming evil with good. All but the gentry of the parish patiently hear the truth. Many approve of, and some experience it. *Thur.* 15. —I visited Mr. S——, slowly recovering from a severe illness. He expressed much love, and did not doubt, he said, inasmuch as I meant well, but that God would convince me of my great sin in writing books; seeing men ought to read no book but the Bible. I judged it quite needless to enter into a dispute with a sea captain, seventy-five years

old. This day Mr. Stewart was released. For two or three years he had been "instant in season, out of season, doing the work of an evangelist, and making full proof of his ministry." Three or four weeks ago he fell ill of a fever, and was for a while in heaviness of soul. Last week all his doubts and fears vanished; and as he grew weaker in body, he grew stronger in faith. This morning he expressed a hope full of immortality, and in the afternoon went to God.

Sat. 17.—From Dr. Franklin's Letters I learned, 1. That electrical fire (or ether) is a species of fire, infinitely finer than any other yet known. 2. That it is diffused, and in nearly equal proportions, through almost all substances. 3. That as long as it is thus diffused, it has no discernible effect. 4. That if any quantity of it be collected together, whether by art or nature, it then becomes visible in the form of fire, and inexpressibly powerful. 5. That it is essentially different from the light of the sun; for it pervades a thousand bodies which light cannot penetrate, and yet cannot penetrate glass, which light pervades so freely. 6. That lightning is no other than electrical fire, collected by one or more clouds. 7. That all the effects of lightning may be performed by the artificial electric fire. 8. That any thing pointed, as a spire or tree, attracts the lightning, just as a needle does the electrical fire. 9. That the electrical fire, discharged on a rat or a fowl, will kill it instantly: but discharged on one dipped in water, will slide off, and do it no hurt at all. In like manner the lightning which will kill a man in a moment, will not hurt him if he be throughly wet. What an amazing scene is here opened for after ages to improve upon!

Wed. 21.—I visited more of the poor sick. The industry of many of them surprised me. Several who were ill able to walk, were nevertheless at work; some without any fire, (bitterly cold as it was,) and some, I doubt, without any food; yet not without that "meat which endureth to everlasting life." *Mon.* 26.—I set out in the machine for Bristol; and on *Tuesday* evening preached at Bath.

Wed. 28.—We rode to Bristol. I now looked over Mr. Prince's "Christian History." What an amazing difference is there in the manner wherein God has carried on his work in England and in America! There, above a hundred of the established clergy, men of age and experience, and of the greatest note for sense and learning in those parts, are zealously engaged in the work. Here, almost the whole body of the aged, experienced, learned clergy, are zealously engaged against it; and few, but a handful of raw young men engaged in it, without name, learning, or eminent sense. And yet by that large number of honourable men, the work seldom flourished above six months at a time, and then followed a lamentable and general decay, before the next revival of it; whereas that which God hath wrought by these despised instruments, has continually increased for fifteen years together; and at whatever time it has declined in any one place, has more eminently flourished in others.

Mon. March 5.—I called on Mr. Farley, and saw a plain confutation of that vulgar error, that consumptions are not catching: he caught the consumption from his son, whereby he soon followed him to the grave. *Wed.* 14.—I preached at Frome, a dry, barren, uncomfortable place. The congregation at Shaftesbury in the evening were of a more

excellent spirit. *Thur.* 15.—I met the stewards of the neighbouring societies at Bearfield, and was much refreshed among them.

Fri. 16.—I returned to Bristol; and on *Monday*, 19th, set out with my wife for the north. I preached in the evening at Wallbridge, near Stroud. The house being too small, many stood without; but neither before nor after preaching, (much less while I was speaking,) did I hear the sound of any voice; no, nor of any foot; in so deep a silence did they both come, hear, and go away. *Tues.* 20.—I preached in the Town Hall at Evesham. At the upper end of the room a large body of people were still and attentive. Meantime, at the lower end, many were walking to and fro, laughing and talking, as if they had been in Westminster Abbey.

Wed. 21.—After dinner, abundance of rabble gathered near the Town Hall, having procured an engine, which they exercised on all that came in their way. So I gave them the ground, and preached at our own room in great quietness. *Thur.* 22.—I rode to Birmingham. A few poor wretches, I found, had occasioned fresh disturbance here. The chief was Sarah B——, with whom I talked at large.

Sat. 24.—She said, "I am in heaven in the spirit; but I can speak in the flesh. I am not that which appears, but that which disappears. I always pray, and yet I never pray: for what can I pray for? I have all." I asked, "Do not you pray for sinners?" She said, "No; I know no sinners but one. I know but two in the world: God is one, and the devil is the other." I asked, "Did not Adam sin of old; and do not adulterers and murderers sin now?" She replied, "No; Adam never sinned; and no man sins now: it is only the devil." "And will no man ever be damned?" "No man ever will." "Nor the devil?" "I am not sure; but I believe not." "Do you receive the sacrament?" "No; I do not want it." "Is the word of God your rule?" "Yes; the Word made flesh; but not the letter. I am in the Spirit."

Sun. 25.—Upon inquiry, I found these wild enthusiasts were six in all,—four men and two women. They had first run into the height of Antinomianism, and then were given up to the spirit of pride and blasphemy. We reached Bilbrook in the evening, and a little before six, on *Monday*, 26, Poole, near Nantwich. I was pretty much tired, but soon recovered my strength, and explained to a serious people, "I determined not to know any thing but Jesus Christ, and him crucified."

Tues. 27.—We rode to Chester, where we found the scene quite changed since I was here before. There is no talk of pulling down houses. The present mayor, being a man of courage as well as honesty, will suffer no riot of any kind, so that there is peace through all the city.

Wed. 28.—The house was full of serious hearers at five. In the evening some gay young men made a little disturbance, and a large mob was gathered about the door; but in a short time, they dispersed of themselves. However, we thought it best to acquaint the mayor with what had passed; on which he ordered the city crier to go down the next evening, and proclaim, that all riots should be severely punished; and promised, if need were, to come down himself, and read the act of parliament. But it needed not: after his mind was known, none was

so hardy as to make a disturbance. I did not expect the mob at Nantwich (whither I was now much pressed to go) would be so quiet as that at Chester. We were saluted with curses and hard names, as soon as we entered the town. But from the time I alighted from my horse, I heard no one give us an ill word; and I had as quiet and attentive an audience as we used to have at Bristol, while I exhorted the "wicked to forsake his way, and the unrighteous man his thoughts."

Sat. 31.—I preached at Boothbank, where I met Mr. C——, late gardener to the Earl of W——. Surely it cannot be! Is it possible the Earl should turn off an honest, diligent, well tried servant, who had been in the family above fifty years, for no other fault than hearing the Methodists? In the evening I preached at Manchester, and on *Monday*, April 2, at Davy Hulme. Here I found (what I had never heard of in England) a whole clan of infidel peasants. A neighbouring alehouse keeper drinks, and laughs, and argues into Deism, all the ploughmen and dairymen he can light on. But no mob rises against him; and reason good: Satan is not divided against himself.

Wed. 4.—I made an end of examining the society at Manchester; among whom were seventeen of the dragoons. It is remarkable, that these were in the same regiment with John Haime, in Flanders; but they utterly despised both him and his Master, till they removed to Manchester: here it was that one and another dropped in, he scarce knew why, to hear the preaching. And they now are a pattern of seriousness, zeal, and all holy conversation. *Thur.* 5.—I rode to Bolton, and found the society just double to what it was when I was here last; and they are increased in grace no less than in number, walking closely with God, lovingly, and circumspectly with one another, and wisely toward those that are without.

Sat. 7.—I rode to Chipping. *Sunday*, 8.—As soon as we came into the aisle of the church from the vestry, a man (since dead) thrust himself between Mr. Milner and me, and said, "You shall not go into the pulpit." I told him, "I am only going into the desk." He said, "But you shall not go there neither;" and pushed me back by main strength. Eight or ten noisy men joined with him quickly, and set themselves in battle array. Fearing some might take fire on the other side, I desired Mr. Milner to begin the service. After prayers (for he had no sermon with him) great part of the congregation followed us to the vicarage. They came thither again after the evening service; and God made them large amends for their little disappointment in the morning.

Mon. 9.—Mr. Milner rode with us to Kendal. I preached there in a large, convenient room, (the weather not allowing me to preach abroad,) where Mr. Ingham's society used to meet. I was a little disgusted at their manner of coming in and sitting down, without any pretence to any previous prayer or ejaculation; as well as at their sitting during the hymn, which indeed not one (though they knew the tune) sung with me. But it was far otherwise after sermon: for God spake in his word. At the second hymn every person stood up, and most of them sung very audibly: and the greatest part of the society followed us to our inn; nor did they leave us till we went to rest.

Tues. 10.—We breakfasted at Ambleside, where our landlord appeared quite open to conviction. We spoke plainly to him, prayed with,

and left him full of desire and thankfulness. Soon after, we lost our way in a vehement shower of snow; but recovered it in about an hour, and got over the mountain safe. The woman of the house where we dined, seemed to be one that feared God greatly: yet when I spake of being saved by faith, she appeared to be utterly astonished. About six, after several heavy showers, we came, moderately weary, to Whitehaven.

Wed. 11.—Upon examining the society, I found that "the love of many" was "waxed cold." Nevertheless, I found a considerable number who appeared to be growing in grace. But surely here, above any other place in England, "God hath chosen the poor of this world." In comparison of these, the society at Newcastle are a rich and elegant people. It is enough that they are "rich in faith," and in the "labour of love." *Sat.* 14.—As we rode to Clifton, John Hampson and I could not but observe a little circumstance. A black hail cloud was driven full upon us, by a strong north-east wind; till, being just over us, it parted asunder, and fell on the right and left, leaving us untouched. We observed it the more, because three several storms, one after another, went by in the same manner.

Sun. 15.—I preached in the afternoon at Cockermouth, to well nigh all the inhabitants of the town. Intending to go from thence into Scotland, I inquired concerning the road, and was informed, I could not pass the arm of the sea which parts the two kingdoms, unless I was at Bonas, about thirty miles from Cockermouth, soon after five in the morning. At first I thought of taking an hour or two's sleep, and setting out at eleven or twelve. But, upon further consideration, we chose to take our journey first, and rest afterward. So we took horse about seven, and having a calm, moonshiny night, reached Bonas before one. After two or three hours' sleep, we set out again, without any faintness or drowsiness.

Our landlord, as he was guiding us over the Frith, very innocently asked, how much a year we got by preaching thus. This gave me an opportunity of explaining to him that kind of gain which he seemed utterly a stranger to. He appeared to be quite amazed; and spake not one word, good or bad, till he took his leave. Presently, after he went, my mare stuck fast in a quagmire, which was in the midst of the high road. But we could well excuse this; for the road all along, for near fifty miles after, was such as I never saw any natural road, either in England or Ireland: nay, far better, notwithstanding the continued rain, than the turnpike road between London and Canterbury. We dined at Dumfries, a clean, well built town, having two of the most elegant churches (one at each end of the town) that I have seen. We reached Thorny Hill in the evening. What miserable accounts pass current in England of the inns in Scotland! Yet here, as well as wherever we called in our whole journey, we had not only every thing we wanted, but every thing readily and in good order, and as clean as I ever desire.

Tues. 17.—We set out about four, and rode over several high, but extremely pleasant, mountains, to Lead Hill; a village of miners, resembling Placey, near Newcastle. We dined at a village called Lesmahaggy, and about eight in the evening reached Glasgow. A gentleman who had overtaken us on the road, sent one with us to Mr. Gillies's house.

Wed. 18.—I walked over the city, which I take to be as large as Newcastle-upon-Tyne. The university (like that of Dublin) is only one college, consisting of two small squares; I think not larger, nor at all handsomer, than those of Lincoln College, in Oxford. The habit of the students gave me surprise. They wear scarlet gowns, reaching only to their knees. Most I saw were very dirty, some very ragged, and all of very coarse cloth. The High Church is a fine building. The outside is equal to that of most cathedrals in England; but it is miserably defaced within; having no form, beauty, or symmetry left. At seven in the evening Mr. G. began the service, at his own (the college) church. It was so full before I came, that I could not get in without a good deal of difficulty. After singing and prayer, he explained a part of the Catechism; which he strongly and affectionately applied. After sermon he prayed and sung again, and concluded with the blessing. He then gave out, one after another, four hymns; which about a dozen young men sung. He had before desired those who were so minded, to go away; but scarce any stirred till all was ended.

Thur. 19.—At seven I preached about a quarter of a mile from the town; but it was an extremely rough and blustering morning; and few people came either at the time or place of my preaching: the natural consequence of which was, that I had but a small congregation. About four in the afternoon, a tent, as they term it, was prepared; a kind of moving pulpit, covered with canvas at the top, behind, and on the sides. In this I preached near the place where I was in the morning, to near six times as many people as before; and I am persuaded what was spoken came to some of their hearts, "not in word only, but in power."

Fri. 20.—I had designed to preach at the same place; but the rain made it impracticable. So Mr. G. desired me to preach in his church; where I began between seven and eight. Surely with God nothing is impossible! Who would have believed, five-and-twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch kirk? We had a far larger congregation, at four in the afternoon, than the church could have contained. At seven Mr. G. preached another plain, home, affectionate sermon. Has not God still a favour for this city? It was long eminent for serious religion; and he is able to repair what is now decayed, and to build up the waste places.

Sat. 21.—I had designed to ride to Edinburgh; but at the desire of many, I deferred my journey till Monday. Here was now an open and effectual door, and not many adversaries. I could hear of none but a poor seceder; who went up and down, and took much pains. But he did not see much fruit of his labour; the people *would* come and hear for themselves, both in the morning, when I explained, (without touching the controversy,) "Who shall lay any thing to the charge of God's elect?" and in the afternoon, when I enforced, "Seek ye the Lord while he may be found."

Sun. 22.—It rained much: nevertheless, upward (I suppose) of a thousand people stayed with all willingness, while I explained and applied, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." I was desired to preach afterward at the prison; which I did, about nine o'clock. All the felons, as well as debtors, behaved with such reverence as I never saw at any prison

in England. It may be, some, even of these sinners, will occasion joy in heaven. The behaviour of the people at church, both morning and afternoon, was beyond any thing I ever saw, but in our congregations. None bowed or courtesied to each other, either before or after the service; from the beginning to the end of which, none talked, or looked at any but the minister. Surely much of the power of godliness was here, when there is so much of the form still. The meadow, where I stood in the afternoon, was filled from side to side. I spoke as closely as ever in my life. Many of the students, and many of the soldiers, were there; and I bear them witness, they could bear "sound doctrine."

Mon. 23.—I had a great desire to go round by Kilsyth, in order to see that venerable man, Mr. Robe, who was every day expecting (what his soul longed for) "to depart and be with Christ." But the continual rains had made it impracticable for us to add so many miles to our day's journey; so we rode on, straight by the kirk of Shots; reached Edinburgh by five in the afternoon; lodged at Tranent; and on *Tuesday*, 24, came to Berwick in good time; where I preached on the Bowling Green at six. The wind was extremely sharp, and we had several showers while I was speaking: but I believe scarce five persons went away.

Wed. 25.—We came to Alnwick on the day whereon those who have gone through their apprenticeship are made free of the corporation. Sixteen or seventeen, we were informed, were to receive their freedom this day: and, in order thereto, (such is the unparalleled wisdom of the present corporation, as well as of their forefathers,) to walk through a great bog, (purposely preserved for the occasion; otherwise it might have been drained long ago,) which takes up some of them to the neck, and many of them to the breast.

Thur. 26.—I spoke severally to those of the society, and found they had been harassed above measure, by a few violent predestinarians, who had at length separated themselves from us. It was well they saved me the trouble; for I can have no connection with those who will be contentious. These I reject, not for their opinion, but for their sins; for their unchristian temper, and unchristian practice; for being haters of reproof, haters of peace, haters of their brethren, and, consequently, of God.

Sat. 28.—I returned to Newcastle. *Sunday*, 29.—I preached at Sunderland, at eight and at twelve. As we were riding back, the wind was exceeding high: but as we entered Newcastle a shower began, which laid the wind, and then gave place to clear sunshine. I was extremely weary when we came in, having preached four times on Saturday. But my strength soon returned, so that the whole congregation, near the Keelmen's Hospital, could distinctly hear the entire sermon. And great was the Lord in the midst of us.

Thur. May 3.—I preached at Gateshead Fell, to many more than the house would contain. The society here was increased when I met them last, from nine or ten to sixty members. They are now double the number; and, I trust, will ere long overtake their brethren in Kingswood. *Fri.* 4.—We had the first General Quarterly Meeting of all the stewards round Newcastle, in order thoroughly to understand both the spiritual and temporal state of every society. *Mon.* 7.—After

preaching in Durham at noon, I rode on to Stockton, and took my usual stand in the High-street, about six in the evening.

Tues. 8.—I rode to Robinhood's Bay, near Whitby. The town is very remarkably situated: it stands close to the sea, and is in great part built on craggy and steep rocks, some of which rise perpendicular from the water. And yet the land, both on the north, south, and west, is fruitful, and well cultivated. I stood on a little rising near the quay, in a warm, still evening, and exhorted a multitude of people, from all parts, to "seek the Lord, while he may be found." They were all attention; and most of them met me again at half an hour after four in the morning. I could gladly have spent some days here; but my stages were fixed: so, on *Wednesday*, 9, I rode on to York. We had a rough salute, as I went to preach, from a company of poor creatures in the way. But they were tolerably quiet during the preaching. The greatest inconvenience arose from the number of people; by reason of which the room (though unusually high) felt as hot as an oven.

Fri. 11.—I rode over to Rufforth, and preached at one to an earnest congregation. A young man, remarkably serious and well behaved, and rejoicing in his first love, who set out but a few minutes before me, was thrown by his horse, and (as it is termed) broke his neck. Just at the instant, a person going by, who understood the case, took hold of him, and pulled it into its place. O mystery of Providence! Why did not this man die, when he was full of humble, holy love? Why did he live, to "turn from the holy commandment" which was then written in his heart? *Sat.* 12.—I observed a remarkable change in the behaviour of almost all I met. The very rabble were grown civil, scarce any one now speaking a rude or an angry word.

Sun. 13.—I began preaching at seven, and God applied it to the hearts of the hearers. Tears and groans were on every side, among high and low. God, as it were, bowed the heavens and came down. The flame of love went before him; the rocks were broken in pieces, and the mountains flowed down at his presence. I had designed to set out for Lincolnshire this morning. But finding that a day of God's power was come, I sent one thither in my place; and after preaching (as I had appointed) at Stamford Bridge, and at Pocklington, returned to York in the evening. Let us work together with him, when, and where, and as he pleases! Every night, while I stayed, many of the rich and honourable crowded in among us. And is not "God able, even of these stones, to raise up children to Abraham?"

Thur. 19.—I preached at Pocklington again, and rode on to Whitgift Ferry. It rained a great part of the way; and just as we got to the water, a furious shower began, which continued above half an hour, while we were striving to get John Haime's horse into the boat. But we were forced, after all, to leave him behind. We set out from Whitgift soon after four; but the violent rain which attended us till after seven, made the road so dirty and slippery, that our horses could hardly keep their feet; so that it was nine before we reached Epworth.

Sun. 20.—We had, as usual, most of the inhabitants of the town at the Cross in the afternoon. I called afterward on Mr. M—— and his wife, a venerable pair, calmly hastening into eternity. If those in Paradise know what passes on earth, I doubt not but my father is rejoicing

and praising God; who has, in his own manner and time, accomplished what he had so often attempted in vain. *Mon.* 21.—I rode to Sykehouse, and preached about noon, and then went on for Leeds. In the afternoon we called at a house where a company of rough, butcherly men, exceeding drunk, were cursing and swearing at an unusual rate. I spoke to them, in spite of German prudence, and they were not only patient, but exceeding thankful.

Tues. 22.—Most of our preachers met, and conversed freely together; as we did, morning and afternoon, to the end of the week; when our conference ended with the same blessing as it began: God giving us all to be not only of one heart, but of one judgment. This week I read over Mr. Rimius's "Candid Narrative." It informed me of nothing new. I still think several of the inconsiderable members of that community are upright. But I fear their governors "wax worse and worse, having their conscience seared as with a hot iron."

Sun. 27.—I was afraid many of the congregation at Birstal would not be able to hear. But my fear was needless; for my voice was so strengthened, that even those who sat in John Nelson's windows, a hundred yards off, could (as they afterward told me) distinctly hear every word. *Tues.* 29.—I preached at Keighley, where the loving spirit, and exemplary behaviour of one young man, has been a means of convincing almost all the town, except those of his own household.

Wed. 30.—I rode to Haworth, where Mr. Grimshaw read prayers, and I preached to a crowded congregation. But having preached ten or eleven times in three days, besides meeting the societies, my voice began to fail. Not that I was hoarse at all; but I had not strength to speak. However, it was restored at Heptonstall in the afternoon, so that the whole congregation could hear. When shall we learn to take thought only for the present hour? Is it not enough, that God gives help when we want it?

Thur. 31.—I rode through a delightful vale to General Wood, near Todmorden. The sun was burning hot; but they set up a little tent for me, resembling that I had at Glasgow. The people stood or sat on the grass round about. The afternoon was the hottest I ever remember in England: so that by the time we came to Bolton, I was fit for nothing but to lie down. However, in the evening my strength was renewed, and we rejoiced together in God our Saviour.

Sat. June 2.—Hardly knowing how to give credit to an odd story which I had heard, that one of our preachers was accustomed to preach in his sleep, I inquired more particularly concerning it, and received the following account:—

"On Friday, May 25, about one in the morning, being then fast asleep, he began to speak. There were present, in two or three minutes, William, Mary, Amelia Shent, John Haime, John Hampson, Joseph Jones, Thomas Mitchell, and Ann Foghill. He first exhorted the congregation to 'sing with the spirit and the understanding also,' and gave them directions how to do it. He then gave out that hymn, line by line,—

Come, holy Spirit, heavenly Dove,
With all thy quick'ning powers;

pitching the tune, and singing it to the end. He added an exhortation to take heed how they heard: then he named his text, 1 John v, 19, 'We know that we are of God, and the whole world lieth in wickedness.' He

divided his discourse into six parts; undertaking to show, 1. That all true believers are of God: 2. That they *know* they are of God: 3. That the world lieth in wickedness: 4. That every individual who is of the world, is in this condition: 5. The dreadful end of such: he, 6, closed with an exhortation to those who were of God, and those who were of the world.

"After he had gone through two or three heads, he broke off, and began to speak to a clergyman, who came in, and interrupted him. He disputed with him for some time, leaving him space to propose his objections, and then answering them one by one. Afterward he desired the congregation, now the disturber was gone, to return thanks to God; and so gave out and sung,

Praise God, from whom pure blessings flow!

"When he had done preaching, he desired the society to meet; to whom he first gave out a hymn, as before, and then exhorted them to love one another; 1. Because they had one Creator, Preserver, and Father; 2. Because they had all one Redeemer; 3. Because they had all one Sanctifier; 4. Because they were walking in one way of holiness; and, 5. Because they were all going to one heaven. Having sung a parting verse, he said, (as shaking each by the hand,) 'Good night, brother; good night, sister.' This lasted till about a quarter after two, he being fast asleep all the time. In the morning he knew nothing of all this; having, as he apprehended, slept from night till morning, without dreaming at all." By what principles of philosophy can we account for this?

Mon. 4.—I rode from Manchester to Chelmorton in the Peak, where I preached in a little meadow, and reached Sheffield in the evening.

Tues. 5.—I rode over to Jonathan Booth's, at Woodseats, whose daughter had been ill in a very uncommon manner. The account her parents gave of it was as follows:—

About the middle of December, 1752, Elizabeth Booth, junior, near ten years old, began to complain of a pain in her breast, which continued three days: on the fourth day, in a moment, without any provocation, she began to be in a vehement rage, reviling her mother, and throwing at the maid what came next to hand. This fit continued near an hour; then in an instant she was quite calm. The next morning she fell into a fit of another kind,—being stretched out, and stiff, as a dead carcass: thus she lay about an hour. In the afternoon she was suddenly seized with violent involuntary laughter; and she had some or other of these fits several times a day, for about a month. In the intervals of them she was in great heaviness of soul, and continually crying for mercy; till, one Saturday, as she lay stretched out on the bed, she broke out, "I know that my Redeemer liveth." Her faith and love increased from that time; but so did the violence of her fits also. And often while she was rejoicing and praising God, she would cry out, "O Lord!" and, losing her senses at once, lie as dead, or laugh violently, or rave and blaspheme.

In the middle of February she grew more outrageous than ever. She frequently strove to throw herself into the fire, or out of the window. Often she attempted to tear the Bible, cursing it in the bitterest manner; and many times she uttered oaths and blasphemies, too horrid to be repeated. Next to the Bible, her greatest rage was against the Methodists,—Mr. W. in particular. She frequently told us where he was, and what he was then doing; adding, "He will be here soon;" and at another time, "Now he is galloping down the lane, and two men with him." In the intervals of her fits she was unusually stupid and moped, as if void of common understanding; and yet sometimes broke out into vehement prayer, to the amazement of all that heard.

Sometimes she would strip herself stark naked, and run up and down the house, screaming and crying, "Save me! Save me! He will tear me

in pieces." At other times she cried out, "He is tearing off my breasts; he is pouring melted lead down my throat. Now I suffer what the martyrs suffered; but I have not the martyrs' faith." She frequently spoke as if she was another person, saying to her father, "This girl is not thine, but mine. I have got possession of her, and I will keep her;" with many expressions of the same kind. She often seemed to be in a trance, and said she saw many visions; sometimes of heaven or hell, or judgment; sometimes of things which she said would shortly come to pass.

In the beginning of March, Mrs. G. came over to Rotherham, who herself gave me the following account:—"Soon after I came in, she fell into a raging fit, blaspheming and cursing her father and me. She added, 'It was I that made Green's horse so bad the other day: (which had been taken ill in a most unaccountable manner, as soon as he was put into the stable:) I did it that thou mightest have the preaching no more; and I had almost persuaded thee to it. It was I that made thee bad last night.' I was then taken in an unusual way. All the time she spoke she was violently convulsed, and appeared to be in strong agony. After about a quarter of an hour she brake out into prayer, and then came to herself; only still dull and heavy."

John Thorpe, of Rotherham, had often a desire to pray for her in the congregation; but he was as often hindered, by a strong and sudden impression on his mind that she was dead. When he came to Woodseats, and began to mention what a desire he had had, the girl being then in a raging fit, cried out, "I have made a fool of Thorpe!" and burst out into a loud laughter. In the beginning of May all these symptoms ceased; and she continues in health both of soul and body.

Wed. 6.—It being still sultry hot, I preached under a shady tree at Barley Hall; and in an open place at Rotherham in the evening. On *Friday*, 8, we reached Nottingham. Mr. S. met us here, and gave us a pleasing account of his congregation at S——, continually increasing, and growing more earnest and more scandalous every day. At Nottingham also God is greatly reviving his work, and pouring water upon the dry ground. In the afternoon I rode to Markfield, where I carefully read over Mr. Stinstra's Tract upon Fanaticism. He is doubtless a well-meaning man, but deeply ignorant of the subject he treats of; and his arguments are of no force at all; for they prove abundantly too much. They utterly overthrow many of the grand arguments for Christianity; and every man may, on those principles, prove the Apostles to have been fanatics to a man.

June 10.—(Being *Whit-Sunday.*) The church contained the congregation tolerably well. After dinner, a gentleman who came from Leicester, eight miles off, invited me thither. About eight I preached there, in a place near the walls, called the Butt Close. The people came running together from all parts, high and low, rich and poor; and their behaviour surprised me; they were so serious and attentive, not one offering any interruption.

Mon. 11.—We rode to Woburn. *Tuesday*, 12, promised to be an exceeding hot day; but the clouds rose as soon as we set out, and continued till we were near Market-street. The sun was then burning hot; so that how my fellow travellers would get forward, I knew not. But God knew. As soon as we set out, a cloud arose and covered us again. The wind then came about and blew in our faces, so that we had a tolerable cool ride to London. I found the town much alarmed with Mr. Rimius's Narrative, and Mr. Whitefield's letter to Count Z.

It seems, indeed, that God is hastening to bring to light those hidden works of darkness.

Tues. 19.—Mr. Wh—— showed me the letters he had lately received from the Count Coffart, P. Böhler, and James Hutton. I was amazed. Either furious anger or settled contempt breathed in every one of them. Were they ashamed after all the abominations they had committed? No; they were not ashamed: they turned the tables upon Mr. Wh——. C—— protested before God, he had never made Lynde any offer at all. The C—— blustered, like himself, and roundly averred, he could say something if he would. J. H. said flat, "You have more than diabolical impudence: I believe the devil himself has not so much."

Sun. 24.—Mr. Walsh preached at Short's Gardens in Irish. Abundance of his countrymen flocked to hear, and some were cut to the heart. How many means does God use, to bring poor wanderers back to himself!

Sun. July 1.—He preached in Irish in Moorfields. The congregation was exceeding large, and behaved seriously; though probably many of them came purely to hear what manner of language it was. For the sake of these he preached afterward in English, if by any means he might gain some. *Tues.* 3.—I rode over to Mr. K——'s, at Taddington, "an Israelite indeed." Dr. Hales sent after dinner to desire our company, and showed us several experiments. How well do philosophy and religion agree in a man of sound understanding!

Sun. 8.—After preaching at the chapel, morning and afternoon, I took horse with Mr. P——. We had designed to ride only two or three hours, in order to shorten the next day's journey. But a young man, who overtook us near Kingston, induced us to change our purpose. So we only rested about half an hour at Cobham; and, leaving it between nine and ten, rode on softly in a calm, moonshiny night, and about twelve came to Godalming. We took horse again at half an hour past four, and reached Portsmouth about one.

I was surprised to find so little fruit here, after so much preaching. That accursed itch of disputing had well nigh destroyed all the seed which had been sown. And this "vain jangling" they called "contending for the faith." I doubt the whole faith of these poor wretches is but an opinion. After a little rest, we took a walk round the town, which is regularly fortified; and is, I suppose, the only regular fortification in Great Britain or Ireland. Gosport, Portsmouth, and the Common, (which is now all turned into streets,) may probably contain half as many people as Bristol: and so civil a people I never saw before in any seaport town in England. I preached at half an hour after six, in an open part of the Common, adjoining to the new church. The congregation was large and well-behaved: not one scoffer did I see, nor one trifler. In the morning, *Tuesday*, 10, I went on board a hoy; and in three hours landed at Cowes, in the Isle of Wight; as far exceeding the Isle of Anglesey, both in pleasantness and fruitfulness, as that exceeds the rocks of Scilly.

We rode straight to Newport, the chief town in the Isle, and found a little society in tolerable order. Several of them had found peace with God. One informed me it was about eight years ago since she first knew her interest in Christ, by means of one who called there in his

way to Pennsylvania; but having none to speak to, or advise with, she was long tormented with doubts and fears. After some years, she received a fresh manifestation of his love, and could not doubt or fear any more. She is now (and has been long) confined to her bed, and consuming away with pining sickness: but all is good to her; for she has learned in every thing to give thanks.

At half an hour after six, I preached in the market place, to a numerous congregation: but they were not so serious as those at Portsmouth. Many children made much noise, and many grown persons were talking aloud; almost all the time I was preaching. It was quite otherwise at five in the morning. There was a large congregation again; and every person therein seemed to know this was the word whereby God would judge them in the last day.

In the afternoon, I walked to Carisbrook Castle; or rather, the poor remains of it. It stands upon a solid rock on the top of a hill, and commands a beautiful prospect. There is a well in it, cut quite through the rock, said to be seventy-two yards deep; and another in the citadel, near a hundred. They drew up the water by an ass, which they assured us was sixty years old. But all the stately apartments lie in ruins. Only just enough of them is left, to show the chamber where poor King Charles was confined, and the window through which he attempted to escape. In the evening the congregation at Newport was more numerous and more serious than the night before. Only one drunken man made a little disturbance. But the mayor ordered him to be taken away.

Thur. 12.—We set out early from Newport, and crossed over from Cowes to Southampton. In the afternoon we came to Salisbury; and on *Saturday*, rode on to Shaftesbury. I preached in the new house in the evening; on *Sunday* afternoon, at Deverel Long Bridge; and on *Monday*, 16, before noon, praised God with our brethren at Bristol.

Tues. 17.—At their earnest desire, I preached to the poor colliers confined in Newgate on account of the late riot. They would not hear the Gospel while they were at liberty. God grant they may profit by it now! *Wed.* 18.—We set out for the west; and on *Friday*, 20, came to Plymouth Dock. I found much hurt had been done here by the bitter zeal of two or three bigots for their opinion. Two years ago they promised in the most solemn manner to let all controversy alone; but quickly after the fire broke out anew, and has been devouring ever since. *Sat.* 21.—I endeavoured to convince them that they were destroying, not promoting, the work of God; and on *Sunday*, when I spake to the society one by one, they seemed once more aware of Satan's devices.

Mon. 23.—I rode to Launceston, and had the first general meeting of the stewards, for the eastern part of Cornwall. In the evening I preached in perfect peace; a great blessing, if it be not bought too dear; if the world does not begin to love us, because we love the world. *Tues.* 24.—In the road to Camelford, I was taken with such a bleeding at the nose as I have not had since my return from Georgia. For a mile or two it increased more and more, and then at once stopped of itself; so I rode on comfortably, (though the day was extremely hot,) and reached St. Agnes in the evening.

On *Wednesday*, 25, the stewards met at St. Ives, from the western

part of Cornwall. The next day I began examining the society; but I was soon obliged to stop short. I found an accursed thing among them; well nigh one and all bought or sold uncustomed goods. I therefore delayed speaking to any more till I had met them all together. This I did in the evening, and told them plain, either they must put this abomination away, or they would see my face no more. *Fri.* 27.—They severally promised so to do. So I trust this plague is stayed. *Sat.* 28.—After preaching to the little flock at Zennor, we rode on to St. Just; and found such a congregation at six in the evening as we used to have ten years since. I did not find any society in the county so much alive to God as this. Fifty or threescore have been added to it lately; and many children filled with peace and joy in believing.

Sun. 29.—I preached at eight to a still larger congregation; and in Morva at one, to near the same number. Many backsliders were among them; to whom I cried, "How shall I give thee up, Ephraim?" Few of the congregation were unmoved; and when we wrestled with God in prayer, we had a strong hope he would not cast them off for ever. About five I began preaching at Newlyn, on part of the Gospel for the day, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In the morning I waked between two and three. I had had a looseness for several days. On *Sunday* it increased every hour; but I was resolved, with God's help, to preach where I had appointed. I had now, with the flux, a continual headache, violent vomitings, and several times in an hour, the cramp in my feet or legs; sometimes in both legs and both thighs together. But God enabled me to be throughly content, and thankfully resigned to him. I desired one to preach in my place in Ludgvan at noon, and at Helstone in the evening; and another on *Tuesday* noon, at Porkellis; promising, if I was able, to meet them in the evening.

Tues. 31.—After living a day and a half on claret and water, I found myself so easy, that I thought I could ride to Crowan. I found no inconvenience the first hour; but in the second my disorder returned. However, I rode on, being unwilling to disappoint the congregation, and preached on, "Be careful for nothing." I then rode straight, as fast as I conveniently could, to Mr. Harris's, in Camborne.

Wed. August 1.—At half an hour after two in the morning, my disorder came with more violence than ever. The cramp likewise returned; sometimes in my feet or hand, sometimes in my thighs, my side, or my throat. I had also a continual sickness, and a sensation of fulness at my stomach, as if it were ready to burst. I took a vomit; but it hardly wrought at all: nor did any thing I took make any alteration. Thus I continued all day, and all the following night; yet this I could not but particularly observe,—I had no headache, no colic, nor any pain, (only the cramp,) from first to last.

Thur. 2.—Perceiving I gained no ground, but rather grew weaker and weaker, my stomach being drawn downward, so that I could not stand nor lie, but on my right side, I sent to Redruth for Mr. Carter, who came without delay. Here again I saw the gracious providence of God, in casting me on so sensible and skilful a man. He advised me to persist in the same regimen I was in, and prescribed no physic,

except a small dose of rhubarb. But even this (as I expected it would) was thrown up again immediately. I was now well satisfied; having had the best advice which could be procured; though my disorder continued much as before. But about five in the afternoon it ceased at once, without any visible cause. The cramp also was gone, my stomach was easy, and I laid down and slept till six in the morning.

Fri. 3.—I began to recover my strength, so that I could sit up near two hours together. And from this time, I felt no inconvenience; only that I could not talk, nor stand long without resting. *Sun.* 5.—In the afternoon I rode to Redruth, and preached to a large congregation in an open part of the street. My voice was low; but, the day being calm, I believe all could hear: and after I had done, I felt myself considerably stronger than when I begun. *Mon.* 6.—I preached in Gwennap at five, and afterward saw a strange sight,—a man that is old and rich, and yet not covetous. In the evening I preached at Penryn, and found my strength so restored, that I could speak loud enough to be heard by a numerous congregation; and thrice the next day, at Penryn, Bezore, (near Truro,) and St. Ewe.

Wed. 8.—We were invited to Mevagissey, a small town on the south sea. As soon as we entered the town, many ran together, crying, "See, the Methodees are come." But they only gaped and stared; so that we returned unmolested to the house I was to preach at, a mile from the town. Many serious people were waiting for us, but most of them deeply ignorant. While I was showing them the first principles of Christianity, many of the rabble from the town came up. They looked as fierce as lions; but in a few minutes changed their countenance, and stood still. Toward the close, some began to laugh and talk, who grew more boisterous after I had concluded. But I walked straight through the midst of them, and took horse without any interruption.

On *Thursday*, 9, I rode to Port Isaac, and the next day to Trewalder. The little society here meet every night and morning, with a preacher or without; and whoever comes among them quickly feels what spirit they are of. *Sat.* 11.—The rain stopped at twelve, and gave me an opportunity of preaching in the market place at Camelford. I saw only one person in the congregation who was not deeply serious. That one (which I was sorry to hear) was the curate of the parish.

Almost as soon as we set out, we were met by such a shower of rain as I never saw before in Europe. But it did us no hurt: we came very well, though very wet, to St. Gennis.

Sun. 12.—I never saw so many people in this church; nor did I ever before speak so plainly to them. They hear; but when will they feel? O what can man do toward raising either dead bodies, or dead souls!

Mon. 13.—The rain attended us all the way to Launceston. I preached at noon, but was not dry till the evening. Yet I did not catch any cold at all. What can hurt, without leave from God? *Tues.* 14.—I willingly accepted the offer of preaching in the house lately built for Mr. Whitefield, at Plymouth Dock. Thus it behoveth us to trample on bigotry and party zeal. Ought not all who love God to love one another? *Thur.* 16.—I rode to Collumpton, but could not reach it till it was too late to preach.

Sun. 19.—I preached thrice at Tiverton, rode to Middlesey the next

day, and on *Tuesday* to Bristol. *Fri.* 24.—I endeavoured once more to bring Kingswood school into order. Surely the importance of this design is apparent, even from the difficulties that attend it. I have spent more money, and time, and care, on this, than almost any design I ever had: and still it exercises all the patience I have. But it is worth all the labour. *Mon.* 27.—I came early to the New Passage; but the wind shifting, obliged me to wait near six hours. When we were almost over, it shifted again; so that we could not land till between six and seven.

Tues. 28.—I reached Cardiff. Finding I had all here to begin anew, I set out as at first, by preaching in the Castle yard, on, "Lord, are there few that be saved?" I afterward met what was once a society; and in the morning spoke severally to a few who were still desirous to join together, and build up, not devour, one another. I preached in the evening at Fonmon; and on *Thursday*, 30, spake to many at Cardiff, who were resolved to set out once more in the Bible way, and strengthen each other's hands in God. *Fri.* 31.—We had a pleasant ride, and a ready passage; so that we reached Bristol in the afternoon. I preached in the evening over the remains of Mary Henley, a good soldier of Jesus Christ, who died rejoicing in his love the same day I set out for Cardiff.

Mon. September 3.—I began visiting the little societies in Somersetshire and Wiltshire. This evening I preached at Shepton Mallet, and found much life among the poor, plain people. It was not so at Oakhill, the next day, where many once alive have drawn back to perdition. But at Coleford, in the evening, I found many living souls, though joined with some who did not adorn the Gospel.

Wed. 5.—I rode over to Kingswood, a little town near Wotton-under-Edge. Some weeks since W—— S—— was invited to preach at Wotton; which he did once, in great peace. But the next time he went, the mob was so turbulent, that he could not finish his sermon: upon which one desired him to come to Kingswood; which he did; and many people heard him gladly. Soon after I came in, a multitude of people was gathered from all parts. A large congregation was there at five in the morning, and a larger than ever in the evening. The next morning I accepted of Mr. B——'s offer; and, after reading prayers, preached at the church. All the people expressed huge good will; but none appeared to be deeply affected. At half an hour after twelve I preached in the street, at Wickwar, about four miles from Kingswood; where there has been a small society for some years; many of whom can rejoice in God. The rest of the audience gave a civil attention and seemed little pleased or displeased at the matter.

Mon. 10.—I preached to the condemned malefactors in Newgate; but I could make little impression upon them. I then took horse for Paulton, where I called on Stephen Plummer, once of our society, but now a zealous Quaker. He was much pleased with my calling, and came to hear me preach. Being straitened for time, I concluded sooner than usual; but as soon as I had done, Stephen began. After I had listened half an hour, finding he was no nearer the end, I rose up to go away. His sister then begged him to leave off; on which he flew into a violent rage, and roared louder and louder, till an honest man took him in his arms, and gently carried him away. What a wise pro

vidence was it, that this poor young man turned Quaker, some years before he ran mad! So the honour of turning his brain now rests upon them, which otherwise must have fallen upon the Methodists.

I preached at six in the evening at Buckland, about two miles from Frome, in a meadow of Mr. Emblen's, a wonderful monument of the grace of God; who, from the day he received peace, (being then acquainted with no Methodist,) has continually walked in the light of God's countenance. The curate had provided a mob, with horns, and other things convenient, to prevent the congregation's hearing me. But the better half of the mob soon left their fellows, and listened with great attention. The rest did no harm: so that we had a comfortable opportunity; and another at five in the morning.

Tues. 11.—I rode once more to New Kingswood. The hearers were more numerous than ever. As I did not expect to see them soon again, I used once more all possible plainness of speech; and their behaviour seemed to show that the word of God found its way into their hearts.

Fri. 14.—I read with great attention the Chevalier Ramsay's "Philosophical Principles of Religion." He undertakes to solve all the difficulties in the Christian Revelation, allowing him only a few postulata:—1. That human souls all existed, and personally sinned, in paradise. 2. That the souls of brutes are fallen angels. 3. That pain is the only possible means whereby God himself can cure sin: and, 4. That he will, in the end, by the pains of purgatory, purify and restore all men and all devils.—Amazing work this! *Mon.* 17.—I began visiting the societies in Wiltshire, and found much cause to praise God on their behalf.

Thur. 27.—I was desired by Lady F. to visit her daughter, ill of a consumption. I found much pity, both for the parent and the child, pining away in the bloom of youth. and yet not without joy; as she was already much convinced of sin, and seemed to be on the very brink of deliverance. I saw her once more on *Saturday*, 29, and left her patiently waiting for God. Not long after, my brother spent some time with her in prayer, and was constrained, to the surprise of all that were present, to ask of God again and again, that he would perfect his work in her soul, and take her to himself. Almost as soon as he had done, she stretched out her hands, said, "Come, Lord Jesus," and died.

Mon. October 1.—I rode to Salisbury, and the next day to a village in the New Forest, eight miles wide of Southampton; where I preached, in the evening, to a well-meaning, serious congregation. *Wednesday*, 3. —We rode to Southampton; thence crossed over to Cowes, and reached Newport before eleven. At five in the afternoon, I went to the market place. The congregation was large, and deeply attentive. It was near the same at six in the evening; and all seemed to drink in the exhortation, to "present themselves a living sacrifice, holy, acceptable to God." A little before noon we set out for Shorhill, a village six miles south from Newport. I never saw a more fruitful, or a more pleasant country, than the inland part of this island. About one I preached at Shorhill, to (I suppose) all the poor and middling people of the town. I believe some of the rich also designed to come; but something of more importance—a dinner—came between. At five I preached again

at Newport, to most of the town, and many who came from the neighbouring villages. Surely, if there was any here to preach the word of God with power, a multitude would soon be obedient to the faith.

Fri. 5.—After preaching at six, I left this humane, loving people, rode to Cowes, and crossed over to Portsmouth. Here I found another kind of people, who had disputed themselves out of the power, and well nigh the form of religion. However, I laboured (and not altogether in vain) to soften and compose their jarring spirits, both this evening and the next day. On *Sunday* noon I preached in the street at Fareham. Many gave great attention, but seemed neither to feel nor understand any thing. At five I began on Portsmouth Common. I admired not so much the immense number of people, as the uncommon decency of behaviour, which ran through the whole congregation. After sermon I explained to them, at large, the nature and design of our societies; and desired that if any of them were willing to join therein, they would call on me, either that evening or in the morning. I made no account of that shadow of a society which was before, without classes, without order, or rules; having never seen, read, or heard the printed rules; which ought to have been given them at their very first meeting.

Mon. 8.—I rode to Godalming, and the next day to London. After resting there five days, on *Monday*, 15, I rode to Bedford. The melancholy account which I received here was as follows:—

1. In the year 1739, Mr. J. and W. D. came to Bedford. By them I was convinced that I was in a state of damnation, though I was outwardly unblamable. Some of the Germans came down in 1741, and engaged, 1. To draw no one from the Church. 2. To hold a meeting on Sunday nights for us that were of the Church. On these conditions I joined with them. But in the beginning of 1742, they dropped the Sunday night preaching, and required us to attend their meeting at the same hour that we used to go to church. I was much troubled at this, and wrote to Mr. John Wesley, entreating him to come down and help us.

2. When the Brethren learned this, they gave me abundance of fair words, and persuaded me to write again, and desire Mr. W. not to come. I was then made servant at the love-feast. I still received the sacrament at the Church once a year; but I regarded the Church less and less: and being continually taught that works signified nothing, and that we could not do them without trusting in them, I, in a while, left off all works of charity, as well as reading the Bible and private prayer.

3. Their first church was settled here in the beginning of the year 1744. On the 18th of February I was received into the congregation at London, and likewise into the Helpers' Conference. In 1746, Achenwelder, the Chief Labourer, insisted on my putting myself out of the corporation. I was in much doubt whether it was right so to do: but he commanded, and I obeyed. The next year he went to London, and, at his return to Bedford, spoke to this effect:—My Brethren, we have received new orders. In London, Yorkshire, and all other places, no person is to go out of the town, without the leave of the Chief Labourer. So it must be here: observe, no one must go out of the town, no, not a mile, without leave from me."

4. In spring, 1750, they began building the chapel, for which they collected near two hundred pounds, and borrowed eight hundred more; for which eight of the English brethren were engaged. Two of the English were bound for a hundred more; but none of the ten have any security at all. They promised, indeed, to lodge the writings of the house in their hands; but it was never done.

5. About this time a relation left me two houses, near that wherein the single men lived. The Brethren advised me to rebuild them, and add another, for a marriage plan, promising to let me have whatever ground I wanted behind the houses. This promise they renewed over and over. About Michaelmas I began and followed their direction in the whole building: but the night before I began, I went to Antone, the Chief Labourer, and told him, "The workmen were ready: if I am to have ground I will go on; but not else." He said, "Go on: you shall have ground." Soon after, he set out the ground; for which I was to give eight pounds: but just as the houses were finished, Antone and Slicht sent for me, and told me they had received a letter from London, and I must have no ground, neither would they use the houses for a marriage plan. They were too near the single men; some of whom might perhaps see a woman sometimes in the yard. At the same time, they desired I would stop up my doors and windows on that side: if I would they would either buy the houses, or take a lease of them.

I did as they desired. We then made several agreements, one after another; but they would stand to none of them. I offered them to lose thirty pounds, nay, at last fifty, out of my pocket; but in vain: so at this day I have but three pounds a year rent in all, out of which the land tax is to be paid.

6. It is a general observation in Bedford, that the Brethren are the worst paymasters in the town: they contract debts, and take no care or thought about discharging them. I have too much proof of this in my own case; for many of them are in my debt, and never come near me.

7. Most of the English who are with them, that are of any trade, now *trade for the Saviour;* that is, they work for the Germans, who take all the profits, and use them as their journeymen. As such they punctually give in their accounts and cash; and if they want a coat, or any thing, ask it of the Brethren. Mr. —— traded for, and lent money to, the Saviour, till he was absolutely ruined. After he had sunk above seven hundred pounds, he begged to have forty or fifty repaid; but in vain. But, at length, by vehement importunity, he procured eighteen pounds.

8. Mr. Rimius has said nothing to what might have been said, concerning their marriage economy. I know a hundred times more than he has written: but the particulars are too shocking to relate. I believe no such things were ever practised before; no, not among the most barbarous Heathens.

9. A fortnight before Christmas last, a young man of their congregation, having married my daughter, without having first obtained the leave of their Head Labourer, one of the Labourers came to my house, and read to me nearly these words:—

"We, the Elders of the congregation of the Brethren, declare to you, W—— P ——, M—— P ——, your wife, E—— C——, and E——, your daughter, are utterly cut off from all church communion, from all fellowship and connection whatsoever, with the Brethren, and that for ever and ever."

In the evening I met the little society, just escaped with the skin of their teeth. From the account which each of these likewise gave, it appeared clear to a demonstration: 1. That their elders usurped a more absolute authority over the conscience, than the bishop of Rome himself does: 2. That to gain and secure this, they use a continued train of guile, fraud, and falsehood of every kind: 3. That they scrape their votaries to the bone as to their worldly substance, leaving little to any, to some nothing, or less than nothing: 4. That still they are so infatuated as to believe that theirs is the only true Church upon earth.

Tues. 16.—I preached on St. Peter's Green at seven in the morning, and at five in the evening. It is amazing that any congregation should be found here, considering what stumbling blocks have been thrown in their way. Above fourteen years ago, Mr. Rogers, then curate of St. Paul's, preached the pure Gospel with general acceptance. A great awakening began and continually increased, till the poor weathercock turned Baptist; he then preached the absolute decrees with all his might; but in a while the wind changed again, and he turned and sunk into the German whirlpool. How many souls has this unhappy man to answer for!

Fri. 19.—I returned to London. *Saturday*, 20.—I found myself out of order, but believed it would go off. On *Sunday*, 21, I was considerably worse, but could not think of sparing myself on that day.

Mon. 22.—I rose extremely sick; yet I determined, if it were possible, to keep my word, and accordingly set out soon after four for Canterbury. At Welling, I was obliged to stop; after resting an hour, I was much better; but soon after I took horse my sickness returned, and accompanied me to Brompton, near Chatham. In the evening I preached to a serious congregation, and at five in the morning. We came to Canterbury about one, when I was presently seized with the cold fit of an ague. About twelve I fell fast asleep, and waked well at seven in the morning.

Wed. 24.—I preached in the evening without any inconvenience, and at five in the morning. But about nine, I began shivering again. After the hot fit, I lay in a profuse sweat till eight. I then gradually cooled till I fell fast asleep, and rested sweetly till the morning.

Fri. 25.—Being determined to use that interval of health, I procured a chaise, and reached Brompton in the evening. I spoke, as I was able, in the evening; and God bore witness to the word of his grace.

Sat. 26.—I came to London; having received no hurt, but rather benefit, by the journey.

Thur. November 1.—I began visiting the classes, though I found, by the loss of my voice, that my bodily strength was not so far recovered as I before imagined. *Sat.* 3.—I read over Andrew Fry's reasons for leaving the Brethren. Most of what he says, I knew before; yet I cannot speak of them in the *manner* which he does: I pity them too much to be *bitter* against them.

Sun. 4.—I rode to Hayes, because I had promised, though I was much out of order. It was with the utmost difficulty that I read prayers, and preached, and administered the sacrament. I went through the evening service with more ease; but at night my strength quite failed. I should have taken some rhubarb the next day, but I had no time; having classes to meet from morning to night.

Thur. 8.—In the night my disorder returned more violent than it had been since I left Cornwall. I should have taken some ipecacuanha in the morning, but had no time to spare; my business being fixed for every hour, till four in the afternoon; and by that time all my complaints were gone, so that I needed only a little food and rest.

Mon. 12.—I set out in a chaise for Leigh, having delayed my journey as long as I could. I preached at seven, but was extremely cold all the time, the wind coming strong from a door behind, and an

other on one side; so that my feet felt just as if I had stood in cold water.

Tues. 13.—The chamber wherein I sat, though with a large fire, was much colder than the garden; so that I could not keep myself tolerably warm, even when I was close to the chimney. As we rode home on *Wednesday*, 14, the wind was high and piercing cold, and blew just in our face, so that the open chaise was no defence, but my feet were quite chilled. When I came home, I had a settled pain in my left breast, a violent cough, and a slow fever; but in a day or two, by following Dr. Fothergill's prescriptions, I found much alteration for the better; and on *Sunday*, 18, I preached at Spitalfields, and administered the sacrament to a large congregation.

Mon. 19.—I retired to Shoreham, and gained strength continually; till about eleven at night, on *Wednesday*, 21, I was obliged by the cramp to leap out of bed, and continue, for some time, walking up and down the room, though it was a sharp frost. My cough now returned with greater violence, and that by day as well as by night.

Sat. 24.—I rode home and was pretty well till night; but my cough was then worse than ever. My fever returned at the same time, together with the pain in my left breast; so that I should probably have stayed at home on *Sunday*, 25, had it not been advertised in the public papers, that I would preach a charity sermon at the chapel, both morning and afternoon. My cough did not interrupt me while I preached in the morning; but it was extremely troublesome while I administered the sacrament. In the afternoon I consulted my friends, whether I should attempt to preach again or no. They thought I should, as it had been advertised. I did so, but very few could hear. My fever increased much while I was preaching: however, I ventured to meet the society; and for near an hour my voice and strength were restored, so that I felt neither pain nor weakness.

Mon. 26.—Dr. F—— told me plain, I must not stay in town a day longer; adding, "If any thing does thee good, it must be the country air, with rest, asses' milk, and riding daily." So (not being able to sit a horse) about noon I took coach for Lewisham. In the evening, (not knowing how it might please God to dispose of me,) to prevent vile panegyric, I wrote as follows:—

HERE LIETH THE BODY
OF
JOHN WESLEY,
A BRAND PLUCKED OUT OF THE BURNING:
WHO DIED OF A CONSUMPTION IN THE FIFTY-FIRST YEAR OF HIS AGE,
NOT LEAVING, AFTER HIS DEBTS ARE PAID,
TEN POUNDS BEHIND HIM:
PRAYING,
GOD BE MERCIFUL TO ME, AN UNPROFITABLE SERVANT!

He ordered, that this, if any, inscription should be placed on his tombstone.

Wed. 28.—I found no change for the better, the medicines which had helped me before, now taking no effect. About noon (the time that some of our brethren in London had set apart for joining in prayer) a thought came into my mind to make an experiment. So I ordered some stone brimstone to be powdered, mixed with the white of an egg,

and spread on brown paper, which I applied to my side. The pain ceased in five minutes, the fever in half an hour; and from this hour I began to recover strength. The next day I was able to ride, which I continued to do every day till January 1. Nor did the weather hinder me once; it being always tolerably fair (however it was before) between twelve and one o'clock.

Fri. December 14.—Having finished all the books which I designed to insert in the "Christian Library," I broke through the doctor's order, not to write, and began transcribing a journal for the press; and in the evening I went to prayers with the family, without finding any inconvenience. *Thur.* 20.—I felt a gradual increase of strength, till I took a decoction of the bark, which I do not find (such is the peculiarity of my constitution) will agree with me in any form whatever. This immediately threw me into a purging, which brought me down again in a few days, and quite disappointed me in my design of going out on Christmas day.

Tues. January 1, 1754.—I returned once more to London. On *Wednesday*, 2, I set out in the machine, and the next afternoon came to Chippenham. Here I took a post-chaise, in which I reached Bristol about eight in the evening. *Fri.* 4.—I began drinking the water at the Hot Well, having a lodging at a small distance from it; and on *Sunday*, 6, I began writing Notes on the New Testament; a work which I should scarce ever have attempted, had I not been so ill as not to be able to travel or preach, and yet so well as to be able to read and write. *Mon.* 7.—I went on now in a regular method, rising at my hour, and writing from five to nine at night; except the time of riding, half an hour for each meal, and the hour between five and six in the evening.

Sun. 13.—I went in a coach to Bristol, and gave a short exhortation to the society. *Mon.* 14.—In the evening one or two of our neighbours desired to join in our family prayers; a few more soon made the same request, so that I had a little congregation every night. After a few nights I began to add a short exhortation, so preparing myself for a larger congregation. *Sat.* 19.—Mr. Bruce came with Mr. Milner, who had been for some time melancholy, even to madness; but by proper application to his mind, as well as body, the disorder sensibly abated in a short time. *Thur.* 31.—My wife desiring to pay the last office to her poor dying child, set out for London, and came a few days before he went home rejoicing and praising God.

Sun. February 3.—I went in a chaise to Kingswood, and administered the sacrament to a small congregation. I expected Mr. M—— to assist; but he slipped away and hid himself till I had done. *Wed.* 13.—I was sent for by one of my neighbours, dying of a consumption. She seemed full of good desires: but who does not, when death stands at the door? *Wed.* 27.—My brother came down from London, and we spent several days together, in comparing the translation of the Evangelists with the original, and reading Dr. Heylyn's "Lectures," and Dr. Doddridge's "Family Expositor."

Sun. March 10.—I took my leave of the Hot Well, and removed to Bristol. *Tues.* 19.—Having finished the rough draught, I began transcribing the Notes on the Gospels. *Tues.* 26.—I preached for the

first time, after an intermission of four months. What reason have I to praise God, that he does not take the word of his truth utterly out of my mouth! *Sat.* 30.—I took my leave of a venerable monument of divine mercy, Colonel T——d; who, after wandering from God fourscore years, has at length found the way of peace, and is continually panting after God.

Mon. April 1.—We set out in the machine, and the next evening reached the Foundery. *Wednesday*, 3.—I settled all the business I could, and the next morning retired to Paddington. Here I spent some weeks in writing; only going to town on Saturday evenings, and leaving it again on Monday morning. In my hours of walking, I read Dr. Calamy's "Abridgment of Mr. Baxter's Life." What a scene is opened here! In spite of all the prejudice of education, I could not but see that the poor Nonconformists had been used without either justice or mercy; and that many of the Protestant bishops of King Charles had neither more religion, nor humanity, than the Popish bishops of Queen Mary.

Sun. 21.—Mr. Skelton told me, "Sir, I intend on Friday next, to go down to Bury, and settle there." Finding he was fully determined, I said nothing against it. So we parted civilly. *Mon.* 29.—I preached at Sadler's Wells, in what was formerly a play house. I am glad when it pleases God to take possession of what Satan esteemed his own ground. The place, though large, was extremely crowded, and deep attention sat on every face. *Tues.* 30.—I rode to S——, with one to whom a large estate is fallen, by her uncle's dying without a will. It is a miracle if it does not drown her soul in everlasting perdition.

Sun. May 12.—I laboured to convince Mr. Green that he had not done well, in confuting (as he termed it) the sermon I had preached the Sunday before in the morning, from the same pulpit in the afternoon: but he was absolutely above conviction. I then asked, "Will you meet me half way? I will never preach publicly against you: will not you against me?" But he disclaimed any such agreement; and walked away, as one who did not design to come any more. He told all he met, I had put him away. Indeed not I: but I adore the providence of God. He has put himself away; nor shall I desire him to come again, till he has a more sound judgment, or a more teachable spirit.

Mon. 13.—I began explaining, to the morning congregation, Bolton's "Directions for Comfortable Walking with God." I wish all our preachers, both in England and Ireland, would herein follow my example; and frequently read in public, and enforce select portions of the "Christian Library." *Wed.* 22.—Our conference began; and the spirit of peace and love was in the midst of us. Before we parted, we all willingly signed an agreement, not to act independently on each other: so that the breach lately made has only united us more closely together than ever.

Sun. 26.—I rode to Hillingdon, and preached to a very genteel congregation, who behaved with abundantly more decency and seriousness than I expected. This is the church to which many of Mr. M—'s parishioners have gone, ever since he preached salvation by faith. And how has God overtaken them; who, by the long illness of the curate, has brought Mr. M—— to preach at this very place!

June 2.—(Being *Whit-Sunday.*) I preached at the Foundery; which I had not done before in the evening: still I have not recovered my whole voice or strength: perhaps I never may: but let me use what I have. *Tues.* 11.—I rode to Cookham. The next evening I preached in a magnificent apartment, to a suitable congregation. How seldom is the Gospel heard in a palace! But what is too hard for God? *Mon.* 17.—I took another ride to Sundon, and on the road read "Strada de Bello Belgico;" a historian scarce inferior in any respect either to Livy or Tacitus. As to his religion, I should rather compare him to the former: for Tacitus was no friend either to superstition or cruelty.

Thur. 20.—We spent some hours at Rest, a seat of the late Duke of Kent; who was forty years laying out and improving the gardens, which I cannot but prefer even before Lord Cobham's. But how little did the place answer its name! How little rest did its miserable master enjoy! Thou, O God, hast made our heart for thyself; and it cannot rest, till it resteth in thee. *Wed.* 26.—I read one of the prettiest trifles which perhaps is extant in the English tongue,—Mr. Hay, "On Deformity." Surely such a writer deserves a better subject.

Sat. July 6.—I spent two hours in the gardens at Kensington. They are just fit for a king; far more grand than pleasant: and yet nothing so grand as many parts of the Peak in Derbyshire. *Mon.* 8.—I set out with my brother, and on *Wednesday*, 10, reached Lackenham, near Norwich. Here we had a full account of that wretched man, James Wheatley, for whom, I fear, it had been good if he had not been born. All Norwich was in an uproar concerning him; so that it did not appear we could have any place there. However, on *Sunday*, 14, at seven in the morning, my brother took his stand in the street. A multitude of people quickly gathered together, and were tolerably quiet, all things considered. I would willingly have taken his place in the evening, but had neither voice nor strength. However, on *Thursday*, 18, being a little recovered from the illness which had attended me for several days, after my brother had done, I spoke to the congregation for a few minutes; and promised to see them again, if God should restore my strength, at the first opportunity. *Fri.* 19.—I rode to Newmarket, and the next day to Bedford. *Sunday*, 21.—I preached near St. Peter's Green; having never preached abroad since I was there before. *Monday*, 22.—I returned to London.

Mon. August 5.—I set out for Canterbury. On the way I read Mr. Baxter's "History of the Councils." It is utterly astonishing, and would be wholly incredible, but that his vouchers are beyond all exception. What a company of execrable wretches have they been, (one cannot justly give them a milder title,) who have almost in every age, since St. Cyprian, taken upon them to govern the Church! How has one council been perpetually cursing another; and delivering all over to Satan, whether predecessors or cotemporaries, who did not implicitly receive their determinations, though generally trifling, sometimes false, and frequently unintelligible, or self-contradictory! Surely Mohammedanism was let loose to reform the Christians! I know not but Constantinople has gained by the change.

Tues. 6.—I was much out of order: however, I preached in the evening; but could do nothing the next day. On *Thursday* I hastened

back to London, and came pretty well to the Foundery. I consulted Dr. F. the next morning, who advised me to return to the Hot Well without delay.

Sun. 11.—I buried the body of Mary Doxsey, long a pattern of patience and gentleness. *Monday*, 12.—I set out in the machine; and on *Tuesday* night (taking horses at Bath) came to Bristol. *Wed.* 14.—I took a lodging at the New Hot Well, where I was free both from noise and hurry; and had an opportunity of drinking the water late in the evening, and early in the morning. But my course of physic was near being cut short the next day, by a large stone which was hung up as the weight of a jack. I applied to my head cloths dipped in cold water, which presently stopped the bleeding, and so abated the swelling, that in a few hours I found no further inconvenience.

Sat. 31.—After preaching at Weaver's Hall, one of the audience, a clergyman, (who had then a parish near Bridgewater, but is now, I trust, in Abraham's bosom,) desired to have some conversation with me, and spoke without reserve. His experience was of a peculiar kind, much resembling that of Gregory Lopez. But he soon determined to seek Christ, for the time to come, not in a desert, but in the congregation of his people.

Mon. September 2.—I set out for the west. About eleven, one stopped me on the road, and earnestly desired me to turn aside, and pray with one who was near death. I found her worn away to a skeleton, and rotting in pieces with the king's evil. But her greatest trouble seemed to be, that she was not so alive to God as formerly. After prayer, her mind was more composed; and she could trust God both with her soul and body. At noon I met the little, loving society at Shepton; and in the evening preached at Middlesey. My work to-day was full enough for my strength.

Tues. 3.—We rode easily to Taunton. After we had rested a while, one desired me to step to his father, who was dying of a consumption. He had been always a very honest, moral man; but now found, this was not the one thing needful, and appeared earnestly desirous of knowing Christ, and the power of his resurrection. A little before twelve we set out from Taunton. The sun shone exceeding hot, so that I was almost worn out when we called at the house of a friend on Maiden Down. But after a little rest, my strength returned; and I went on, not much tired, to Tiverton.

Wed. 4.—We took horse early, and rode to Oakhampton. Our landlord here informed us, he was upwards of ninety; yet had not lost either his sight, hearing, or teeth. Nor had he found that for which he was born. Indeed, he did not seem to have any more thought about it, than a child of six years old. We could not but observe, that although the sky appeared continually between the clouds, which drove to and fro, yet the sun scarce shone upon us for six minutes together, from six in the morning to six in the evening. Soon after six I preached at Launceston, and met the society.

Thur. 5.—At noon I preached at the Town Hall, to a very wild, yet civil congregation. At two, the stewards, not only from the upper part of Cornwall, but several from the western societies, met. At six I preached in the Town Hall again; and for the sake of this hour only,

(had no other end been answered,) I should have thought all the labour of my journey well bestowed. *Fri.* 6.—I rode to Plymouth Dock, and preached in the room lately built. But though it was three or four times as large as the old, it would not contain the congregation. Is the time come, when even this barren soil shall bring forth "fruits of righteousness?" *Sat.* 7.—I set out at three, reached Collumpton by six in the evening, and, after half an hour's rest, was enabled to preach in the little meadow, without any faintness or weariness.

Sun. 8.—In the evening I preached at Tiverton, in the garden which adjoins to the preaching house. It was a refreshing season. *Mon.* 9.—I preached at Charlton, a village six miles from Taunton, to a large congregation gathered from the towns and country for many miles round. All the farmers here had some time before entered into a joint engagement to turn all out of their service, and give no work to any, who went to hear a Methodist preacher. But there is no counsel against the Lord. One of the chief of them, Mr. G——, was not long after convinced of the truth, and desired those very men to preach at his house. Many of the other confederates came to hear, whom their servants and labourers gladly followed. So the whole device of Satan fell to the ground; and the word of God grew and prevailed.

Tues. 10.—I rode to Dr. Robertson's, at Pitcomb; and after spending a few agreeable and useful hours in that delightful recess, went forward, about four miles, to Westcomb. I preached on a green place in the town about eight in the morning, to a deeply attentive congregation; and came in the afternoon to Bristol, at least as well as when I set out. *Tues.* 17.—I rode to Trowbridge, where one who found peace with God while he was a soldier in Flanders, and has been much prospered in business since his discharge, has built a preaching house at his own expense. He had a great desire that I should be the first who preached in it; but before I had finished the hymn, it was so crowded, and consequently so hot, that I was obliged to go out and stand at the door: there was a multitude of hearers, rich and poor. O that they may not all hear in vain!

Fri. 27.—I thought I had strength enough to keep a watch-night, which I had not done before for eleven months. But though I broke off at eleven, I almost lost my voice; and the next evening at Weaver's Hall it entirely failed, so that I had much difficulty to conclude my sermon. *Mon.* 30.—I preached at Coleford, our other Kingswood, where also the lions are become lambs. On *Tuesday* we went on to Salisbury.

Wed. October 2.—I walked to Old Sarum, which, in spite of common sense without house or inhabitant, still sends two members to the parliament. It is a large, round hill, encompassed with a broad ditch, which, it seems, has been of a considerable depth. At the top of it is a corn field; in the midst of which is another round hill, about two hundred yards in diameter, encompassed with a wall, and a deep ditch. Probably before the invention of cannon, this city was impregnable. Troy was; but now it is vanished away, and nothing left but "the stones of emptiness."

Thur. 3.—I rode to Reading, and preached in the evening. Observing a warm man near the door, (who was once of the society,) I purposely bowed to him; but he made no return. During the first

prayer he stood, but sat while we sung. In the sermon his countenance changed, and in a little while he turned his face to the wall. He stood at the second hymn, and then kneeled down. As I came out he catched me by the hand, and dismissed me with a hearty blessing.

Fri. 4.—I came to London. On *Monday*, 7, I retired to a little place near Hackney, formerly a seat of Bishop Bonner's, (how are the times changed!) and still bearing his name. Here I was as in a college. Twice a day we joined in prayer. The rest of the day, (allowing about an hour for meals, and another for walking before dinner and supper,) I spent quietly in my study. *Sat.* 12.—I administered the sacrament to R—— A——. Some years ago he found peace with God, and was freed at once, without any human means, from a distemper naturally incurable. But after three years, on his falling back into the world, it returned more violent than ever; and will probably now be cured no more but by the universal remedy,—death.

Sat. 26.—Mr. Gilbert Tennent, of New England, called upon me, and informed me of his design, now ready to be executed, of founding an American college for Protestants of every denomination: an admirable design, if it will bring Protestants of every denomination to bear with one another. *Mon.* 28.—I delivered my own soul, by one more conversation with Sir —— ——; the substance of which I wrote to him the next day in the following letter:—

"*October* 28, 1754.

"Sir,—Whether I see you any more in this life or no, I rejoice that I have seen you this once; and that God enabled you to bear with patience, what I spoke in the simplicity of my heart.

"The substance of what I took the liberty to mention to you this morning was, You are on the borders of the grave, as well as I: shortly we must both appear before God. When it seemed to me, some months since, that my life was near an end, I was troubled that I had not dealt plainly with you. This you will permit me to do now, without any reserve, in the fear and in the presence of God.

"I reverence you for your office as a magistrate; I believe you to be an honest, upright man; I love you for having protected an innocent people from their cruel and lawless oppressors. But so much the more am I obliged to say, (though I judge not; God is the judge,) I fear you are covetous; that you love the world: and if you do, as sure as the word of God is true, you are not in a state of salvation.

"The substance of your answer was, 'That many people exhort others to charity from self interest; that men of fortune must mind their fortune; that you cannot go about to look for poor people; that when you have seen them yourself, and relieved them, they were scarce ever satisfied; that many make an ill use of what you give them; that you cannot trust the account people give of themselves by letters; that, nevertheless, you do give to private persons, by the hands of Colonel Hudson and others; that you have also given to several hospitals a hundred pounds at a time; but that you must support your family; that the Lowther family has continued above four hundred years; that you are for great things,—for public charities, and for saving the nation from ruin; and that others may think as they please, but this is your way of thinking, and has been for many years."

"To this I replied: '1. Sir, I have no self interest in this matter; I consult your interest, not my own; I want nothing from you; I desire nothing from you; I expect nothing from you: but I am concerned for your immortal spirit, which must so soon launch into eternity. 2. It is

true, men of fortune must mind their fortune; but they must not love the world. *If any man love the world, the love of the Father is not in him.* 3. It is true, likewise, you cannot go about to look for poor people; but you may be sufficiently informed of them by those that can. 4. And if some of these are never satisfied, this is no reason for not relieving others. 5. Suppose, too, that some make an ill use of what you give, the loss falls on their own head; you will not lose your reward for their fault: what you laid out, God will pay you again. 6. Yet certainly you do well to have all the assurance you can, that those to whom you give, are likely to make a good use of it; and therefore to expect a stronger recommendation of them than their own, whether by letter or otherwise. 7. I rejoice that you have given to many by so worthy a man as Colonel Hudson, whose word is certainly a sufficient recommendation. 8. I rejoice likewise that you have given some hundreds of pounds to the hospitals, and wish it had been ten thousand. 9. To the support of the family I did not object; but begged leave to ask, whether this could not be done, without giving ten thousand a year to one who had as much already? And whether you could answer this to God, in the day wherein he shall judge the world? 10. I likewise granted, that the family had continued above four hundred years; but observed, meantime, that God regarded it not a jot the more for this; and that four hundred or one thousand years are but a moment, compared to eternity. 11. I observed likewise that great things may be done, and little things not left undone. 12. And that if this, or any other way of thinking be according to Scripture, then it is sound and good; whereas, if it be contrary to Scripture, it is not good, and the longer we are in it, so much the worse.

"Upon the whole, I must once more earnestly entreat you to consider yourself, and God, and eternity. As to yourself, you are not the proprietor of any thing; no, not of one shilling in the world. You are only a steward of what another entrusts you with, to be laid out not according to your will but his. And what would you think of your steward, if he laid out what is called your money, according to his own will and pleasure? 2. Is not God the sole proprietor of all things? And are not you to give an account to him for every part of his goods? And O how dreadful an account, if you have expended any part of them not according to his will, but your own? 3. Is not death at hand? And are not you and I just stepping into eternity? Are we not just going to appear in the presence of God; and that naked of all worldly goods? Will you then rejoice in the money you have left behind you? Or in that you have given to support a family, as it is called; that is, in truth, to support the pride, and vanity, and luxury, which you have yourself despised all your life long? O, sir, I beseech you, for the sake of God, for the sake of your own immortal soul, examine yourself, whether you do not love money? If so, you cannot love God. And if we die without the fear of God, what remains? Only to be banished from him for ever and ever! I am, with true respect, sir,

"Your servant, for Christ's sake."

AN EXTRACT

OF THE

REV. MR. JOHN WESLEY'S JOURNAL.

FROM FEBRUARY 16, 1755, TO JUNE 16, 1758.

JOURNAL.—No. X.

FEBRUARY 16, 1755.—Having heard a confused account from a place near Camelford, in Cornwall, I wrote to a friend near it, and received the following answer:—

"According to your desire, I have inquired into the particulars of the late affair at Delabole Quarry. The rock is about thirty yards thick; but the most valuable part of the stone lies undermost.

"There were nine partners who shared the advantage of this part of the quarry. Being greedy of gain, they brought out as much of the under part as possible; and the rather, because the time for which they had hired it was within a month of expiring.

"On Monday, Dec. 2, William Lane, John Lane, William Kellow, and five more of the partners, met in the morning, and sent one of their number for Theophilus Kellow to come to work. He came, but was so uneasy he could not stay, but quickly returned home. William Kellow was sent for in haste, and went to look after his mare, which had cast her foal. The other seven continued labouring till twelve. All the workmen usually dine together; but these wrought on, when the rest withdrew, till in a moment they were covered with rocks of all sizes, falling about ten yards, some of which were thought to be three tons weight. William Lane had, some years since, known the love of God. He was sitting, cleaving stones, when the rock caved in upon him, with a concave surface, which just made room for his body: only one edge of it light upon him, and broke one of his thigh bones. When they dug away the stones, he was earnestly praying to God, and confessing his unfaithfulness. As soon as he looked up, he began exhorting all around instantly to make their peace with God. His bone being set, he soon recovered both his bodily strength, and the peace and love which he had lost. Another, who sat close by his side, was covered over, and killed at once. Close to him, John Lane (son of William) was standing: he was thrown upon his face, he knew not how, and a sharp-edged stone pitched between his thighs; on which a huge rock fell, and was suspended by it, so as to shadow him all over. The other five were entirely dashed in pieces." Doth not God save those that trust in him?

Tues. April 1.—I rode from Bristol to a village named Kingswood, near Wotton-under-Edge. The church was exceeding full, and the congregation was serious and well-behaved: and I had since the satis-

faction of being informed, that many of them were much changed, at least in their outward behaviour.

Wed. 2.—With some difficulty we reached Stanley: there has been lately a great awakening in this country. I never saw such a congregation here before, notwithstanding the wind and rain; and all present seemed to receive the word with gladness and readiness of mind. There is a solid, serious people in these parts, who stand their ground against all opposition. The warmest opposers are the Jacobites, who do not love us, because we love King George. But they profit nothing; for more and more people "fear God and honour the king." We rode on *Thursday* in the afternoon through heavy rain, and almost impassable roads, to Evesham; and on *Friday*, 4, to Birmingham, a barren, dry, uncomfortable place. Most of the seed which has been sown for so many years, the "wild boars" have "rooted up;" the fierce, unclean, brutish, blasphemous Antinomians have utterly destroyed it. And the mystic foxes have taken true pains to spoil what remained, with their new Gospel. Yet it seems God has a blessing for this place still; so many still attend the preaching; and he is eminently present with the small number that is left in the society.

Sat. 5.—I preached at Wednesbury, and at eight on *Sunday* morning. But the great congregation assembled in the afternoon, as soon as the service of the church was over, with which we take care never to interfere. A solemn awe seemed to run all through the company in the evening, when I met the society. We have indeed preached the Gospel here "with much contention:" but the success overpays the labour.

Mon. 7.—I was advised to take the Derbyshire road to Manchester. We baited at a house six miles beyond Lichfield. Observing a woman sitting in the kitchen, I asked, "Are you not well?" And found she had just been taken ill, (being on her journey,) with all the symptoms of an approaching pleurisy. She was glad to hear of an easy, cheap, and (almost) infallible remedy,—a handful of nettles, boiled a few minutes, and applied warm to the side. While I was speaking to her, an elderly man, pretty well dressed, came in. Upon inquiry, he told us he was travelling, as he could, toward his home near Hounslow, in hopes of agreeing with his creditors, to whom he had surrendered his all. But how to get on he knew not, as he had no money, and had caught a tertian ague. I hope a wise providence directed this wanderer also, that he might have a remedy for both his maladies.

Soon after we took horse we overtook a poor man creeping forward on two crutches. I asked, whither he was going. He said, toward Nottingham, where his wife lived: but both his legs had been broke while he was on shipboard, and he had now spent all his money. This man likewise appeared exceeding thankful, and ready to acknowledge the hand of God. In the afternoon we came to Barton Forge; where a gentleman of Birmingham has set up a large iron work, and fixed five or six families, with a serious man over them, who lost near all he had in the great riot at Wednesbury. Most of them are seeking to save their souls. I preached in the evening, not to them only, but to many gathered from all parts, and exhorted them to love and help one another.

Tues. 8.—I had designed to go straight on to Hayfield; but one

from Ashbourn pressed me much to call there; which accordingly I did at seven in the morning, and preached to a deeply serious congregation. Seventeen or eighteen then desired to join in a society, to whom I spoke severally, and was well pleased to find that near half of them knew the pardoning love of God. One of the first I spoke to was Miss Beresford,—a sweet, but short-lived flower! Through much hail, rain, and wind, we got to Mr. B——'s, at Hayfield, about five in the afternoon. His favourite daughter died some hours before we came; such a child as is scarce heard of in a century. All the family informed me of many remarkable circumstances, which else would have seemed incredible. She spake exceeding plain, yet very seldom; and then only a few words. She was scarce ever seen to laugh, or heard to utter a light or trifling word: she could not bear any that did, nor any one who behaved in a light or unserious manner. If any such offered to kiss or touch her, she would turn away and say, "I don't like you." If her brother or sisters spoke angrily to each other, or behaved triflingly, she either sharply reproved (when that seemed needful) or tenderly entreated them to give over. If she had spoke too sharply to any, she would humble herself to them, and not rest till they had forgiven her. After her health declined, she was particularly pleased with hearing that hymn sung, "Abba, Father;" and would be frequently singing that line herself,—

Abba, Father, hear my cry!

On Monday, April 7, without any struggle, she fell asleep, having lived two years and six months.

Wed. 9.—In the evening I preached at Manchester. The mob was tolerably quiet, as long as I was speaking, but immediately after, raged horribly. This, I find, has been their manner for some time. No wonder; since the good justices encourage them. *Thur.* 10.—I rode to Hayfield again, to bury Mr. B——'s child. Abundance of people were gathered together, and I found uncommon liberty in preaching. Who would have looked for such a congregation as this in the Peak of Derbyshire? I returned to Manchester the next day, and had a quiet congregation both that evening and the following.

Sun. 13.—I met the society at five, and showed them wherein I feared they had grieved the Spirit of God, and provoked him to deliver them to be thus outraged by "the beasts of the people." I then rode to Hayfield once more, where Mr. B—— read prayers, and preached a solemn and affecting sermon, relative to the late providence. In the afternoon I again found great liberty of spirit in applying those awful words, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Mon. 14.—I rode by Manchester (where I preached about twelve) to Warrington. At six in the morning, *Tuesday*, 15, I preached to a large and serious congregation; and then went on to Liverpool, one of the neatest, best built towns I have seen in England: I think it is full twice as large as Chester; most of the streets are quite straight. Two thirds of the town, we were informed, have been added within these forty years. If it continue to increase in the same proportion, in forty years more it will nearly equal Bristol. The people in general are the most mild and courteous I ever saw in a sea-port town; as indeed appears by their

friendly behaviour, not only to the Jews and Papists who live among them, but even to the Methodists (so called). The preaching house is a little larger than that at Newcastle. It was thoroughly filled at seven in the evening; and the hearts of the whole congregation seemed to be moved before the Lord, and before the presence of his power. Every morning, as well as evening, abundance of people gladly attended the preaching. Many of them, I learned, were dear lovers of controversy: but I had better work. I pressed upon them all "repentance toward God, and faith in our Lord Jesus Christ."

Sun. 20.—I explained, after the evening preaching, the rules of the society, and strongly exhorted the members to adorn their profession by all holiness of conversation. *Mon.* 21.—I rode to Bolton. Being now among those who were no "strangers to the covenant of promise," I had no need to lay the foundation again, but exhorted them to "rejoice evermore." Their number is a little reduced since I was here before: and no wonder; while the sons of strife are on every side, some for Mr. Bennet, some for Mr. Wh——. The little flock, notwithstanding, hold on their way, looking straight to the prize of their high calling.

Thur. 24.—We rode in less than four hours the eight miles (so called) to Newell Hay. Just as I began to preach, the sun broke out, and shone exceeding hot on the side of my head. I found, if it continued, I should not be able to speak long, and lifted up my heart to God. In a minute or two it was covered with clouds, which continued till the service was over. Let any who please, call this *chance:* I call it an answer to prayer. *Fri.* 25.—About ten I preached near Todmorden. The people stood, row above row, on the side of the mountain. They were rough enough in outward appearance; but their hearts were as melting wax. One can hardly conceive any thing more delightful than the vale through which we rode from hence. The river ran through the green meadows on the right. The fruitful hills and woods rose on either hand: yet here and there a rock hung over, the little holes of which put me in mind of those beautiful lines,—

Te, Domine, intonsi montes, te saxa loquentur
Summa Deum, dum montis amat juga pendulus hircus,
Saxorumque colit latebrosa cuniculus antra!

[Thee, Lord, shall the unshorn mountains, Thee shall the lofty rocks,—as long as the pendulous goat delights in the mountain peaks, and the coney burrows in the dark holes of the rocks,—proclaim GOD!]

At three in the afternoon I preached at Heptonstall, on the brow of the mountain. The rain began almost as soon as I began to speak. I prayed that, if God saw best, it might be stayed, till I had delivered his word. It was so, and then began again. But we had only a short stage to Ewood.

Sat. 26.—I preached, at seven, to a large and serious congregation, and again at four in the afternoon. When I began, in a meadow near the house, the wind was so high, I could hardly speak. But the winds too are in God's hand: in a few minutes that inconvenience ceased, and we found the Spirit of God breathing in the midst of us, so that great was our rejoicing in the Lord.

Sun. 27.—A little before I took horse, I looked into a room as I walked by, and saw a good old man, bleeding almost to death. I desired

him immediately to snuff vinegar up his nose, and apply it to his neck, face, and temples. It was done; and the blood entirely stopped in less than two minutes. The rain began about five, and did not intermit till we came to Haworth; notwithstanding which, a multitude of people were gathered together at ten. In the afternoon I was obliged to go out of the church, abundance of people not being able to get in. The rain ceased from the moment I came out, till I had finished my discourse.—How many proofs must we have that there is no petition too little, any more than too great, for God to grant?

Mon. 28.—I preached at Keighley; on *Tuesday* at Bradford, which is now as quiet as Birstal. Such a change has God wrought in the hearts of the people since John Nelson was in the dungeon here. My brother met me at Birstal in the afternoon. *Wed.* 30.—We began reading together, "A Gentleman's Reasons for his Dissent from the Church of England." It is an elaborate and lively tract, and contains the strength of the cause; but it did not yield us one proof that it is lawful for us (much less our duty) to separate from it.

Thur. May 1.—I finished the "Gentleman's Reasons" (who is a Dissenting minister at Exeter.) In how different a spirit does this man write from honest Richard Baxter! The one dipping, as it were, his pen in tears, the other in vinegar and gall. Surely one page of that loving, serious Christian, weighs more than volumes of this bitter, sarcastic jester.

Sun. 4.—I preached at one, and again at five, to some thousands at the foot of the hill. I believe this hollow would contain sixty thousand people, standing one above another; and a clear, strong voice might command them all: although, if they stood upon a plain, I doubt whether any human voice could be distinctly heard by half the number.

Tues. 6.—Our conference began at Leeds. The point on which we desired all the preachers to speak their minds at large was, "Whether we ought to separate from the Church?" Whatever was advanced on one side or the other was seriously and calmly considered; and on the third day we were all fully agreed in that general conclusion,—that (whether it was *lawful* or not) it was no ways *expedient*.

Mon. 12.—We rode (my wife and I) to Northallerton. *Tues.* 13.—I rode on to Newcastle. I did not find things here in the order I expected. Many were on the point of leaving the Church, which some had done already; and, as they supposed, on my authority! O how much discord is caused by one jarring string! How much trouble by one man who does not walk by the same rule, and agree in the same judgment with his brethren!

May 18.—(Being *Whit-Sunday.*) I preached about eight at Gateshead Fell, and returned before the service at St. Andrew's began. At the sacrament many found an uncommon blessing, and felt God has not yet left the Church. In the following week I spake to the members of the society severally, and found far fewer than I expected prejudiced against the Church: I think not above forty in all. And I trust the plague is now stayed.

Wed. 21.—I preached at Nafferton, near Horsley, about thirteen miles from Newcastle. We rode chiefly on the new western road, which lies on the old Roman wall. Some part of this is still to be

seen, as are the remains of most of the towers, which were built a mile distant from each other, quite from sea to sea. But where are the men of renown who built them, and who once made all the land tremble? Crumbled into dust! Gone hence, to be no more seen, till the earth shall give up her dead! *Thur.* 22.—Mr. Wardrobe, minister of Bathgate, in Scotland, preached at the Orphan House in the evening, to the no small amazement and displeasure of some of his zealous countrymen. *Sat.* 24.—I preached at Sheephill. The cold drove us into the house; which being much crowded was as hot as an oven. Riding afterward in the keen north wind, it seized upon my breast immediately. However, I made a shift to preach at Chester; and then went on to Sunderland.

Sun. 25.—I preached at eight, though not without pain, not having recovered my voice. We had a useful sermon at church. As soon as the sacrament was over, I preached in the High-street, (it being *Trinity-Sunday*,) upon, "There are three that bear record in heaven;" and my voice was so restored, that I could command the whole congregation, though it was exceeding large. *Mon.* 26.—I rode to Morpeth, and preached in the market place, to a small, but quiet congregation. In the evening I preached in the new room at Alnwick; but I could scarce be heard, my voice being very weak. In the morning it was stronger: so I preached with more ease at five; and then returned to Newcastle.

Thur. 29.—I had the pleasure of seeing Mr. Gillies, from Glasgow. He preached for me in the evening, to the still greater astonishment of the warm men; who "could never have thought it of him!" Shall we not have more and more cause to say,—

> Names, and sects, and parties fall;
> Thou, O Christ, art all in all!

Fri. 30.—I walked to the infirmary. It is finely situated on the top of the hill; and is the best ordered of any place of the kind I have seen in England. Nor did I ever see so much seriousness in a hospital before: none were laughing or talking lightly; many were reading the Bible: and when I talked to, and prayed with one, the whole ward listened with deep attention.

Mon. June 1.—I left Newcastle; and came to Durham, just as Jacob Rowell had done preaching, or rather, attempting to preach; for the mob was so noisy, that he was constrained to break off. I reached Osmotherley in the evening, and found a large congregation waiting. I preached immediately; God renewing my strength, and comforting my heart.

Here I inquired, of eye and ear witnesses, concerning what lately occurred in the neighbourhood. On Thursday, March 25th last, being the week before Easter, many persons observed a great noise near a ridge of mountains in Yorkshire, called Black Hamilton. It was observed chiefly in the south-west side of the mountain, about a mile from the course where the Hamilton races are run; near a ridge of rocks, commonly called Whiston Cliffs, or Whiston White Mare; two miles from Sutton, about five from Thirsk.

The same noise was heard on Wednesday, by all who went that way. On Thursday, about seven in the morning, Edward Abbot, weaver, and Adam Bosomworth, bleacher, both of Sutton, riding under Whiston

Cliffs, heard a roaring, (so they termed it,) like many cannons, or loud and rolling thunder. It seemed to come from the cliffs; looking up to which, they saw a large body of stone, four or five yards broad, split and fly off from the very top of the rocks. They thought it strange, but rode on. Between ten and eleven a larger piece of the rock, about fifteen yards thick, thirty high, and between sixty and seventy broad, was torn off and thrown into the valley.

About seven in the evening, one who was riding by observed the ground to shake exceedingly; and soon after several large stones or rocks, of some tons weight each, rose out of the ground. Others were thrown on one side, others turned upside down, and many rolled over and over. Being a little surprised, and not very curious, he hasted on his way.

On Friday and Saturday the ground continued to shake, and the rocks to roll over one another. The earth also clave asunder in very many places, and continued so to do till Sunday morning.

Being at Osmotherley, seven miles from the cliffs, on Monday, June 1, and finding Edward Abbot there, I desired him, the next morning, to show me the way thither. I walked, crept, and climbed, round and over great part of the ruins. I could not perceive, by any sign, that there was ever any cavity in the rock at all; but one part of the solid stone is cleft from the rest, in a perpendicular line, and smooth, as if cut with instruments: nor is it barely thrown down, but split into many hundred pieces; some of which lie four or five hundred yards from the main rock.

The ground nearest the cliff is not raised, but sunk considerably beneath the level: but at some distance it is raised in a ridge of eight or ten yards high, twelve or fifteen broad, and near a hundred long. Adjoining to this lies an oval piece of ground, thirty or forty yards in diameter, which has been removed, whole as it is, from beneath the cliff, without the least fissure, with all its load of rocks; some of which were as large as the hull of a small ship. At a little distance is a second piece of ground, forty or fifty yards across, which has been also transplanted entire, with rocks of various sizes upon it, and a tree growing out of one of them. By the removal of one or both of these, I suppose the hollow near the cliff was made.

All around them lay stones and rocks, great and small; some on the surface of the earth, some half sunk into it, some almost covered, in variety of positions. Between these the ground was cleft asunder in a thousand places: some of the apertures were nearly closed again; some gaping as at first. Between thirty and forty acres of land, as is commonly supposed, (though some reckon above sixty,) are in this condition.

On the skirts of these, I observed, in abundance of places, the green turf (for it was pasture land) as it were pared off, two or three inches thick, and wrapped round like sheets of lead. A little further, it was not cleft or broken at all, but raised in ridges five or six foot long, exactly resembling the graves in a church yard. Of these there is a vast number.

That part of the cliff from which the rest is torn, lies so high, and is now of so bright a colour, that it is plainly visible to all the country round, even at the distance of several miles. We saw it distinctly not only from the street in Thirsk, but for five or six miles, as we rode toward York. So we did likewise in the Great North Road, between Sandhutton and Northallerton.

But how may we account for this phenomenon? Was it effected by a merely natural cause? If so, that cause must either have been fire, water, or air. It could not be fire; for then some mark of it must have appeared, either at the time, or after it. But no such mark does appear, nor ever did; not so much as the least smoke, either when the first or second rock was removed, or in the whole space between Tuesday and Sunday.

It could not be water; for no water issued out when the one or the

other rock was torn off; nor had there been any rains some time before: it was, in that part of the country, a remarkably dry season. Neither was there any cavity in that part of the rock, wherein a sufficient quantity of water might have lodged. On the contrary, it was one single, solid mass, which was evenly and smoothly cleft in sunder.

There remains no other natural cause assignable, but imprisoned air. I say imprisoned; for as to the fashionable opinion, that the exterior air is the grand agent in earthquakes, it is so senseless, unmechanical, unphilosophical a dream, as deserves not to be named, but to be exploded. But it is hard to conceive how even imprisoned air could produce such an effect. It might, indeed, shake, tear, raise, or sink the earth; but how could it cleave a solid rock? Here was not room for a quantity of it sufficient to do any thing of this nature; at least, unless it had been suddenly and violently expanded by fire, which was not the case. Could a small quantity of air, without that violent expansion, have torn so large a body of rock from the rest, to which it adhered in one solid mass? Could it have shivered this into pieces, and scattered several of those pieces some hundred yards round? Could it have transported those promontories of earth, with their incumbent load, and set them down, unbroken, unchanged, at a distance? Truly I am not so great a volunteer in faith as to be able to believe this. He that supposes this, must suppose air to be not only a very strong, (which we allow,) but a very wise agent; while it bore its charge with so great caution as not to hurt or dislocate any part of it.

What then could be the cause? What, indeed, but God, who arose to shake terribly the earth; who purposely chose such a place, where there is so great a concourse of nobility and gentry every year; and wrought in such a manner, that many might see it and fear; that all who travel one of the most frequented roads in England, might see it, almost whether they would or no, for many miles together. It must likewise for many years, maugre all the art of man, be a visible monument of His power; all that ground being now so encumbered with rocks and stones, that it cannot be either ploughed or grazed. Nor will it serve any use, but to tell all that see it, Who can stand before this great God?

Hence we rode to Thirsk, where I met the little society; and then went on to York. The people had been waiting for some time. So I began preaching without delay, and felt no want of strength, though the room was like an oven through the multitude of people.

Fri. 6.—I read Dr. Sharp's elaborate Tracts on the "Rubrics and Canons." He justly observes, with regard to all these, 1. That our governors have power to dispense with our observance of them: 2. That a *tacit* dispensation is of the same force with an *explicit* dispensation: 3. That their continued connivance at what they cannot but know, is a tacit dispensation. I think this is true; but if it be, he has himself answered his own charge against the Methodists (so called.) For suppose the Canons did forbid field preaching, as expressly as playing at cards and frequenting taverns, yet we have the very same plea for the former, as any clergyman has for the latter. All our governors, the king, the archbishop, and bishops, connive at the one as well as the other.

Sat. 7.—One of the residentiaries sent for Mr. Williamson, who had invited me to preach in his church, and told him, "Sir, I abhor persecution; but if you let Mr. Wesley preach, it will be the worse for you." He desired it nevertheless; but I declined. Perhaps there is a providence in this also. God will not suffer my little remaining strength to be spent on those who will not hear me but in an honourable way.

Sun. 8.—We were at the minster in the morning, and at our parish church in the afternoon. The same gentleman preached at both; but though I saw him at the church, I did not know I had ever seen him before. In the morning he was all life and motion; in the afternoon he was quiet as a post. At five in the evening, the rain constrained me to preach in the oven again. The patience of the congregation surprised me. They seemed not to feel the extreme heat, nor to be offended at the close application of those words, "Thou art not far from the kingdom of God."

Mon. 9.—I took my leave of the richest society, number for number, which we have in England. I hope this place will not prove (as Cork has for some time done) the Capua of our preachers. When I came to Epworth, the congregation was waiting. So I went immediately to the Cross; and great was our glorying in the Lord. *Tues.* 10.—I met the stewards of the Lincolnshire societies, who gave us an agreeable account of the work of God in every place. *Wed.* 11.—I preached in a meadow at Misterton, to a larger congregation than ever met there before.

Thur. 12.—At eight I preached at Clayworth, and at Rotherham in the evening. Here likewise was such a number of people assembled, as was never before seen in that town. Is not this one clear proof of the hand of God, that although the novelty of this preaching is over, yet the people flock to hear it in every place far more than when it was a new thing? *Fri.* 13.—In the evening I preached at Sheffield. In the morning I examined the members of the society; and was agreeably surprised to find, that though none had visited them, since I did it myself, two years ago, yet they were rather increased than diminished in number, and many of them growing in grace.

Mon. 16.—I preached in the evening at Nottingham, and on *Thursday* afternoon reached London. From a deep sense of the amazing work which God has of late years wrought in England, I preached in the evening on those words, Psalm cxlvii, 20, "He hath not dealt so with any nation;" no, not even with Scotland or New England. In both these God has indeed made bare his arm; yet not in so astonishing a manner as among us. This must appear to all who impartially consider, 1. The numbers of persons on whom God has wrought: 2. The swiftness of his work in many, both convinced and truly converted in a few days: 3. The depth of it in most of these, changing the heart, as well as the whole conversation: 4. The clearness of it, enabling them boldly to say, "Thou hast loved me; thou hast given thyself for me:" 5. The continuance of it. God has wrought in Scotland and New England, at several times, for some weeks or months together; but among us, he has wrought for near eighteen years together, without any observable intermission. Above all, let it be remarked, that a considerable number of the regular clergy were engaged in that great work in Scotland; and in New England, above a hundred, perhaps as eminent as any in the whole province, not only for piety, but also for abilities, both natural and acquired; whereas in England there were only two or three inconsiderable clergymen, with a few young, raw, unlettered men; and these opposed by well nigh all the clergy, as well as laity in the nation. He that remarks this must needs own, both that this is a work of God, and that he hath not wrought so in any other nation.

Mon. 23.—I was considering what could be the reasons why the hand of the Lord (who does nothing without a cause) is almost entirely stayed in Scotland, and in great measure in New England. It does not become us to judge peremptorily; but perhaps some of them may be these:—1. Many of them became "wise in their own eyes;" they seemed to think they were the men, and there were none like them. And hence they refused God the liberty of sending by whom he would send; and required him to work by men of learning, or not at all. 2. Many of them were bigots, immoderately attached either to their own opinions or mode of worship. Mr. Edwards himself was not clear of this. But the Scotch bigots were beyond all others; placing Arminianism (so called) on a level with Deism, and the Church of England with that of Rome. Hence they not only suffered in themselves and their brethren a bitter zeal, but applauded themselves therein; in showing the same spirit against all who differed from them, as the Papists did against our forefathers. 3. With pride, bitterness, and bigotry, self indulgence was joined; self denial was little taught and practised. It is well if some of them did not despise, or even condemn, all self denial in things indifferent, as in apparel or food, as nearly allied to Popery. No marvel then that the Spirit of God was grieved. Let us profit by their example.

Tues. 24.—Observing in that valuable book, Mr. Gillies's "Historical Collections," the custom of Christian congregations in all ages to set apart seasons of solemn thanksgivings, I was amazed and ashamed that we had never done this, after all the blessings we had received: and many to whom I mentioned it gladly agreed to set apart a day for that purpose.

Mon. 30.—I set out for Norwich, and came thither the next evening. As a large congregation was waiting, I could not but preach, though weary enough. The two following days I spoke to each member of the society; and on *Friday*, July 4, took horse again, though how I should ride five miles I knew not. But God so strengthened both man and beast, that I reached Bury the same night, and London the next, far less tired than when I set out from Norwich. *Monday*, 7, was our first day of solemn thanksgiving for the numberless spiritual blessings we have received. And I believe it was a day which will not soon be forgotten.

Thur. 17.—One spent the evening with us who is accounted both a sensible and a religious man. What a proof of the fall! Even with all the advantages of a liberal education, this person, I will be bold to say, knows just as much of heart religion, of scriptural Christianity, the religion of love, as a child three years old of Algebra. How much then may we suppose a Turk or Heathen to know? Hardly more; perhaps just as much. *Tues.* 22.—To oblige a friendly gentlewoman, I was a witness to her will, wherein she bequeathed part of her estate to charitable uses; and part, during his natural life, to her dog Toby. I suppose, though she should die within the year, her legacy to Toby may stand good; but that to the poor is null and void, by the statute of Mortmain!

Sun. 27.—I buried the body of Ephraim B——, once a pattern to all that believed. But from the time he left off fasting and universal

self denial, in which none was more exemplary for some years, he sunk lower and lower, till he had neither the power, nor the form of religion left. In the beginning of his illness he was in black despair. But much prayer was made for him. Toward the close of it, it pleased God to restore to him the light of his countenance. So, I trust, his backsliding only cost him his life; and he may yet live with God for ever. I was much affected about this time by a letter sent from a gentleman in Virginia. Part of it runs thus:—

"The poor Negro slaves here never heard of Jesus, or his religion, till they arrived at the land of their slavery in America; whom their masters generally neglect, as though immortality was not the privilege of their souls, in common with their own These poor Africans are the principal objects of my compassion; and I think, the most proper subject of your charity.

"The inhabitants of Virginia are computed to be about three hundred thousand; and the one half of them are supposed to be Negroes. The number of these who attend on my ministry, at particular times, is uncertain; but I think there are about three hundred who give a stated attendance. And never have I been so much struck with the appearance of an assembly, as when I have glanced my eye on one part of the house, adorned (so it has appeared to me) with so many black countenances, eagerly attentive to every word they heard, and some of them covered with tears. A considerable number of them, about a hundred, have been baptized, after they had been fully instructed in the great truths of religion, and had evidenced their sense of them by a life of the strictest virtue. As they are not sufficiently polished to dissemble with a good grace, they express the sensations of their hearts so much in the language of simple nature, and with such genuine indications of artless sincerity, that it is impossible to suspect their professions, especially when attended with a suitable behaviour.

"Mr. Todd, minister of the next congregation, has near the same number under his care; and several of them also, he informs me, discover the same seriousness. Indeed there are multitudes of them in various parts, who are eagerly desirous of instruction. They have generally very little help to read; and yet, to my agreeable surprise, sundry of them, by dint of application, in their very few leisure hours, have made such a progress that they are able to read their Bible, or a plain author, very intelligibly. But few of their masters will be at the expense of furnishing them with books. I have supplied them to the utmost of my ability. They are exceedingly delighted with Watts's Songs: and I cannot but observe that the Negroes, above all of the human species I ever knew, have the nicest ear for music. They have a kind of ecstatic delight in psalmody: nor are there any books they so soon learn, or take so much pleasure in, as those used in that heavenly part of divine worship."

Sun. August 3.—I dined with one who lived for many years with one of the most celebrated beauties in Europe. She was also proud, vain, and nice, to a very uncommon degree. But see the end! After a painful and nauseous disease, she rotted away above ground; and was so offensive for many days before she died, that scarce any could bear to stay in the room.

Mon. 4.—Hearing my old friend, Mr. H——s, was now a beggar, and forsaken of all, I called (after a separation of sixteen years) at his lodgings, to offer him any service in my power. I was pleasingly surprised to find him reading the Bible! But still I am afraid all is no

right; for the hand of God seems to be upon him still, and his mind is so hurried, he can settle to nothing. O what a pattern of holiness and stability of mind was this very man, till he was stolen away by the men whose "words are smoother than oil." But were they not to him very swords?

Wed. 6.—I mentioned to the congregation another means of increasing serious religion, which had been frequently practised by our forefathers, and attended with eminent blessing; namely, the joining in a covenant to serve God with all our heart and with all our soul. I explained this for several mornings following; and on *Friday* many of us kept a fast unto the Lord, beseeching him to give us wisdom and strength, to promise unto the Lord our God and keep it.

Mon. 11.—I explained once more the nature of such an engagement, and the manner of doing it acceptably to God. At six in the evening we met for that purpose, at the French church in Spitalfields. After I had recited the tenor of the covenant proposed, in the words of that blesssd man, Richard Alleine, all the people stood up, in testimony of assent, to the number of about eighteen hundred persons. Such a night I scarce ever saw before. Surely the fruit of it shall remain for ever. *Sat.* 16.—I buried the remains of a rough, honest, friendly man, Captain Edward Stotesbury. But the lion was become a lamb before God took him to himself.

Sun. 17.—I took my leave of the congregation in Moorfields, by applying those awful words, "It is appointed for men once to die;" and early in the morning set out for Cornwall. In the evening I preached to a sleepy congregation at Reading, on, "It is a fearful thing to fall into the hands of the living God;" and to much such another on *Tuesday* evening at Salisbury, on, "Harden not your hearts."

On *Wednesday*, 20, at noon, I preached at Shaftesbury, to a much more lively people. In the afternoon both my fellow traveller and I were fairly worn out. We betook ourselves to prayer, and received strength. Nor did we faint any more, till, on *Friday*, 22, we reached Plymouth Dock. And I found myself far less weary then, than on *Monday*, when I came to Colebrook.

Having spent two days comfortably, and I hope usefully, on *Monday*, 25, I rode over the mountains, close by the sea to Looe, a town near half as large as Islington, which sends four members to the parliament! And each county in North Wales sends one! At Fowey a little company met us, and conducted us to Luxulian. Between six and seven I preached in what was once the court yard of a rich and honourable man; but he and all his family are in the dust, and his very memory is almost perished. The congregation was large and deeply serious. But it was still larger on *Tuesday* evening, and several seemed to be cut to the heart. On *Wednesday* they flocked from all parts. And with what eagerness did they receive the word! Surely many of these last will be first.

Thur. 28.—I preached at St. Mewan. I do not remember ever to have seen the yard in which I stood quite full before; but it would not now contain the congregation: many were obliged to stand without the gate. At five in the morning I preached at St. Austle, to more than our room could contain. In the evening I was at St. Ewe. One or

two felt the edge of God's sword, and sunk to the ground; and indeed it seemed as if God would suffer none to escape him; as if he both heard and answered our prayer,—

Dart into all the melting flame
Of love, and make the mountains flow.

Sat. 30.—As I was riding through Truro, one stopped my horse, and insisted on my alighting. Presently two or three more of Mr. Walker's society came in; and we seemed to have been acquainted with each other many years; but I was constrained to break from them. About five I found the congregation waiting in a broad, convenient part of the street, in Redruth. I was extremely weary; and our friends were so glad to see me, that none once thought of asking me to eat or drink; but my weariness vanished when I began to speak. Surely God is in this place also.

Sun. 31.—Understanding there were many present who did once run well, I preached at eight, (the rain ceasing just in time,) on, "How shall I give thee up, Ephraim?" Many endeavoured, but in vain, to hide their tears. I was agreeably surprised at church to hear the prayers read, not only with deliberation, but with uncommon propriety. At one the congregation was nearly double to what it was in the morning; and all were still as night. Surely these are patient hearers: God grant they may be fruitful ones! At five I preached in Gwennap, to several thousands; but not one of them light or inattentive. After I had done, the storm arose, and the rain poured down, till about four in the morning: then the sky cleared, and many of them that feared God gladly assembled before him.

Mon. September 1.—I preached at Penryn, to abundantly more than the house could contain. *Tues.* 2.—We went to Falmouth. The town is not now what it was ten years since: all is quiet from one end to the other. I had thoughts of preaching on the hill near the church; but the violent wind made it impracticable: so I was obliged to stay in our own room. The people could hear in the yard likewise, and the adjoining houses; and all were deeply attentive.

Wed. 3.—At four Mrs. M. came into my room, all in tears, and told me she had seen, as it were, our Lord standing by her, calling her by her name; and had ever since been filled with joy unspeakable. Soon after came her sister, in almost the same condition, and afterward her niece; who likewise quickly melted into tears, and refused to be comforted. Which of these will endure to the end? Now, at least, God is among them. After preaching again, to a congregation who now appeared ready to devour every word, I walked up to Pendennis Castle; finely situated on the high point of land which runs out between the bay and the harbour, and commanding both. It might easily be made exceeding strong; but our wooden castles are sufficient.

In the afternoon we rode to Helstone, once turbulent enough, but now quiet as Penryn. I preached at six, on a rising ground, about a musket-shot from the town. Two drunken men strove to interrupt; but one soon walked away: the other leaned on his horse's neck, and fell fast asleep. What has done much good here is, the example of W—— T——. He was utterly without God in the world, when his father died, and left him a little estate, encumbered with huge debt

Seven or eight years ago he found peace with God. He afterward sold his estate, paid all his debts, and, with what he had left, furnished a little shop. Herein God has blessed him in an uncommon manner. Meantime, all his behaviour is of a piece; so that more and more of his neighbours say, "Well, this is a work of God!"

Thur. 4.—In the evening heavy rain began, just as I began to give out the hymn; but it ceased before I named my text. I spoke very plain, and it seemed to sink into many hearts; as they showed by attending at five in the morning, when we had another happy and solemn hour. About noon, *Friday*, 5, I called on W. Row, in Breage, in my way to Newlyn. "Twelve years ago," he said, "I was going over Gulval Downs, and I saw many people together; and I asked what was the matter; and they told me a man was going to preach: and I said, 'To be sure it is some mazed man:' but when I saw you, I said, 'Nay, this is no mazed man:' and you preached on God's raising the dry bones; and from that time I could never rest till God was pleased to breathe on me, and raise my dead soul."

I had given no notice of preaching here; but seeing the poor people flock from every side, I could not send them empty away. So I preached at a small distance from the house; and besought them to consider our "great High Priest, who is passed through into the heavens:" and none opened his mouth; for the lions of Breage too are now changed into lambs. That they were so fierce ten years ago is no wonder; since their wretched minister told them, from the pulpit, (seven years before I resigned my fellowship,) that "John Wesley was expelled the college for a base child, and had been quite mazed ever since: that all the Methodists, at their private societies, put out the lights," &c; with abundance more of the same kind. But a year or two since, it was observed, he grew thoughtful and melancholy; and, about nine months ago, he went into his own necessary house, and hanged himself.

When we came to Newlyn, we were informed that a strong, healthy man, was, the morning before, found dead in his bed. Many were startled: so I endeavoured to deepen the impression, by preaching on those words, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Sat. 6.—In the evening I preached at St. Just. Except at Gwennap, I have seen no such congregation in Cornwall. The sun (nor could we contrive it otherwise) shone full in my face, when I began the hymn: but just as I ended it, a cloud arose, which covered it till I had done preaching. Is any thing too small for the providence of Him by whom our very hairs are numbered?

Sun. 7.—Last year, a strange letter, written at Penzance, was inserted in the public papers. To-day I spoke to the two persons who occasioned that letter. They are of St. Just parish, sensible men, and no Methodists. The name of one is James Tregeer, of the other, Thomas Sackerly. I received the account from James, two or three hours before Thomas came: but there was no material difference. In July was twelvemonth, they both said, as they were walking from St. Just church town toward Sancreet, Thomas, happening to look up, cried out, "James, look, look! What is that in the sky?" The first appearance, as James expressed it, was, three large columns of horse-

men, swiftly pressing on, as in a fight, from south-west to north-east; a broad streak of sky being between each column. Sometimes they seemed to run thick together; then to thin their ranks. Afterward they saw a large fleet of three-mast ships, in full sail toward the Lizard Point. This continued above a quarter of an hour: then, all disappearing, they went on their way. The meaning of this, if it was real, (which I do not affirm,) time only can show.

I preached at eight in the morning and five in the afternoon, and then hastened to St. Ives; but we did not reach it till between nine and ten; so I delayed visiting Mr. K. till the morning. He is a young attorney, who for some time past has frequently attended the preaching. On Saturday morning he fell raving mad. I never saw him till this morn ing. He sung, and swore, and screamed, and cursed, and blasphemed, as if possessed by legion. But as soon as I came in, he called me by my name, and began to speak. I sat down on the bed, and he was still. Soon after he fell into tears and prayer. We prayed with him, and left him calm for the present.

Tues. 9.—I desired as many of our brethren as could, to observe Wednesday, the 10th, as a day of fasting and prayer. Just as we were praying for him, (we were afterward informed,) he left off raving, and broke out, "Lord, how long? Wilt thou hide thy face for ever? All my bones are broken. Thy wrath lieth heavy upon me: I am in the lowest darkness, and in the deep. But the Lord *will* hear: he *will* rebuke thee, thou unclean spirit: he *will* deliver me out of thy hands." Many such expressions he uttered for about half an hour, and then raved again.

Thur. 11.—He was more outrageous than ever. But while we were praying for him in the evening, he sunk down into a sound sleep, which continued for ten hours; nor was he furious any more, although the time of deliverance was not come. *Sat.* 13.—I preached once more at St. Just, on the first stone of their new society house. In the evening, as we rode to Camborne, John Pearce, of Redruth, was mentioning a remarkable incident:—While he lived at Helstone, as their class was meeting one evening, one of them cried, with an uncommon tone, "We will not stay here: we will go to" such a house, which was in a quite different part of the town. They all rose immediately, and went; though neither they nor she knew why. Presently after they were gone, a spark fell into a barrel of gunpowder, which was in the next room, and blew up the house. So did God preserve those who trusted in him, and prevent the blasphemy of the multitude.

Sun. 14.—I preached about eight, at Bray, to a very numerous congregation; and I believe God spoke to the hearts of many,—of backsliders in particular. Soon after ten we went to Redruth church. A young gentlewoman in the next pew, who had been laughing and talking just before, while the Confession was reading, seemed very uneasy; then screamed out several times, dropped down, and was carried out of church. Mr. Collins read prayers admirably well, and preached an excellent sermon, on, "Christ also suffered, leaving us an example, that ye should follow his steps." At one I preached on faith, hope, and love. I was surprised at the behaviour of the whole multitude. At length God seems to be moving on all their hearts. About five I preached

at St. Agnes, where all received the truth in love, except two or three, who soon walked away. Thence I rode on to Cubert. At noon I was much tired; but I was now as fresh as in the morning.

Mon. 15.—We walked an hour near the sea shore, among those amazing caverns, which are full as surprising as Poole's Hole, or any other in the Peak of Derbyshire. Some part of the rock in these natural vaults glitters as bright and ruddy as gold: part is a fine sky-blue; part green; part enamelled, exactly like mother-of-pearl; and a great part, especially near the Holy Well, (which bubbles up on the top of a rock, and is famous for curing either scorbutic or scrophulous disorders,) is crusted over, wherever the water runs, with a hard, white coat, like alabaster. At six in the evening I preached at Port Isaac. The next day I rode to Camelford, and preached in the market place about six, on, "Ye must be born again." Some were much afraid there would be disturbance; but the whole congregation was quiet and attentive.

Thur. 18.—Just as we came in at Launceston, the heavy rain began. Between five and six I preached in a gentleman's dining room, capable of containing some hundreds of people. At five in the morning I preached in the Town Hall, and soon after took my leave of Cornwall.

Fri. 19.—In the evening I reached North Moulton: but, being wet and tired, and the people not having notice, I did not preach till the next morning. A few, I found, stand steadfast here also, though a neighbouring gentleman has threatened them much unless they will leave this way, has turned many out of their work or farms, and headed the mob in person. On *Saturday* evening I preached at Tiverton, to a well-established people.

Sun. 21.—I rode to Collumpton, where the minister preached an excellent practical sermon. At one I preached on the parable of the sower; and about five in the market house at Tiverton. The congregation was larger than for some years: yet all behaved as though they really desired to save their souls. *Mon.* 22.—It rained the greater part of the day, which lessened the congregation at Charlton.

Tues. 23.—We walked up to Glastonbury Tower, which a gentleman is now repairing. It is the steeple of a church, the foundation of which is still discernible. On the west side of the tower there are niches for images; one of which, as big as the life, is still entire. The hill on which it stands is extremely steep, and of an uncommon height; so that it commands the country on all sides, as well as the Bristol Channel. I was weary enough when we came to Bristol; but I preached till all my complaints were gone; and I had now a little leisure to sit still, and finish the "Notes on the New Testament."

Fri. October 3.—I rode over to Pill, a place famous from generation to generation, even as Kingswood itself, for stupid, brutal, abandoned wickedness. But what is all the power of the world and the devil, when the day of God's power is come? Many of the inhabitants now seem desirous of turning from the power of Satan to God.

Sun. 5.—I preached on the south-west side of Bristol. I suppose a considerable part of the congregation had hardly ever heard a sermon in the open air before; but they were all (rich and poor) serious and attentive. No rudeness is now at Bristol. *Thur.* 9.—I preached on the Green, near Pill, to a large and serious congregation. It rained

most of the time; but none went away, although there were many genteel hearers. *Mon.* 13.—I preached, about noon, at Shepton Mallet, and in the evening at Coleford; where the congregation is so increased that they must enlarge the house. *Tues.* 14.—About one I preached near Bradford, and again in the evening.

Wed. 15.—I preached at Bath. Even here a few are joined together, and hope they shall be scattered no more. I dined with some serious persons in a large, stately house, standing on the brow of a delightful hill. In this paradise they live in ease, in honour, and in elegant abundance. And this they call retiring from the world! What would Gregory Lopez have called it? In the evening the society met at Bristol. I had desired, again and again, that no person would come who had not calmly and deliberately resolved to give himself up to God. But I believe not ten of them were wanting: and we now solemnly and of set purpose, by our own free act and deed, jointly agreed to take the Lord for our God. I think it will not soon be forgotten; I hope, not to all eternity.

Mon. 20. I left Bristol, and, taking several societies in the way, on *Thursday*, 23, preached at Reading. Several soldiers were there, and many more the next night, when I set before them "the terrors of the Lord." And I scarce ever saw so much impression made on this dull, senseless people, *Sat.* 25.—I reached London, notwithstanding all the forebodings of my friends, in at least as good health as I left it.

Sun. 26.—I entered upon my London duty, reading prayers, preaching, and giving the sacrament, at Snowsfields, in the morning; preaching and giving the sacrament at noon in West-street chapel; meeting the leaders at three; burying a corpse at four; and preaching at five in the afternoon. Afterward I met the society, and concluded the day with a general love-feast.

Mon. 27.—We set out for Leigh, in Essex: but, being hindered a little in the morning, the night came on, without either moon or stars, when we were about two miles short of Raleigh. The ruts were so deep and uneven, that the horses could scarce stand, and the chaise was continually in danger of overturning; so that my companions thought it best to walk to the town, though the road was both wet and dirty. Leaving them at Raleigh, I took horse again. It was so thoroughly dark, that we could not see our horses' heads: however, by the help of Him to whom the night shineth as the day, we hit every turning; and, without going a quarter of a mile out of our way, before nine came to Leigh. *Wed.* 29.—I returned to London. In my scraps of time, on this and two or three other days, I read over (what I had often heard much commended) Lord Anson's Voyage. What pity he had not a better historian! One who had eyes to see, and courage to own the hand of God.

Thur. November 5.—Mr. Whitefield called upon me;—disputings are now no more: we love one another, and join hand in hand to promote the cause of our common Master. In the afternoon I buried the remains of Samuel Larwood, who died of a fever on Sunday morning: deeply convinced of his unfaithfulness, and yet hoping to find mercy. He had lately taken and repaired a building in Southwark, called, by the venerable men who built it, Zoar. His executor offering it to me

on the evening of *Friday*, 6, that solemn day, which we observed with fasting and prayer for our king and country, I preached there to a large and quiet congregation; but most of them appeared wild enough: and such were we, till grace made the difference.

Mon. 10.—I preached at the Wells: and I did not wonder that God gave an uncommon blessing to those who then assembled in his name, considering the difficulties they had broke through. The frost was very severe, accompanied with such a fog, as perhaps the oldest man there never saw before. The lamps could not be seen across the street, and hardly the ground, by those who had lights in their hands. Many lost their way, when they were just at their own doors. And it was almost as hard to breathe as to see. How easy it is for God to punish a sinful nation, even without employing an arm of flesh!

Mon. 17.—As we were walking toward Wapping, the rain poured down with such violence, that we were obliged to take shelter till it abated. We then held on to Gravel-lane; in many parts of which the waters were like a river. However, we got on pretty well, till the rain put out the candle in our lantern. We then were obliged to wade through all, till we came to the chapel yard. Just as we entered it, a little streak of lightning appeared in the south-west. There was likewise a small clap of thunder, and a vehement burst of rain, which rushed so plentifully through our shattered tiles, that the vestry was all in a float. Soon after I began reading prayers, the lightning flamed all round it, and the thunder rolled just over our heads. When it grew louder and louder, perceiving many of the strangers to be much affrighted, I broke off the prayers, after the collect, "Lighten our darkness we beseech thee, O Lord;" and began applying, "The Lord sitteth above the water flood; the Lord remaineth a king for ever." Presently the lightning, thunder, and rain ceased, and we had a remarkably calm evening. It was observed, that exactly at this hour, they were acting "Macbeth," in Drury-lane; and just as the mock thunder began, the Lord began to thunder out of heaven. For a while it put them to a stand: but they soon took courage, and went on. Otherwise it might have been suspected that the fear of God had crept into the very theatre!

Tues. 18.—We had a solemn watch-night at Zoar. *Wed.* 26.—Being much importuned thereto, I wrote "Serious Thoughts on the Earthquake at Lisbon;" directed, not as I designed at first, to the small vulgar, but the great; to the learned, rich, and honourable Heathens, commonly called Christians.

Tues. December 2.—I received a remarkable letter, part of which I have here subjoined:—

"It may seem strange, sir, that I, whom you have no personal knowledge of, should write with the freedom I am now going to take. But, I trust, you desire as much to instruct, as I to be instructed. I have long laboured under a disease, which comes the nearest to that which is named skepticism. I rejoice at one time in the belief, that the religion of my country is true: but how transient my joy! While my busy imagination ranges through nature, books, and men, I often drop into that horrible pit of Deism, and in vain bemoan my fall. The two main springs, which alternately move my soul to these opposite opinions, are, first, Can it be that the great God of the boundless universe, containing many thousand

better worlds than this, should become incarnate here, and die on a piece of wood? There I lose my belief of Christianity.

"But on the other hand I think, Well, let me examine the fitness of things which Deism boasts of. And certain it is, I discern nothing but beauty and wisdom in the inanimate parts of the creation. But how is the animate side of nature? It shocks me with powerful cruelty, and bleeding innocence. I cannot call the earth, (as Fontenelle does,) 'A great rolling globe, covered over with fools;' but rather, a great rolling globe, covered over with slaughter houses; where few beings can escape but those of the butcher kind, the lion, wolf, or tiger. And as to man himself, he is undoubtedly the supreme lord, nay the uncontrollable tyrant, of this globe. Yet, survey him in a state of Deism, and I must pronounce him a very poor creature: he is then a kind of jack-catch, an executioner-general. He may, nay, he must, destroy, for his own subsistence, multitudes of beings that have done him no wrong. He has none of that heavenly power to restore life: and can he be fond of the permission to take it away? One who, like me, is subject to the tender passions, will never be proud of this.

> No dying brute I view in anguish here,
> But from my melting eye descends a tear.

The very beasts are entitled to my compassion: but who can express the anxieties I feel for the afflictions sustained by virtuous men, and my abhorrence of the cruel? Yet in Deism I can discern no reward for the one, or punishment for the other. On this view of things, the Castilian king might well say, he could have directed God to amend his creation.

"I think, upon the whole, the God of wisdom would not have made a world so much in want of a Redeemer as this, and not give it one; therefore, at present, I am again a Christian. O that the Son of God would confirm me his! As yet my soul is like a weather-beaten bird, that hovers over the great ocean, tired and afraid of dropping: death and eternity are ready to receive it; the pleasant land is out of sight, hid by fogs and mists; and the way unknown, to gain the happy groves.

"I was formerly apt to mention my skepticism, both to clergymen and laymen, with a view of lessening the evil; but they rather increased it. Few clergymen cared to discourse on the subject; and if they did, they generally expected that a few weak reasons should eradicate at once strong and deep-rooted prejudices: and most laymen discovered an utter ignorance of the religion they pretended to believe; and looked upon me as if I had the plague, for owning I did not believe it. What method could I take? I long avoided speaking of religion to any but its Great Author; who, I hope, has at last led me to one that is capable of removing my spiritual darkness. May the Giver of all goodness reward you in that day, when (according to the prophet Daniel) 'the wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever!'"

Fri. 12.—As I was returning from Zoar, I came as well as usual to Moorfields; but there my strength entirely failed, and such a faintness and weariness seized me, that it was with difficulty I got home. I could not but think, how happy it would be (suppose we were ready for the Bridegroom) to sink down and steal away at once, without any of the hurry and pomp of dying! Yet it is happier still to glorify God in our death, as well as our life. About this time I received a serious, sensible letter; the substance of which was as follows:—

"Scarce any nation passes a century without some remarkable fluctuation. How should it be otherwise? For how can that be perpetually stable, wherein man, full of instability, is principally concerned? It is

certain, therefore, that all the quiet in a nation is ordered by divine wisdom; as all the confusions and convulsions are permitted by divine justice. Let us view the present state of Great Britain in this light; resting assured, that all which befalls us is intended to promote our good in this world, and that which is to come.

"This land is ripe for judgments. How few are there herein who even intend to please God in all they do? And all besides are subject to divine wrath. For all who live without any regard to God, are wilful sinners against God, and every hour liable to the stroke of his offended justice. And what shall these do when visited by the sword, the plague, the famine, or the furious elements? O that they would turn to God through the Saviour of sinners! Surely then they would find mercy! Yea, and probably see the salvation of God, even in the land of the living.

"But what shall the Christians do in the time of public calamities? Be still, look up, and follow providence. Be still, O my soul! in the midst of tumults and the distress of nations. Take no comfort in any thing but in the consciousness of divine love. Listen to his voice, and quietly wait to see the hand of God over all. If you are uncertain what to do, look up, and expect wisdom from above. If you fear, look up for courage and faith to act well on all occasions. If the sword is at your throat, look up for submission to the wise and gracious will of God. Look up for power to pray without ceasing, and in every thing to give thanks. Follow providence. Do not run before, but after, the hand that leads the simple-hearted, with a steady attention, and a determinate purpose to do what is pleasing to him.

"But what shall the Christians do, if the storm come,—if our country be actually invaded? The general answer must be the same: 'Be still; look up; follow providence.' A particular answer is hard to give yet. Only so far one may say, 1. We must take great care of our spirits. If we sink into the world's fears or joys, we shall lose our hold on God. The spirit of the Christians and the spirit of the world are entirely different. They can never agree in what appertains to the work of God, either in his dispensations of grace or justice. 2. Every one should deeply consider, what he is called to. Some may think it would be a sin to defend themselves. Happy are they, if they can refrain from judging or condemning those that are of a different persuasion. Certain it is, some have fought and died in a just cause, with a conscience void of offence. To some, therefore, it may be matter of duty to repel the common enemy. 3. They who believe they are called to this, should proceed in all things in a Christian spirit. They should, if possible, join in one body. They should endeavour to avoid trifling company and conversation. They should learn the exercise with prayers and hymns. But who of us is sufficient for these things?"

Sun. 14.—The minds of many people being deeply affected with a prospect of public calamities, I explained those comfortable words in the First lesson, Isaiah xxvi, 20, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

Tues. 16.—I set out for Lewisham; appointing one to meet me with my horse at the stones end. But he mistook his way, and so left me to walk on, in my boots and great coat. When I came within a quarter of a mile of Lewisham bridge, a coach drove swiftly by me. I wondered why the coachman stopped, till he called, and desired me to come up to him. The reason then appeared,—the low grounds were quite covered with water, so that I could not have attempted to reach the bridge, without hazarding my life.

Tues. 23.—I was in the robe chamber, adjoining to the house of lords, when the king put on his robes. His brow was much furrowed with age, and quite clouded with care. And is this all the world can give even to a king? All the grandeur it can afford? A blanket of ermine round his shoulders, so heavy and cumbersome he can scarce move under it! A huge heap of borrowed hair, with a few plates of gold and glittering stones upon his head! Alas, what a bauble is human greatness! And even this will not endure. Cover the head with ever so much hair and gold; yet,

—Scit te Proserpina canum;
Personam capiti detrahet illa tuo.

(Death will deprive thee of thy borrowed hair.) [Literally:—'Proserpine knows thee to be hoary; she will tear the mask from thy head.'*]

January, 1, 1756.—We had a large congregation at four in the morning. How much are men divided in their expectations concerning the ensuing year! Will it bring a large harvest of temporal calamities, or of spiritual blessings? Perhaps of both; of temporal afflictions preparatory to spiritual blessings. *Mon.* 5.—This week I wrote "An Address to the Clergy;" which, considering the state of public affairs, I judged would be more seasonable, and more easily borne, at this time than at any other. *Wed.* 14.—Mr. Walsh wrote to me as follows:—

"REV. AND VERY DEAR SIR,—In Mr. Booker's letter are many palpable falsehoods. But what exasperated him so, he does not tell. It was my opposing his Arian principles: my telling him I had the same arguments to prove the Divinity of Christ, as to prove the Godhead of the Father. 1. The Father is called God, אל; so is the Son, Isaiah ix, 6.—2. The Father is called אלהים; so is the Son, Hos. i, 7.—3. The Father is called יהוה; so is the Son, Jer. xxiii, 6.—4. The Father is said to be *from everlasting;* so the Son is called אבי עד, Isa. ix, 6. Not the *everlasting Father;* but *the Father* or *Author of eternity.*—5. The Father is said to create all things; so is the Son, John i, and Col. i.—6. The Father is said to be almighty; so is the Son.—7. The Father is omnipresent; so is the Son, Matt. xviii, 20.—8. The Father is omniscient; so is the Son, Rev. ii, 23.—9. The Father forgives sins; so does the Son, Mark ii, 5-11.—10. The Father is Judge of all; so is the Son.

"But still he disputed, whether any man should pray to Christ. I gave these reasons for it:—1. All men are bound to *honour* the Son, *as they honour the Father:* but we are to honour the Father by praying to him: therefore we should so honour the Son. 2. God commands, 'Let all the angels of God worship him.' This is done, Rev. v, 12, 13. And it is certain, praise and thanksgiving are superior rather than inferior to prayer. 3. St. Paul prayed to him, 2 Cor. xii, 8, 9. 4. St. Stephen prayed to him, Acts vii, 59. (The word God is not in the original.) 5. All believers in the apostolic age prayed to him, 1 Cor. i, 2. For what is to *call upon his name,* but to pray to him?

"When he could not answer these reasons, he called them cant, and said, 'Much learning has made thee mad.' What he calls 'contempt,' was confronting him with Scripture and reason, in defence of the God head of Christ. I acknowledge I have been an opposer of Arianism ever since I knew what it was; but especially since my late illness, during

[*That is:—Though we may conceal our gray hairs with a wig, this will not deceive or keep off death. Proserpine, in the mythology of the ancient Heathens, was the fabled queen of hell, who presided over the death of mankind; and according to their opinion no one could die if she, or her minister Atropos, did not cut off a lock of hair from the head.]

which I had such glorious evidences of the eternal power and Godhead of my great Redeemer. I bless God I love Mr. B—— as well as all mankind; but it grieves me to see people led in the high road to hell, instead of heaven; especially at a time which calls upon all to awake and prepare to meet their God."

Saturday, 17, and in the spare hours of the following days, I read over Mr. Pike's *Philosophia Sacra;* [Sacred Philosophy;] a treatise admirably well wrote, by an ingenious man, who says all that can be said for Mr. Hutchinson's hypothesis: but it is only an hypothesis still; much *supposition*, and little *proof*. *Mon.* 26.—I rode to Canterbury, and preached in the evening to such a congregation as I never saw there before; in which were abundance of the soldiers, and not a few of their officers.

Wed. 28.—I preached about noon at Dover, to a very serious but small congregation. We afterward walked up to the Castle, on the top of a mountain. It is an amazingly fine situation; and from hence we had a clear view of that vast piece of the cliff, which a few days ago divided from the rest, and fell down upon the beach. *Fri.* 30.—In returning to London, I read the life of the late czar, Peter the Great. Undoubtedly he was a soldier, a general, and a statesman, scarce inferior to any. But why was he called a Christian? What has Christianity to do either with deep dissimulation or savage cruelty?

Fri. February 6.—The fast day was a glorious day; such as London has scarce seen since the Restoration. Every church in the city was more than full; and a solemn seriousness sat on every face. Surely God heareth the prayer; and there will yet be a lengthening of our tranquillity. Even the Jews observed this day with a peculiar solemnity. The form of prayer which was used in their synagogue, began, "Come, and let us return unto the Lord; for he hath torn and he will heal us;" and concluded with those remarkable words, "Incline the heart of our sovereign lord King George, as well as the hearts of his lords and counsellors, to use us kindly, and all our brethren, the children of Israel; that in his days and in our days we may see the restoration of Judah, and that Israel may dwell in safety, and the Redeemer may come to Zion. May it be thy will! And we all say, Amen."

Mon. 23.—I paid another visit to Canterbury, but came in too late to preach. *Tues.* 24.—Abundance of soldiers and many officers came to the preaching. And surely the fear and the love of God will prepare them either for death or victory.

Wed. 25.—I dined with Colonel ——, who said, "No men fight like those who fear God: I had rather command five hundred such, than any regiment in his majesty's army." *Thur.* 22.—I had so severe a cold, that I could hardly speak to be heard. However, I preached, morning and evening, as I could, and the next day returned to London.

Mon. March 1.—I set out for Bristol. Some time after, I received the copy of another letter, dated March 2, from the Rev. Mr. Davies in Virginia, part of which I have subjoined:—

"When the books arrived, I gave public notice after sermon, and desired such negroes as could read, and such white people as would make good use of them, and were not able to buy, to come to my house. For some time after the poor slaves, whenever they could get an hour's

leisure, hurried away to me, and received them with all the genuine indications of passionate gratitude. All the books were very acceptable; but none more so than the psalms and hymns, which enabled them to gratify their peculiar taste for psalmody. Sundry of them lodged all night in my kitchen; and sometimes when I have awaked at two or three in the morning, a torrent of sacred psalmody has poured into my chamber In this exercise some of them spend the whole night.

"The good effects of this charity are already apparent. It convinces the Heathen, that however careless about religion the generality of the white people are, yet there are some who think it a matter of importance. It has excited some of their masters to emulation; and they are ashamed. that strangers on the other side the Atlantic ocean, should be at such pains to teach their domestics, while themselves are negligent about it. Such of the negroes as can read already, are evidently improving in knowledge. It has excited others to learn to read: for as I give books to none but such as can read, they consider them as a reward for their industry. And I am told, that in almost every house in my congregation, and in many other places, they spend every leisure hour in endeavouring to learn. Many do this from a sincere desire to know the will of God; and if some should do it from the meaner principle of vanity or curiosity, yet I cannot but rejoice, that it renders them the more capable of receiving instruction. To all this I may add, that the very distributing these books gives me an opportunity of speaking seriously, and with particular application, to many who would not otherwise come in my way.

"There are thousands of negroes in this colony who still continue in the grossest ignorance, and are as rank Pagans now, as they were in the wilds of Africa. Not a few of these are within the bounds of my congregation. But all are not of this character. Upon some my ministry of late has been successful. Two Sundays ago I had the pleasure of seeing forty of their black faces at the Lord's table, several of whom give unusual evidence of their sincerity in religion. Last Sunday I baptized seven or eight, who had been catechised for some time. Indeed many of them appear determined to press into the kingdom, and I am persuaded will find an abundant entrance, when many of the children of the kingdom are shut out.

"I have distributed some of the books among the poor white people, with a charge to circulate them among such of their neighbours as would seriously read them; that they might be as extensively serviceable as possible: and some of them have since discovered to me what solemn impressions they received in reading them.

"I sent a few of each sort to my friend Mr. Wright, minister of Cumberland, about ninety miles hence; where there are not a few negroes thoughtful about Christianity, and sundry real converts: and, he informs me, they have met with a very agreeable and promising reception. He takes much pains in instructing them, and has set up two or three schools among them; where they attend on Sundays, before and after sermon: for they have no other leisure time."

Wed. 3.—I found Bristol all in a flame; voters and non-voters being ready to tear each other in pieces. I had not recovered my voice, so as either to preach, or speak to the whole society: but I desired those members who were freemen to meet me by themselves; whom I mildly and lovingly informed how they ought to act in this hour of temptation: and I believe the far greater part of them received and profited by the advice. *Thur.* 11.—I rode to Pill, and preached to a large and attentive congregation. A great part of them were sea-faring men. In the middle of my discourse, a press gang landed from a man-of-war,

and came up to the place: but after they had listened a while, they went quietly by, and molested nobody.

Mon. 15.—I rode to the Old Passage: but finding we could not pass, we went on to Purton; which we reached about four in the afternoon. But we were no nearer still; for the boatmen lived on the other side, and the wind was so high, we could not possibly make them hear. However, we determined to wait a while; and in a quarter of an hour they came of their own accord. We reached Coleford before seven; and found a plain, loving people, who received the word of God with all gladness. *Tues.* 16.—Examining the little society, I found them grievously harassed by disputations. Anabaptists were on one side, and Quakers on the other: and hereby five or six persons have been confused: but the rest cleave so much the closer together. Nor does it appear that there is now one trifler, much less a disorderly walker among them.

Wed. 17.—I learned the particulars of that surprising storm which was here the year before last. It began near Cheltenham, on June 14, 1754, and passed on over Coleford, in a line about three miles broad. It was rain mixed with hail. The hail broke all the windows it had access to, stripped all the trees both of fruit and leaves, and destroyed every green thing. Many of the stones were as large as hen eggs: some were fourteen or fifteen inches round. The rain occasioned such a torrent of water in the street, as bore away man and beast. A mile or two further, it joined with the waters of a mill dam; which it broke down, and carried away several houses. How frequent would accidents of this kind be, if chance, not God, governed the world! *Thur.* 18.—We rode through hard rain to Brecknock, and came just at the hour appointed for preaching. The Town Hall, in which I was desired to preach, is a large and commodious place; and the whole congregation (one poor gentleman excepted) behaved with seriousness and decency.

Fri. 19.—I rode over to Howell Harris at Trevecka, though not knowing how to get any further. But he helped us out of our difficulties; offering to send one with us who would show us the way, and bring our horses back: so I then determined to go on to Holyhead, after spending a day or two at Brecknock. *Sat.* 20.—It being the day appointed for the justices and commissioners to meet, the town was extremely full; and curiosity (if no better motive) brought most of the gentlemen to the preaching. Such another opportunity could not have been of speaking to all the rich and great of the county: and they all appeared to be serious and attentive. Perhaps one or two may lay it to heart.

Sun. 21.—I delayed preaching till nine, for the sake of the tender and delicate ones. At two we had near the whole town; and God reserved the great blessing for the last. Afterward we rode to Trevecka: but our guide was ill: so in the morning we set out without him. Before I talked with him myself, I wondered H. Harris did not go out and preach as usual: but he now informed me, he preached till he could preach no longer, his constitution being entirely broken. While he was thus confined, he was pressed in spirit to build a large house; though he knew not why, or for whom. But as soon as it was built, men, women, and children, without his seeking, came to it from all

parts of Wales: and, except in the case of the Orphan House at Halle, I never heard of so many signal interpositions of Divine providence.

Mon. 22.—It continued fair till we came to Builth; where I preached to the usual congregation. Mr. Phillips then guided us to Royader, about fourteen English miles. It snowed hard behind us and on both sides, but not at all where we were. *Tues.* 23.—When we took horse, there was nothing to be seen but a waste of white: the snow covered both hills and vales. As we could see no path, it was not without much difficulty, as well as danger, that we went on. But between seven and eight the sun broke out, and the snow began to melt: so we thought all our difficulty was over; till, about nine, the snow fell faster than ever. In an hour it changed into hail; which, as we rode over the mountains, drove violently in our face. About twelve this turned into hard rain, followed by an impetuous wind. However, we pushed on through all, and before sunset came to Dolgelly.

Here we found every thing we wanted except sleep, of which we were deprived by a company of drunken, roaring sea captains, who kept possession of the room beneath us, till between two and three in the morning: so that we did not take horse till after six; and then we could make no great speed, the frost being exceeding sharp, and much ice in the road. Hence we were not able to reach Tannabull till between eleven and twelve. An honest Welshman here gave us to know (though he spoke no English) that he was just going over the sands. So we hastened on with him, and by that means came in good time to Carnarvon.

Here we passed a quiet and comfortable night, and took horse about six in the morning. Supposing, after we had rode near an hour, that a little house on the other side was the ferry house, we went down to the water, and called amain: but we could not procure any answer. In the mean time it began to rain hard, though the wind was extremely high. Finding none would come over, we went to a little church which stood near, for shelter. We had waited about an hour, when a woman and girl came into the church yard, whom I did not mind, supposing they could speak no English. They were following a sheep, which ran close to us. I then asked, "Is not this Baldon Ferry?" The girl answered, "Baldon Ferry! No. The ferry is two miles further." So we might have called long enough. When we came to Baldon the wind fell, the sky cleared up, the boat came over without delay, and soon landed us in Anglesey. On our way to Holyhead, one met and informed us, the packet sailed the night before. I said, "Perhaps it may carry me for all that." So we pushed on, and came thither in the afternoon. The packet did sail the night before, and got more than half sea over. But the wind turning against them and blowing hard, they were glad to get back this afternoon. I scarce ever remember so violent a storm as blew all the night long. The wind continued contrary the next day.

Sun. 27.—About nine in the morning I spent some time with a few serious people, and gave notice of preaching at four in the afternoon, as soon as the evening service was ended. It began soon after three: ten minutes before four Mr. D. began catechising the children in Welsh. I stayed till after five. As there was no sign of his concluding, I then went home, and found the people waiting: to whom I expounded those

solemn words, "Watch and pray always, that ye may be counted worthy to escape all these things which are coming upon the earth."

Mon. 29.—We left the harbour about twelve, having six or seven officers and abundance of passengers on board. The wind was full west, and there was great probability of a stormy night. So it was judged best to put back; but one gentleman making a motion, to try a little longer, in a short time brought all over to his opinion. So they agreed to go out, and "look for a wind." The wind continued westerly all the night. Nevertheless, in the morning we were within two leagues of Ireland! Between nine and ten I landed at Howth, and walked on for Dublin. The congregation in the evening was such as I never saw here before. I hope this also is a token for good.

Wed. 31.—In conversing with many, I was surprised to find that all Ireland is in perfect safety. None here has any more apprehension of an invasion, than of being swallowed up in the sea; every one being absolutely assured, that the French dare not attempt any such thing.

Thur. April 1.—I bought one or two books at Mr. Smith's, on the Blind Quay. I wanted change for a guinea, but he could not give it; so I borrowed some silver of my companion. The next evening a young gentleman came from Mr. Smith's to tell me I had left a guinea on his counter. Such an instance of honesty I have rarely met with, either in Bristol or London.

Sat. 3.—I went to the College chapel, at which about forty persons were present: Dr. K. preached a plain, practical sermon, after which the sacrament was administered. I never saw so much decency at any chapel in Oxford; no, not even at Lincoln College. Scarce any person stirred, or coughed, or spit, from the beginning to the end of the service. In the evening our house was crowded above and below; yet many were obliged to stand without. The whole congregation appeared stayed and solid. Do even the people of Dublin know the day of their visitation?

Mon. 5.—Inquiring for one whom I saw three or four days ago in the height of a violent pleurisy, I found he was perfectly recovered, and returned into the country. A brimstone plaster in a few minutes took away both the pain and the fever. O why will physicians play with the lives of their patients! Do not others (as well as old Dr. Cockburn) know, that "no end is answered by bleeding in a pleurisy, which may not be much better answered without it?" To-night the sleepers here began to open their eyes, it being rumoured that an express was come to the lord lieutenant, to inform him, the French were hastening their preparation, being determined to land in Ireland. And so they will, if God gives them leave: but he has the reins in his own hand.

Tues. 6.—One was informing me of an eminent instance of the power of faith. "Many years ago," said she, "I fell and sprained my ankle, so that I never expected it would be quite well. Seven years since, last September, I was coming home from the preaching in a very dark night, and, stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot. I thought, O Lord, I shall not be able to hear thy word again for many weeks! Immediately a voice went through my heart, 'Name the name of Christ, and thou shalt stand.' I leaped up, and stretched out my foot, and said, 'Lord Jesus

Christ, I name thy name: let me stand!' And my pain ceased; and I stood up, and my foot was as strong as ever."

Fri. 9.—I spent an hour with Dr. F——, a sensible, agreeable man. He said, "Six weeks ago, the ——— informed the lord l———, that he had express orders from his majesty, to put this kingdom in a posture of defence against the intended invasion; and he was empowered to raise what men he pleased; and nothing has ever been done since: so that we conclude the whole to be a grimace, a mere trick of state."

Sun. 11.—I met about a hundred children, who are catechised publicly twice a week. Thomas Walsh began this some months ago; and the fruit of it appears already. What a pity that all our preachers in every place have not the zeal and wisdom to follow his example! *Tues.* 13. —I breakfasted with one of the most lovely old men I ever saw; John Garret, a Dutchman by birth, and a speaker among the Quakers. Thence we went to a poor dying backslider. When we came in he was crying to God out of the deep; but before we left him his heaviness was gone, and he desired nothing but to be with Christ.

Wed. 14.—I looked over a celebrated book, "The Fable of the Bees." Till now I imagined there had never appeared in the world such a book as the works of Machiavel. But Dr. Mandeville goes far beyond it. The Italian only recommends a few vices, as useful to some particular men, and on some particular occasions. But the Englishman loves and cordially recommends vice of every kind; not only as useful now and then, but as absolutely necessary at all times for all communities! Surely Voltaire would hardly have said so much. And even Mr. Sandeman could not have said more.

April 16.—(Being *Good Friday.*) Near four hundred of the society met, to follow the example of their brethren in England, and renew their covenant with God. It was a solemn hour: many mourned before God, and many were comforted. In the following week all our preachers met. I never before found such unanimity among them. They appeared now to be not only of one heart, but likewise of one mind and judgment.

Sun. 25.—One of the Germans stumbled in while I was expounding, "Is Christ the minister of sin?" For a time she seemed greatly diverted; but the application spoiled her mirth: she soon hung down her head, and *felt* the difference between the chaff and the wheat. *Mon.* 26.—I set out for Cork, purposing to see as many societies as I could in my way. In the afternoon I came to Edinderry, where the little society have built a commodious preaching house. I had designed to preach abroad; but the keen north wind drove us into the house. The congregation (though they had no previous notice) filled it from end to end; but some of them found it too hot, and hurried out, while I applied, "Ye must be born again." About this time I received the following letter:

"Reverend Sir,—I once, through the influence of those about me, was ready to join the common cry against you, not knowing what I did: but since, by hearing your discourses, with some of Mr. Walsh's, and by reading your Sermons and Appeals, I have learned a better lesson. I have learned that true Christianity consists, not in a set of opinions, or of forms and ceremonies, but in holiness of heart and life,—in a thorough imitation of our Divine Master. And this I take to be the doctrine of the Church of England; nor do I apprehend you differ from her at all in doctrine. And I am grieved to know you have too much cause to differ from

many of her present clergy. Why then should I cavil at you for feeding those sheep that are starved by their own shepherds? for endeavouring to recover them from that stupid lethargy and open wickedness which involve the generality of mankind? This is your happiness: would to God it could be mine! I have often had a strong desire for it; and would now gladly dedicate my life to it, if my poor abilities and mean education, together with the twenty-third Article of our Church, did not crush the thought. However, as I do not see you vary from the doctrine of the Church, I should not scruple to join with you. My chief motives (beside that strong desire) are, First, I reflect, there is scarce a situation in life, at least in the trading world, without its attendant frauds or vices, which are now scarce separable from it. Secondly, I am at present of no use in society; so that on account of any advantage that now accrues from me to the public, I need not scruple giving myself to my darling employment Thirdly, I am convinced a man may instruct and reform himself by instructing and reforming others. But may I attempt this otherwise than by the *ordinary* method of admitting labourers into the Lord's vineyard? Your thoughts on this subject would be received as a singular favour; for which I shall impatiently wait, who am,

"Reverend sir,

"Your affectionate and ready servant."

Wed. 28.—I rode to Tullamore; where one of the society, Edward Willis, gave me a very surprising account of himself. He said:—

"When I was about twenty years old, I went to Waterford for business. After a few weeks I resolved to leave it; and packed up my things, in order to set out the next morning. This was Sunday; but my landlord pressed me much not to go till the next day. In the afternoon we walked out together, and went into the river. After a while, leaving him near the shore, I struck out into the deep. I soon heard a cry, and, turning, saw him rising and sinking in the channel of the river. I swam back with all speed, and, seeing him sink again, dived down after him. When I was near the bottom, he clasped his arm round my neck, and held me so fast that I could not rise. Seeing death before me, all my sins came into my mind, and I faintly called for mercy. In a while my senses went away, and I thought I was in a place full of light and glory, with abundance of people. While I was thus, he who held me died, and I floated up to the top of the water. I then immediately came to myself, and swam to the shore, where several stood who had seen us sink, and said, they never knew such a deliverance before; for I had been under water full twenty minutes. It made me more serious for two or three months. Then I returned to all my sins.

"But in the midst of all, I had a voice following me every where, 'When an able minister of the Gospel comes, it will be well with thee!' Some years after I entered into the army: our troop lay at Phillip's Town, when Mr. W. came. I was much affected by his preaching; but not so as to leave my sins. The voice followed me still; and when Mr. J. W. came, before I saw him I had an unspeakable conviction that he was the man I looked for; and soon after I found peace with God, and it was well with me indeed."

Thur. 29.—I preached on one side of the market place, to a numerous congregation. I was afterward invited by some of the officers to spend an hour with them at the barracks. It, at least, freed them from prejudice against the present work of God, if it answered no further end.

Fri. 30.—I was pressed to turn aside to Athlone, a gentlewoman of Barbadoes, who was obliged to return thither shortly, having a great desire to see me. So I went to Athlone, and spent one or two hours

in close conversation with her and her husband. We had a comfortable meeting in the evening; and most of the gentry in the town were present: but who can warn them to flee from the wrath to come? They are "increased in goods, and need nothing."

Sat. May 1.—I rode to Birr through rain, hail, and snow, such as is usual on the first of January. I had designed to preach abroad; but the wind was too sharp to be borne either by me or the people. *Sun.* 2.—We rode to Mount Mellick. About five I preached in the market place. I was on the point of concluding, when a violent storm came. Till then the bottles of heaven were stayed.

Tues. 4.—We rode to Portarlington; where, on *Wednesday*, 5, at the desire of several who could not attend the early preaching, I preached in the assembly room at ten, on, "Ye must be born again." Many of the best in the town (so called) were present, and seemed not a little amazed. Many more came in the evening, among whom I found an unusual liberty of spirit. For the present most of them seemed much affected. But how soon will the thorns grow up?

Thur. 6.—I rode to Kilkenny. One of the dragoons who were quartered here, soon found us out. A few, both of the army and of the town, are joined, and constantly meet together. I preached in the barracks, in one of the officers' rooms. Still, in Ireland, the first call is to the soldiery. *Fri.* 7.—We rode to Waterford; where, after preaching, I earnestly exhorted the society to "love as brethren." On the same subject I preached in the morning, and spent great part of the day in striving to remove misunderstandings and offences. It was not lost labour. Six-and-twenty were left in the morning: before night seven-and-fifty were joined together.

T. Walsh preached at five; but the room being too small, they were obliged to go into the yard. In the evening we had high and low, rich and poor, both in the yard and adjoining gardens. There seemed now to be a general call to this city. So I thought it best the next morning, *Monday*, 10, to leave Mr. Walsh there, while I went forward to Clonmell, the pleasantest town, beyond all comparison, which I have yet seen in Ireland. It has four broad, straight streets of well-built houses, which cross each other in the centre of the town. Close to the walls, on the south side, runs a broad, clear river. Beyond this rises a green and fruitful mountain, and hangs over the town. The vale runs many miles both east and west, and is well cultivated throughout. I preached at five in a large loft, capable of containing five or six hundred people: but it was not full; many being afraid of its falling, as another did some years before; by which several of the hearers were much hurt, and one so bruised, that she died in a few days.

Tues. 11.—I was at a loss where to preach, the person who owned the loft refusing to let me preach there, or even in the yard below. And the commanding officer being asked for the use of the barrack-yard, answered, it was not a proper place. "Not," said he, "that I have any objection to Mr. Wesley. I will hear him, if he preaches under the gallows." It remained, to preach in the street: and by this means the congregation was more than doubled. Both the officers and soldiers gave great attention, till a poor man, special drunk, came marching down the street, attended by a Popish mob, with a club in

one hand, and a large cleaver in the other, grievously cursing and blaspheming, and swearing he would cut off the preacher's head. It was with difficulty that I restrained the troopers; especially them that were not of the society. When he came nearer, the mayor stepped out of the congregation, and strove, by good words, to make him quiet; but he could not prevail: on which he went into his house, and returned with his white wand. At the same time he sent for two constables, who presently came with their staves. He charged them not to strike the man, unless he struck first; but this he did immediately, as soon as they came within his reach, and wounded one of them in the wrist. On this the other knocked him down, which he did three times before he would submit. The mayor then walked before, the constables on either hand, and conducted him to the gaol.

Wed. 12.—In the evening I preached in the new house, at Cork, very near as large as that in Dublin; and far better finished in every respect, though at four hundred pounds less expense. *Mon.* 17.—Walking up the Red House Walk, (which runs between two rows of meadows, with the river winding through them, and a chain of fruitful hills on the right hand and on the left,) I saw the plain reason why strangers usually complain of the unwholesomeness of the water in Cork. Many women were filling vessels with river water (which is that commonly used in the city for tea and most other purposes) when the tide was at the height. Now, although this is not salt, yet it cannot but affect both the stomach and bowels of tender persons.

Wed. 19.—I preached in the evening on, "Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness:" while I was speaking, a gentleman in the gallery cried out with a loud voice, and swore to it, "I am of the Church: I stand up for the Church: I will shed my blood for the Church." But finding none to contradict him, he sat down, and I finished my discourse.

Thur. 20.—One came in a great consternation to inform us, Captain F. (the gentleman who spoke) was raising a mob against the evening. This report spread up and down, and greatly increased the evening congregation. But no mob appeared, nor was there any disturbance, but such a blessing as we have seldom found: I suppose, in answer to the prayers of many, who had been earnestly crying unto God. On Sunday last I was desired by one to call on her dying father, though she said he was speechless and senseless. But as soon as I spoke, he appeared sensible: while we prayed, he recovered his speech. The next day he was able to walk abroad, but continued deeply serious. On *Friday*, 21, his illness returned, and he lay down and died in peace.

Mon. 24.—I preached in the market place at Kinsale. *Tues.* 25.—I walked to the Fort. It commands the entrance of the harbour, and has three tier of guns, one over the other. It is built upon the firm rock; is of a large extent, and the upper part of a great height from the water. But all is out of repair; many of the cannon are dismounted; most of them unfit for service; so that many think a second-rate man-of-war might take it in a few hours' time. At one I preached in the Exchange: abundance of soldiers, and the colonel, with several officers, were present; so that I conceived some hopes that the seed sown even at Kinsale will not all be lost. At five I preached in the

market house at Innishannon to a very large and well-behaved congregation, and then went on to Bandon.

Fri. 28.—I rode out with Mrs. Jones, as I did every day, to save her life, if possible. From the hill we had a fair view of Castle Barnard, with the park adjoining; in which, a few years ago, Judge Barnard used to take such delight. Indeed, it is a beautiful place in every respect. The house is one of the most elegant I have seen in the kingdom, both as to the structure and the situation; standing on the side of a fruitful hill, and having a full command of the vale, the river, and the opposite mountain. The ground, near the house, is laid out with the finest taste, in gardens of every kind; with a wilderness, canals, fish ponds, water works, and rows of trees in various forms. The park includes part of each hill, with the river between, running through the meadow and lawns, which are tufted over with trees of every kind, and every now and then a thicket or grove. The Judge finished his plan, called the land after his name, and dropped into the dust! *Sun.* 30. —I returned to Cork. About that time I received a letter from Mr. Gillies, part of which follows:—

"The Lord hath been pleased to inflict a heavy stroke upon us, by calling home his faithful servant, Mr. Wardrobe. Concerning his death, a Christian friend writes thus:

"'May 7. Four in the morning. I am just come from witnessing the last sighs of one dear to you, to me, and to all that knew him. Mr. Wardrobe died last night. He was seized on Sabbath last, just as he was going to the kirk, with a most violent colic, which terminated in a mortification of his bowels. The circumstances of his death are worthy to be recorded. With what pleasure he received the message, and went off in all the triumph of a conqueror; crying out, *My warfare is accomplished: I have fought the good fight:* my victory is completed. Crowns of grace shall adorn this head, (taking off his cap,) and palms be put into these hands. Yet a little while, and I shall sing for ever. *I know that my Redeemer liveth.* When he was within a few moments of his last, he gave me his hand, and a little after said, *Now, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.* Were I to repeat half what he spoke, I should write you three hours. It shall suffice at this time to say, that as he lived the life, so he died the death, of a Christian. We weep not for him; we weep for ourselves. I wish we may know how to improve this awful judgment, so as to be also ready, not knowing when our Lord cometh.'"

Mr. Adams, minister of Falkirk, writes thus:—

"On Friday night, about ten, I witnessed Mr. Wardrobe's (of Bathgate) entrance into the joy of his Lord. But ah! who can help mourning the loss to the Church of Christ? His amiable character gave him a distinguished weight and influence; which his Lord had given him to value, only for its subserviency to his honour and glory. He was suddenly taken ill on the last Lord's day, and from the first moment believed it was for death. I went to see him on Thursday evening, and heard some of the liveliest expressions of triumphant faith, zeal for the glory of Christ and the salvation of souls, mixed with the most amiable humility and modesty. 'Yet a little while,' said he, 'and this mortal shall put on immortality. Mortality shall be swallowed up of life; this vile body fashioned like to his glorious body. O for the victory! I shall get the victory. I know in whom I have believed.' Then, with a remarkably audible voice, lifting up his hands, he cried out, 'O for a draught of the

well of the water of life, that I may begin the song before I go off to the Church triumphant! I go forth in thy name, making mention of thy righteousness, even thine only. I die at the feet of mercy.' Then, stretching out his arms, he put his hand upon his head, and with the most serene and steady, majestic eye I ever saw, looking upward, he said, 'Crowns of grace, crowns of grace, and palms in their hands! O Lord God of truth, into thy hands I commend my spirit!' After an unexpected revival, he said, 'O, I fear his tarrying, lest the prospect become more dark. I sometimes fear he may spare me to live, and be less faithful than he has helped me to be hitherto.' He says to me, 'You that are ministers, bear a proper testimony against the professors of this age, who have a form of godliness without the power.' Observing some of his people about his bed, he said, 'May I have some seals among you? O where will the ungodly and sinners of Bathgate appear? Labour all to be in Christ.' Then he stretched out his hand to several, and said, 'Farewell, farewell, farewell! And now, O Lord, what wait I for? My hope is in thee!' Once or twice he said, 'Let me be laid across the bed to expire, where I have sometimes prayed, and sometimes meditated with pleasure.' He expressed his grateful sense of the assiduous care which Mr. Wardrobe, of Cult, had taken of him; and on his replying, 'Too much could not be done for so valuable a life,' he said, 'O speak not so, or you will provoke God! Glory be to God, that I have ever had any regard paid me, for Christ's sake!' I am greatly sunk under the event. O help me, by your prayers, to get the proper submission and improvement!"

Thur. June 3.—I received a remarkable letter from a clergyman, with whom I had been a day or two before. Part of it ran thus:—

"I had the following account from the gentlewoman herself, a person of piety and veracity. She is now the wife of Mr. J—— B——, silversmith, in Cork:

"'About thirty years ago I was addressed by way of marriage, by Mr. Richard Mercier, then a volunteer in the army. The young gentleman was quartered at that time in Charleville, where my father lived, who approved of his addresses, and directed me to look upon him as my future husband. When the regiment left the town, he promised to return in two months, and marry me. From Charleville he went to Dublin; thence to his father's, and from thence to England; where, his father having bought him a cornetcy of horse, he purchased many ornaments for the wedding; and, returning to Ireland, let us know that he would be at our house in Charleville in a few days. On this the family was busied to prepare for his reception, and the ensuing marriage; when one night, my sister Molly and I being asleep in our bed, I was awakened by the sudden opening of the side curtain, and, starting up, saw Mr. Mercier standing by the bed side. He was wrapt up in a loose sheet, and had a napkin, folded like a night cap, on his head. He looked at me very earnestly, and, lifting up the napkin, which much shaded his face, showed me the left side of his head, all bloody and covered with his brains. The room meantime was quite light. My terror was excessive, which was still increased by his stooping over the bed, and embracing me in his arms. My cries alarmed the whole family, who came crowding into the room. Upon their entrance, he gently withdrew his arms, and ascended as it were through the ceiling. I continued for some time in strong fits. When I could speak, I told them what I had seen. One of them, a day or two after, going to the postmaster for letters, found him reading the news papers, in which was an account, that Cornet Mercier, going into Christ Church belfry, in Dublin, just after the bells had been ringing, and standing under the bells, one of them, which was turned bottom upward, suddenly turning again, struck one side of his head, and killed him on

the spot. On further inquiry, we found he was struck on the left side of his head.'"

Sun. 6.—I gave my last exhortation to the society in Cork, and setting out early on *Monday*, 7, in the evening, came to Limerick.

Sat. 13.—The account which one of our sisters gave of Ann Beauchamp was as follows:—

August 18, 1753.—I went to see Ann Beauchamp, who had been ill for about a week. I asked her, in what state she found her soul. She answered. "I am quite happy. I know that my Redeemer liveth, and has taken away all my sins. And my heart is comforted with the presence of God: I long to die, that I may be with him." I asked, "But are you resigned, either to live or die, as he shall see fit?" She answered, "I cannot say, I am willing to live: it would go hard with me to live now. Pray that the Lord may perfect his work of sanctification in my soul."

Being asked, if she could freely part with all her friends, she said, "Yes: and as to my children, I have cast them upon the Lord. I know he will take care of them; and I give them freely up to him, without one anxious thought." She then prayed for her friends and acquaintance one by one, and afterward, fervently and with tears, for each person in her band: then for Mr. John Wesley, desiring she might be found at his feet in the day of the Lord.

Soon after she called her mother, desired forgiveness for any thing wherein she had ignorantly offended her, and exhorted her not to grieve; adding, "God will comfort you, and give you strength to bear your trial. It is your loss, but it is my everlasting gain; and I am going but a little before you." She then prayed over her, and kissing her, took her leave. In the same manner she took leave of all about her, exhorting, praying for, and kissing them, one by one: afterward she called for, and took her leave of, her servants.

Seeing one of her neighbours in the room, she called her, and said, "O Mary, you are old in years, and old in sin. The Lord has borne long with you, and you know not the day or the hour when he will call you. I am young, and he is calling me away; and what should I do without an interest in Christ? Was my work now to do, it would never be done: but, blessed be God, it is not. I know the Lord hath washed me from my sins in his own blood, and is preparing me for himself. O fly from the wrath to come, and never rest till you rest in the wounds of Jesus! I am almost spent: but had I strength, I could exhort you all till morning."

To another she said, "'Martha, Martha! thou art careful and troubled about many things; but one thing is needful;' and this one thing you have neglected. O seek God, and he will supply all your wants. It is time for you to begin: your glass is almost run; and what will all your toil profit when you come to be as I am now? Find time for this, whatever goes undone. My neighbours used to wonder how I could find time, and think me foolish for spending it so; but now I know it was not foolishness. Soon I shall receive an exceeding great reward.

"Perhaps some of you will say you was never called. Then remember, I call you now. I exhort every one of you to 'seek the Lord while he may be found.' Think not to make excuses in that day: God will have his witnesses; and I shall appear as a witness against you. If you repent not, these my dying words will rise up in judgment against you." To her —— she said, "I forgive you all that you have done against me; and I have prayed the Lord to forgive you: return to him now, and he will receive you; for he desires not the death of a sinner. I am a witness of this; for he has forgiven all my sins. O! I want strength to sing his praise! But I am going where I shall sing his praise for ever."

Then calling for her husband, she said, "My dear, God has given you

many calls, even in dreams: and when we will not hear his call, it is often his way to make us feel his rod by removing our darling from us. I was your darling; and, seeing you refused the many calls of God, he is now taking me away from you, if, by any means, he may bring you to himself." She then prayed for, and took her leave of, him. The next day when I came in, and asked, "How do you find yourself now?" She answered, "Blessed be God, very well. I know that my Redeemer lives: he is dear to me, and I am dear to him: I know he is preparing me for himself, and I shall soon be with him."

She then prayed earnestly for entire sanctification; till a friend coming in, she said, "The Lord has brought you, and all my dear friends to my remembrance: I have not forgotten you in my prayers. You must come and pray my last prayer. When you see me near my deliverance, go all to prayer, and continue therein till my spirit is gone. Let there be no crying over me; but all of you sing praises and rejoice over me." She never once complained of her pain; but behaved from the beginning with that patience, sweetness, and love to all, that bespoke a soul which knew herself just entering into the joy of her Lord. Thus she died the next morning, August the 20th, after crying out as in ecstacy,—

"Bold I approach the eternal throne,
And claim the crown through Christ my own."

Wed. 16.—I rode over to Newmarket, and preached to an earnest congregation of poor people. In the morning, at the request of some of the neighbouring gentry, I deferred preaching till ten o'clock. Many of them were then present, and seemed not a little astonished: perhaps they may remember it—a week. In the afternoon I rode to Ballygarrane, a town of Palatines, who came over in Queen Anne's time. They retain much of the temper and manners of their own country, having no resemblance of those among whom they live. I found much life among this plain, artless, serious people. The whole town came together in the evening, and praised God for the consolation. Many of those who are not outwardly joined with us, walk in the light of God's countenance; yea, and have divided themselves into classes, in imitation of our brethren, with whom they live in perfect harmony.

Fri. 18.—In examining the society I was obliged to pause several times. The words of the plain, honest people came with so much weight, as frequently to stop me for a while, and raise a general cry among the hearers. I rode back through Adair, once a strong and flourishing town, well walled, and full of people; now, without walls and almost without inhabitants, only a few poor huts remain. At a small distance from these are the ample ruins of three or four convents, delightfully situated by the river, which runs through a most fruitful vale.

Mon. 21.—I talked with one who was in deep distress. She had been represented to me as in despair; but I soon found her disorder (natural or preternatural) had nothing to do with religion. She was greatly troubled, but knew not why; not for her sins, they scarce came into her mind. I know not that prayer will avail for her, till she is troubled in quite another manner; till she cries out from her inmost soul, "God be merciful to me a sinner!"

Tues. 22.—I called on Mrs. F., whom I saw some years since in despair of quite another kind. Between nine and ten years ago her daughter married without her consent: this was followed by other distressing circumstances, in the midst of which she cried out, "God has

forsaken me." She was immediately seized with violent pain: she could not see the sun, or the light, only a dim twilight: she could not taste her meat or drink, any more than the white of an egg: she had a constant impulse to kill herself, which she believed she must do; and attempted several times. After having continued thus three years and a half, she resolved to endure it no longer; accordingly she procured a knife to cut her throat, and did cut through the skin, but could get no further; it seemed to her as if the flesh were iron; she threw down the knife, burst into tears, fell upon her knees, and began (what she had not done all the time) to pour out her soul before God. Fear and sorrow fled away: she rejoiced in God; she saw the light of the sun; her natural taste returned; and she has been ever since in health of body and peace of mind.

Wed. 23.—I took my leave of Limerick, and rode to Six-mile Bridge. There I left T. Walsh to preach in Irish, and went on to Rathlahine.

Thur. 24.—I went on to Ennis, a town consisting almost wholly of Papists, except a few Protestant gentlemen. One of these (the chief person in the town) had invited me to his house, and walked with me to the court house, where I preached to a huge, wild, unwakened multitude, Protestants and Papists, many of whom would have been rude enough if they durst.

Fri. 25.—Mr. Walsh preached at six, first in Irish, and then in English. The Papist priest had contrived to have his service just at the same hour; and his man came again and again with his bell, but not one in ten of his people would stir. At eight I preached to a far more serious congregation; and the word seemed to sink into their hearts. We took horse about ten, and rode through the fruitful and pleasant county of Galway. After having heard so much of the barrenness of this county, I was surprised, in riding almost the whole length of it, from south-east to north-west, to find only four or five miles of rocky ground, like the west of Cornwall; all the rest exceeded most that I have seen in Ireland. We came to Galway pretty well tired, and would willingly have rested at the inn where we alighted from our horses; but the landlord informed us he had no room; both his house and stables were full. Two regiments of soldiers passing through the town had taken up all the inns: however, we procured a private lodging, which was full as agreeable. The town is old, and not ill built, most of the houses being of stone, and several stories high. It is encompassed with an old, bad wall, and is in no posture of defence, either toward the land or toward the sea. Such is the supine negligence of both English and Irish!

Five or six persons, who seemed to fear God, came to us at our lodgings. We spent a little time with them in prayer, and early in the morning set out for Castlebar. This day, likewise, I was agreeably surprised at the pleasantness and fruitfulness of the country. About noon two or three friends met us, and begged us to turn aside to Hollymount, a town twelve miles from Castlebar, where the minister readily consented to my preaching in the church. Many Papists as well as Protestants were there, and my heart was much enlarged toward them. Through a delightful mixture of vales and gently-rising hills, we then rode on to Castlebar.

Sun. 27.—The rector having left word that I should have the use of the church, I preached there morning and afternoon, to such a congregation as (they said) was never there before: and surely the word of God had free course; I saw not one light or inattentive hearer. Mr. Walsh afterward preached in the sessions house, to another large and serious congregation. And, *Tuesday*, 29, being St. Peter's day, I read prayers, and preached to as large a congregation as on Sunday. In the afternoon I rode over to Newport, eleven miles from Castlebar. About thirty years ago, a little company of Protestants settled here, by a river side, on the very extremity of the land, and built a small town. It has a fruitful hill on each side, and a large bay to the west, full of small fertile islands, containing from one to several thousand acres. Of these they compute above three hundred, and near a hundred are inhabited; but by Papists alone, there not being so much as a single Protestant among them! I went directly to the rector's, who had before given me an invitation. Between seven and eight I preached to (I suppose) more than all the Protestants in the town. Deep attention sat on every face. Perhaps God touched some hearts.

Wed. 30.—At eleven Mr. H. read prayers, and I preached on Gal. vi, 14. The church stands at a distance from the town, and it rained hard; but that could not stop the congregation. In the afternoon I returned to Castlebar.

Thur. July 1.—There is just such a work here as was some years since at Athlone. The whole town is pleased, but few are convinced. The stream runs very wide, but very shallow. *Sun.* 4.—I read prayers and preached at Ballyheen, Mr. E——'s other church. The congregation at Castlebar in the afternoon was larger than ever before. In the morning, *Monday*, 5, the greater half of them were present, and we had a solemn parting. In the afternoon we came to Hollymount, some years since one of the pleasantest places in Ireland. Dr. Vesey, then archbishop of Tuam, fixed on this spot, nine miles from his see, built a neat commodious house on a little eminence, laid out fruit and flower gardens round it, brought a river to run through them, and encompassed the whole with walks and groves of stately trees. When he had finished his plan, round a stone pillar, which stands in a bason surrounded by a small green plat of ground, he placed the following inscription:—

Linquenda tellus, et domus, et placens
Uxor, cum numerosâ et speciosâ prole,
Charâ charæ matris sobole:
Neque harum, quas colis, arborum
Te, præter invisam cupressum,
Ulla brevem dominum sequetur!

[Your house, and land, and charming wife, with your numerous and beautiful children, the beloved offspring of their beloved mother, must be left behind: nor, of these trees which you cultivate, will any except the hated cypress,* follow you, their short-lived owner.]

I was just going to preach in the church yard, when Mr. C. sent his son with the key of the church. Almost half the congregation were Papists, whom all the threats of their priest could not keep away. Not

[* Among the ancient Romans, a branch of cypress was placed at the door of deceased persons. The cypress tree was also sacred to Pluto, (the fabled king of hell,) because when once cut it never grows again.]

expecting to see any of them again, I spake very plain once for all. In the morning we rode through Tuam, a neat little town, scarce half so large as Islington; nor is the cathedral half so large as Islington church. The old church at Kilconnel, two miles from Aghrim, is abundantly larger. If one may judge by the vast ruins that remain, (over all which we walked in the afternoon,) it was a far more stately pile of building than any that is now standing in Ireland. Adjoining to it are the ruins of a large monastery; many of the cells and apartments are pretty entire. At the west end of the church lie abundance of skulls, piled one upon another, with innumerable bones round about, scattered as dung upon the earth. O sin, what hast thou done!

Wed. 7.—I preached at Aghrim morning and evening, and then rode over to Castlebar. Mr. M. has now lost both his brother and his two daughters, two of the most agreeable women in the kingdom, caught away in the full bloom of youth and beauty: if they can be termed *lost*, who all committed their souls unto Him they loved, in the full triumph of faith. *Thur.* 8.—A coach full of us, with several horsemen, and others on foot, went to Ahaskra in the morning. The rest of the congregation were mostly Papists. But all heard with earnest attention. I preached in the evening at Athlone, where, on *Friday*, 9, we had a solemn watch-night.

Sun. 11.—We had a blessed opportunity in the evening on the Connaught side of the river. Almost all the Protestants in the town were present, with abundance of Papists. And many of them acknowledged the doctrine of Christ crucified to be "the power of God and the wisdom of God." *Mon.* 12.—After preaching at Abidarrig about noon, I went on to Longford. Many supposed the mob would be too violent there to allow me a peaceable hearing. I began at five in the yard of the old barrack. A huge crowd soon flocked in; but most of the Papists stood at the gate, or just without the wall. They were all still as night; nor did I hear an uncivil word while we afterward walked from one end of the town to the other.

Tues. 13.—A large congregation was present at five, and stood unmoved, notwithstanding some heavy showers. At noon I preached at Cleg Hill; at five in the barrack yard again, where the concourse of people was greater than before. Mr. P., the minister of a neighbouring parish, and another clergyman who came with him, received the truth in love: Mrs. P. (his wife) found rest to her soul. But how is it, that almost in every place, even where there is no lasting fruit, there is so great an impression made at first, upon a considerable number of people? The fact is this:—every where the work of God rises higher and higher, till it comes to a point. Here it seems for a short time to be at a stay. And then it gradually sinks again.

All this may easily be accounted for. At first curiosity brings many hearers: at the same time God draws many by his preventing grace to hear his word, and comforts them in hearing. One then tells another. By this means, on the one hand, curiosity spreads and increases, and, on the other, drawings of God's Spirit touch more hearts; and many of them more powerfully than before. He now offers grace to all that hear; most of whom are in some measure affected, and more or less moved, with approbation of what they hear, desire to please God, and

good will to his messenger: these principles, variously combined and increasing, raise the general work to its highest point. But it cannot stand here; for, in the nature of things, curiosity must soon decline. Again, the drawings of God are not followed; and thereby the Spirit of God is grieved. The consequence is, he strives with this and this man no more, and so his drawings end. Thus both the natural and supernatural power declining, most of the hearers will be less and less affected. Add to this, that in the process of the work, "it must be that offences will come." Some of the hearers, if not preachers also, will act contrary to their profession. Either their follies or faults will be told from one to another, and lose nothing in the telling. Men once curious to hear, will now draw back: men once drawn, having stifled their good desires, will disapprove what they approved before, and feel dislike, instead of good will, to the preacher. Others, who were more or less convinced, will be afraid or ashamed to acknowledge that conviction. And all these will catch at ill stories, (true or false,) in order to justify their change. When, by this means, all who do not savingly believe, have quenched the Spirit of God, the little flock goes on from faith to faith; the rest sleep on and take their rest. And thus the number of hearers in every place may be expected first to increase, and then decrease.

Wed. 14.—At noon I preached at Coolylough, where the preachers and stewards met. *Thur.* 15.—In the evening I preached at Tullamore, in Barrack-street; and many who never had so much curiosity as to walk a hundred yards to hear the preaching, vouchsafed to hear it at their own doors. In the middle of the sermon came a quarter master, very drunk, and rushed in among the people. In a short time he slipped off his hat, and gave all the attention of which he was capable. So did many of the soldiers, and many officers. O let some lay it to heart!

Fri. 16.—We walked down to Lord Tullamore's, (that was his title then,) an old mile from the town. His gardens are extremely pleasant. They contain groves, little meadows, kitchen gardens, plats of flowers, and little orchards, intermixed with fine canals and pieces of water. And will not all these make their owner happy? Not if he has one unholy temper! Not unless he has in himself a fountain of water, springing up into everlasting life. About this time I received a letter without a name, part of which I have subjoined:—

"SIR,—Having observed your Christian condescension in those labours of love, so truly calculated for the use of common people, I presume to beg your pen in behalf of the next class of God's creatures. And I would ask, if nature, reason, and Revelation do not all plead in favour even of the brute creation. Is it not unnatural and inhuman, to put them to more pain than is necessary for the service of man? Can reason consent to the making sport with the life or misery of any creature? May not the great law of equity, doing as we would be done to, be extended even to them? May we not suppose ourselves in their place, and thence determine, what they may fairly expect from us? Hath not the Supreme Being given injunctions against cruelty toward them, and commanded that they should enjoy the rest of his day? Did he not rebuke the prophet for smiting his beast without cause; and mention the 'much cattle,' as one motive to the Divine compassion, in sparing the 'great city?' The

Scripture saith, 'A good man is merciful to his beast.' And can he be a good man that is not so, if goodness consists in imitating Him, whose 'mercy is over all his works?' For 'he openeth his hand, and satisfieth the desire of every living thing.'

"If tenderness, mercy, and compassion, to the brute creatures were impressed on the infant breast, and conducted into action according to its little power, would it not be confirmed in the human heart? And might not this early prepossession be for ever established there; and through a happy bias extend its benevolence to the whole creation?

"Does not experience show the sad effects of a contrary education? While children, instead of being taught benevolence to irrationals, are suffered to torment first poor little insects, and then every helpless creature that comes in their way, can it be expected, that, being thus inured to cruelty and oppression even in their tender years, they should relent when they come to age, and be susceptible of compassion even to rationals? It cannot. For is pity shown to man, only because he has reason? If so, those would lose their claim to our compassion who stand in the greatest need of it; namely, children, idiots, and lunatics. But if pity is shown to all that are capable of pain, then may it justly be expected that we should sympathize with every thing that has life.

"I am persuaded you are not insensible of the pain given to every Christian, every humane heart, by those savage diversions, bull-baiting, cock-fighting, horse-racing, and hunting. Can any of these irrational and unnatural sports appear otherwise than cruel, unless through early prejudice, or entire want of consideration and reflection? And if man is void of these, does he deserve the name of man? Or is he fit for society? And, besides, how dreadful are the concomitant and the consequent vices of these savage routs? Yet such cowards are we grown, that scarce any man has courage to draw his pen against them!"

Sat. 17.—I preached in Tyrrell's Pass at five, and T. Walsh at eight. Hence we rode to Ballybeg, near Drumcree, where we found a little company of earnest people, most of them rejoicing in the love of God. To these were added a few from the county of Cavan. Joseph Charles going thither some time since, on temporal business, occasionally spoke of the things of God. Many believed his report; and some found his words "the power of God unto salvation."

Sun. 18.—A little before twelve (the usual hour in Ireland) the morning service began at Rosmead church, where Mr. Booker preached a useful sermon. I preached at five to abundance of plain country people, and two coaches full of gentry. O how hard is it for these to enter into the kingdom of heaven! *Mon.* 19.—No sooner did we enter Ulster than we observed the difference. The ground was cultivated just as in England; and the cottages not only neat, but with doors, chimneys, and windows. Newry, the first town we came to, (allowing for the size,) is built much after the manner of Liverpool. I preached soon after seven to a large congregation, and to great part of them at five in the morning. Afterward I spoke to the members of the society, consisting of Churchmen, Dissenters, and Papists that were. But there is no striving among them, unless to "enter in at the strait gate."

Wed. 21.—In the morning there was such violent lightning, thunder, and rain, that the very beasts ran out of the fields, and the birds flew from their usual coverts, to take shelter in the houses. But before we took horse the sky cleared up, and we had a pleasant ride to Terryhugan, near Scarva. The road lay on the edge of a smooth canal, with

fruitful, gently-rising hills on either side. We were at a lone house; but the people found their way thither in the evening from all quarters. I preached in a meadow near the house, the congregation sitting on the grass. And surely they had ears to hear. God give them hearts to understand! *Thur.* 22.—We rode through heavy rain to Lisburn. I preached in the market house at seven. One man only gainsayed; but the by-standers used him so roughly, that he was soon glad to hold his peace.

Fri. 23.—The rector, with his curate, called upon me; candidly proposed their objections, and spent about two hours in free, serious, friendly conversation. How much evil might be prevented or removed, would other clergymen follow their example! I rode in the afternoon to Belfast, the largest town in Ulster. Some think it contains near as many people as Limerick: it is far cleaner and pleasanter. At seven I preached in the market house to as large a congregation as at Lisburn; and to near the same number in the morning. But some of them did not stay till I concluded. They went away in haste when I showed, how "Christ crucified" is "to the Greeks foolishness."

Hence we rode along the shore to Carrickfergus, said to be the most ancient town in Ulster. The walls are still, as it were, standing; and the castle built upon a rock. But it is little more than a heap of ruins, with eight or nine old, dismounted, rusty cannon. What it was in the reign of its founder, King Fergus, does not much concern us to know. I preached in the session house at seven, to most of the inhabitants of the town. But Satan had prepared one of his instruments, when I had done, to catch the seed out of their hearts. A poor enthusiast began a dull, pointless harangue, about hirelings and false prophets. But the door keeper crying out, "I am going to lock the doors," cut his discourse short.

Sun. 25.—I preached at nine in the upper court house, which was considerably larger than the other. James Rely began his bad work again, as soon as I had done speaking; but I walked quietly away; as did also the congregation. At eleven I went to church, to the surprise of many, and heard a lively, useful sermon. After dinner one of our brethren asked if I was ready to go to the meeting. I told him, "I never go to a meeting." He seemed as much astonished as the old Scot, at Newcastle, who left us because we were mere Church of England men. We are so; although we condemn none who have been brought up in another way.

About five, even the larger court house being too small to contain the congregation, I the more readily complied with the desire of the prisoners, to preach in the street, near the prison door. I spoke as plain and as home as ever in my life, on, "Ye must be born again." Poor James was now resolved to speak, and got on a little eminence on purpose. And what could hinder him? Why

Vox faucibus hæsit. [His words stuck in his throat.]

He cawed and cawed, but could utter nothing, hardly three words together. This also hath God wrought: he hath stopped the mouth of the gainsayer, and preserved the weak from being offended.

Mon. 26.—Mr. Walsh met me at Belfast, and informed me, that the

day before he was at Newtown, intending to preach: but while he was at prayer, Mr. M——r came with a drunken mob, seized him by the throat, and dragged him along, till a stout man seized him, and constrained him to quit his hold. Mr. W., having refreshed himself at a friend's house, began a second time. But in a quarter of an hour, Mr. M., having rallied his mob, came again: on which Mr. W. gave him the ground, and walked away over the fields. In the evening I spoke very plain at Lisburn, both to the great vulgar, and the small. But between Seceders, old self-conceited Presbyterians, New-Light men, Moravians, Cameronians, and formal Church men, it is a miracle of miracles, if any here bring forth fruit to perfection.

The country between Lisburn and Moira is much like Berkshire, having fruitful vales on each side of the road, and well-wooded hills running even with them, at a small distance. At seven I preached in the market house at Lurgan. Many of the gentry were met at the room over it, it being the time of the assembly. The violins were just tuning; but they ceased till I had done; and the novelty at least drew and fixed the attention of the whole company.

Wed. 28.—I read Mr. Barton's ingenious "Lectures on Lough Neagh," near Lurgan, which turns wood into stone, and cures the king's-evil, and most cutaneous distempers. Under part of this lake there is first a stratum of firm clay, and under that a stratum of trees four foot thick, all compacted into one mass, doubtless by the pressure of the incumbent earth, (perhaps water too,) which it has probably sustained ever since the general deluge. In the evening we had the largest congregation which I have seen since we left Cork. It was almost as large at five in the morning. Why should we despair of doing good at Lurgan also?

Thur. 29.—I preached at Newry, and the three following days. On *Monday*, August 2, I returned to Rosmead. *Tues.* 3.—We rode to Tullamore through heavy rain, which a strong wind drove full in our face. The only wild Irish whom I have seen yet, a knot of officers, were present at the preaching in the evening, and behaved tolerably well.

Wed. 4.—I preached at Portarlington in the evening, and was going to take horse in the morning, when a gentleman came, and said he was just setting out for Dublin, and would be glad of my company in his chariot. I accompanied him to Johnstown, where we dined; and then took horse and rode on to Dublin. *Fri.* 6.—On this and the next day I finished my business in Ireland, so as to be ready to sail at an hour's warning.

Sun. 8.—We were to sail, the wind being fair; but as we were going aboard, it turned full east. I find it of great use to be in suspense: it is an excellent means of breaking our will. May we be ready either to stay longer on this shore or to launch into eternity! On *Tuesday* evening I preached my farewell sermon. Mr. Walsh did the same in the morning. We then walked to the quay: but it was still a doubt, whether we were to sail or no; Sir T. P. having sent word to the captain of the packet, that if the wind was fair, he would go over; and it being his custom (*hominis magnificentiam!*) [the *pomp* of the man!] to keep the whole ship to himself. But the wind coming to the east, he would not go: so about noon we went on board. In two or three

hours we reached the mouth of the harbour. It then fell calm. We had five cabin passengers, beside Mr. Walsh, Haughton, Morgan, and me. They were all civil and tolerably serious: the sailors likewise behaved uncommonly well.

Thur. 12.—About eight we began singing on the quarter-deck; which soon drew all our fellow passengers, as well as the captain, with the greatest part of his men. I afterward gave an exhortation. We then spent some time in prayer. They all kneeled down with us: nor did their seriousness wear off all the day. About nine we landed at Holyhead, after a pleasant passage of twenty-three hours.

Fri. 13.—Having hired horses for Chester, we set out about seven. Before one we reached Bangor, the situation of which is delightful beyond expression. Here we saw a large and handsome cathedral, but no trace of the good old monks of Bangor; so many hundreds of whom fell a sacrifice at once to cruelty and revenge. The country from hence to Penmaen Mawr is far pleasanter than any garden. Mountains of every shape and size, vales clothed with grass or corn, woods and smaller tufts of trees, were continually varying on the one hand, as was the sea prospect on the other. Penmaen Mawr itself rises almost perpendicular to an enormous height from the sea. The road runs along the side of it, so far above the beach, that one could not venture to look down, but that there is a wall built all along, about four foot high. Meantime, the ragged cliff hangs over one's head, as if it would fall every moment. An hour after we had left this awful place, we came to the ancient town of Conway. It is walled round; and the walls are in tolerably good repair. The castle is the noblest ruin I ever saw. It is four square, and has four large round towers, one at each corner, the inside of which have been stately apartments. One side of the castle is a large church, the windows and arches of which have been curiously wrought. An arm of the sea runs round two sides of the hill on which the castle stands;—once the delight of kings, now overgrown with thorns, and inhabited by doleful birds only.

About eight we reached Place Bagh, where, as soon as I named my name, William Roberts received us with all gladness. But neither he nor any of his family could speak one sentence of English: yet our guide helped us out pretty well. After supper we sung and went to prayers. Though they could not speak it, most of them understood English: and God spoke to their hearts.

Sat. 14.—Several of the neighbours came early in the morning, and gladly received a few words of exhortation. We then rode on, through one of the pleasantest countries in the world, by Holywell to Chester. Here we had a comfortable meeting in the evening, as well as the next day, both in the room and in the Square. *Mon.* 16.—The rain was suspended, while I preached to a large and quiet congregation. *Tues.* 17.—I rode to Bolton. Though I came unexpected, the house was well filled. After resting a day, on *Thursday*, 19, I went on to Manchester, and preached in the evening to a large congregation, without the least disturbance. The tumults here are now at an end; chiefly through the courage and activity of a single constable.

Fri. 20.—I rode to Chelmorton in the Peak. Although the poor people had no previous notice, they supplied the want of it by sending

quickly to the neighbouring villages. Between seven and eight the house was pretty well filled; and many of them were extremely thankful.

Sat. 21.—We set out early; and, after spending an hour at Ashbourn, hastened on to Lichfield: but it was not without difficulty; the waters being out, to a very uncommon degree, in many places. About eight we reached Wednesbury, tired enough. There we stayed the next day.

Mon. 23.—We rode forward to Redditch. It had rained all the way, so that Mr. Walsh was obliged to go to bed as soon as we came in. Having dried some of our clothes, Mr. Bruce and I took horse again about two; having one with us who knew the by-roads, the common road being unpassable through the floods. About five we came to a broad water, which our guide did not care to pass. Mr. Bruce, seeing a foot bridge, walked over it, leading his horse by a long rein through the water: but in an instant the horse disappeared. However, he soon emerged and gained the bank. I rode through, at a small distance, very safely; and in the evening preached at Evesham. *Tues.* 24.—Finding we could not ride the usual way, we procured another guide, and rode by Andover Ford to Stroud. Mr. Jones and my brother met us here. *Wed.* 25.—We rode on to Bristol. *Thur.* 26.—About fifty of us being met, the rules of the society were read over, and carefully considered one by one: but we did not find any that could be spared. So we all agreed to abide by them all, and to recommend them with our might. We then largely considered the necessity of keeping in the Church, and using the clergy with tenderness; and there was no dissenting voice. God gave us all to be of one mind and of one judgment. *Fri.* 27.—The rules of the bands were read over and considered, one by one; which, after some verbal alterations, we all agreed to observe and enforce.

Sat. 28.—The rules of Kingswood school were read and considered, one by one; and we were all convinced they were agreeable to Scripture and reason: in consequence of which it was agreed,—1. That a short account of the design and present state of the school be read by every assistant in every society: and, 2. That a subscription for it be begun in every place, and (if need be) a collection made every year. My brother and I closed the conference by a solemn declaration of our purpose never to separate from the Church; and all our brethren concurred therein.

For a few days I was laid up with a flux; but on *Sunday*, September 5, I crept out again, and preached at Kingswood in the morning and Stokes Croft in the afternoon. *Mon.* 6.—I set out in the machine, and on *Tuesday* evening came to London. *Wednesday* and *Thursday*, I settled my temporal business. It is now about eighteen years since I began writing and printing books; and how much in that time have I gained by printing? Why, on summing up my accounts, I found that on March 1, 1756, (the day I left London last,) I had gained by printing and preaching together, a debt of twelve hundred and thirty-six pounds.

Fri. 10.—I preached at a famous place, commonly called, "The Bull-and-Mouth Meeting;" which had belonged, I suppose, near a hundred years, to the people called Quakers. As much of real religion as was ever preached there, I trust will be preached there still; and perhaps in a more rational, scriptural, and intelligible manner. *Sat.* 11.—

I read over Mr. Fry's "Case of Marriage between Near Relations, Considered." It is the best tract I ever read upon the subject: I suppose the best that is extant. And two points, I think, he has fully proved: 1. That many marriages, commonly supposed to be unlawful, are neither contrary to the law of nature, nor the revealed Law of God, nor the law of the land: 2. That ecclesiastical courts have no right to meddle with any case of this kind.

Thur. 16.—I walked over to Bishop Bonner's, and preached to a large and serious congregation. I found some faintness, the sun being extremely hot; but more in walking from thence to Westminster, where I preached at seven. In the night my old disorder returned, and gradually increased, in spite of all medicines. However, on *Sunday* and *Monday* it was so far suspended, that I abated nothing of my usual employment. *Wed.* 22.—I was considering, I had not yet asked help of the Great Physician; and I resolved to delay no longer. In that hour I felt a change. I slept sound that night, and was well the next day.

Sun. October 3.—My disorder returned as violent as ever: but I regarded it not while I was performing the service at Snowsfields in the morning, or afterward at Spitalfields; till I went to the Lord's table in order to administer. A thought then came into my mind, "Why do I not apply to God in the beginning, rather than the end, of an illness?" I did so, and found immediate relief; so that I needed no further medicines. *Tues.* 5.—I wrote a second letter to the authors of the "Monthly Review;"—ingenious men, but no friends to the Godhead of Christ. Yet, upon further consideration, I judged it best to drop the controversy. It is enough that I have delivered my own soul: if they scorn, they alone shall bear it. *Sun.* 10.—I preached to a huge multitude in Moorfields, on, "Why will ye die, O house of Israel?" It is field preaching which does the execution still: for usefulness there is none comparable to it.

Mon. 11.—I went to Leigh. Where we dined, a poor woman came to the door with two little children. They seemed to be half starved, as well as their mother, who was also shivering with an ague. She was extremely thankful for a little food, and still more so for a few pills, which seldom fail to cure that disorder. In this little journey I read over a curiosity indeed,—a French heroic poem, "Voltaire's Henriade." He is a very lively writer, of a fine imagination; and allowed, I suppose, by all competent judges, to be a perfect master of the French language: and by him I was more than ever convinced, that the French is the poorest, meanest language in Europe; that it is no more comparable to the German or Spanish, than a bagpipe is to an organ; and that, with regard to poetry in particular, considering the incorrigible uncouthness of their measure, and their always writing in rhyme, (to say nothing of their vile double rhymes, nay, and frequent false rhymes,) it is as impossible to write a fine poem in French, as to make fine music upon a Jew's harp.

Sat. 16.—I baptized Hannah C——, late a Quaker. God, as usual, bore witness to his ordinance. A solemn awe spread over the whole congregation, and many could not refrain from tears. *Wed.* 20.—I received the following letter:—

"REV. SIR,—The glory of God, and the good of mankind are the motives that induce me to write the following.

"As it is our duty to do all we can to make all around us happy, I think there is one thing that may be done to promote so blessed an end, which will at the same time be very advantageous to them that practise it; namely, to efface all the obscene words which are written on houses, doors, or walls, by evil-minded men. This which I recommend to others, I constantly practise myself; and if ever I omit doing it, I am severely checked, unless I can produce some good reason for that omission. I do it with a sponge, which for that purpose I carry in my pocket. The advantages I reap from hence are, 1. Peace of conscience in doing my duty. 2. It helps me to conquer the fear of man, which is one of my greatest trials. 3. It is matter of joy, that I can do any the least service to any one: and as all persons, especially the young, are liable to temptations to impurity, I cannot do too much to remove such temptations, either from myself or others. Perhaps, too, when the unhappy writers pass by, and see their bad labours soon effaced, they may be discouraged from pursuing so shameful a work; yea, and brought to a better mind.

"Perhaps in some places it might not be amiss, in the room of what is effaced, to write some serious sentence, or short text of Scripture: and wherever we do this, would it not be well to lift up our heart to God, in behalf of those sinners, in this or the like manner: 'Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!'"

Mon. 25.—I began reading that excellent book, "The Gospel Glass," to the morning congregation; a method which I find more profitable, for "instruction in righteousness," than any other manner of preaching. *Tues.* 26.—I began reading over, with the preachers that were in town, Mr. Pike's *Philosophia Sacra.* [Sacred Philosophy.] It contains the marrow of Mr. Hutchinson's philosophy clearly and modestly proposed; but upon a close examination, I found the proofs were grievously defective. I shall never receive Mr. Hutchinson's creed, unless *ipse dixit* [authority] pass for evidence. *Sat.* 30.—I yielded to importunity, and spent an hour with poor Mr. V——, who was awakened and found peace in attending our preaching, and soon after turned Quaker. I did wonder at it once, but I do not now. One so full of himself might turn Papist or Mohammedan.

Monday, November 1, was a day of triumphant joy, as All Saints' Day generally is. How superstitious are they who scruple giving God solemn thanks for the lives and deaths of his saints!

Tues. 9.—Having procured an apparatus on purpose, I ordered several persons to be electrified, who were ill of various disorders; some of whom found an immediate, some a gradual, cure. From this time I appointed, first, some hours in every week, and afterward an hour in every day, wherein any that desired it, might try the virtue of this surprising medicine. Two or three years after, our patients were so numerous that we were obliged to divide them: so part were electrified in Southwark, part at the Foundery, others near St. Paul's, and the rest near the Seven Dials: the same method we have taken ever since; and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman, or child, who has received any hurt thereby: so that when I hear any talk of the danger of being electrified, (especially if they are medical men who talk so,) I cannot but impute it to great want either of sense or honesty.

Fri. 12.—I read over Leusden's "Dissertation in Defence of the Hebrew Points," and was fully convinced, there is at least as much to be said on this as on the other side of the question. But how is it that men are so positive on both sides, while demonstration is to be had on neither? Certainly to be peremptory and dogmatical can never be so inexcusable as in a point so doubtful as this.

Mon 22.—I read with the preachers this week the Glasgow "Abridgment of Mr. Hutchinson's Works;" wherein the abridgers have expressed, with surprising exactness, not only his sense, but his very spirit: but, in truth, I cannot admire either; nay, I admire his hypothesis less and less, as I see the whole is unsupported by Scripture: very ingenious, but quite precarious. *Wed.* December 1.—One or two remarkable letters were put into my hands: part of the first ran thus:—

"Blessed be God, who desireth not the death of a sinner! It pleased him not to cut off my son in his sins. He gave him time to repent; and not only so, but a heart to repent. He showed him his lost estate by nature, and that unless he was reconciled to God by his Son, and washed in his blood from all his sins, he could never be saved. After he was condemned at York for a robbery on the highway, I attended him in the condemned room; and, blessed be God, he enabled me to preach the everlasting Gospel to him. It was on Saturday he was condemned. It was on the Saturday following the Lord touched his heart. He then began to wrestle with God in prayer, and left not off till Sunday in the afternoon, when God, who is rich in mercy, applied the blood of his Son, and convinced him, he had forgiven him all his sins. He felt his soul at peace with God, and longed to depart and to be with Christ. The following week his peace increased daily, till, on Saturday, the day he was to die, he came out of the condemned room clothed in his shroud, and went into the cart. As he went on, the cheerfulness and composure of his countenance were amazing to all the spectators. At the place of execution, after he had spent some time in prayer, he rose up, took a cheerful leave of his friends, and said, 'Glory be to God for free grace!' His last words were, 'Lord Jesus, receive my soul.'"

Part of the other letter, wrote by himself to his wife, was as follows:

"My Dear,—Righteous is the Lord, and just are his judgments! His hand of justice cuts my life short, but his hand of mercy saves my soul. You, for one, are a witness of the course of life I led. Were it in my power, I would gladly make amends to you and every one else that I have wronged. But seeing it is not, I hope that God and you, and every one else, will accept of my willing mind. In a few hours I shall be delivered out of this miserable world. But, glory be to God, he has given repentance and remission of sins to me, the worst of sinners: he has taken away the sting of death, and I am prepared to meet my God. Let my example encourage every sinner to forsake sin, and come unto God through Jesus Christ. As a dying man I give you this advice:—Give yourself wholly up to God. Pray to him, and never rest till you have secured an interest in the blood of Christ. Live in his fear, and you (as well as I) shall die in his favour. So no more from

"Your dying husband,

"*York Castle, Aug.* 20. RICHARD VARLEY."

Mon. 6.—I began reading to our preachers the late bishop of Cork's excellent "Treatise on Human Understanding;" in most points far clearer and more judicious than Mr. Locke's, as well as designed to

advance a better cause. *Fri.* 10.—A person who was dying of a cancer in her breast, and deeply convinced of sin, sent a post chaise, in which I went to her at Epsom. I left her on *Saturday* morning in strong hope she should not go hence till her eyes had seen His salvation. In my fragments of time, in the following week, I read Mr. Hanway's accurate "History of Shah Nadir, commonly called Kouli Khan:" a scourge of God indeed! A prodigy of valour and conduct, but an unparalleled monster of rapine and cruelty. Alexander the Great, yea, Nero, or Domitian, was an innocent in comparison of him.

Sun. 26.—I buried the remains of Joseph Yarner, an Israelite indeed. The peace which filled his heart during his last hours, gave such a bloom to his very countenance, as remained after death, to the surprise of all who remembered the cloud that used to hang upon it.

Mon. January 3, 1757.—I visited a poor dying backslider, full of good resolutions. But who can tell when these imply a real change of heart? and when they do not, when they spring from fear only, what will they avail before God? *Mon.* 10.—I walked to Bishop Bonner's with Mr. D——, lately entered at Cambridge, full of good resolutions. May God continue him humble, and simple of heart! Then his sense and learning will do him good: but how great are the odds against him!

Sat. 22.—I called upon one who did run well for several years: but for a considerable time he had cast off the very form of religion. Yet his heart was not utterly hardened. He determined to set out once more; and since that time he has been more confirmed in walking suitably to the Gospel. *Fri.* 28.—Mr. Meier, chaplain to one of the Hanoverian regiments, called and spent an hour with me. I am surprised at the seriousness of all the German ministers with whom I have had occasion to converse: entirely different from that pertness and affectation of wit which is too common in our own country. The following letter (which I received two or three months after,) was dated on this day:—

"Though you and I may differ in some little things, I have long loved you and your brother, and wished and prayed for your success, as zealous revivers of experimental Christianity. If I differ from you in temper and design, or in the essentials of religion, I am sure the error must lie on my side. Blessed be God for hearts to love one another!

"As I knew your correspondence must be very extensive, and your labours various and incessant, I intended to have kept my peculiar love for you a secret, till we arrived where seas shall no more roll between us. But your late pious charity constrains me to give you the trouble of a letter. I am confident God will attend it with his blessing, and render you useful at the distance of near four thousand miles.

"How great is the honour God has conferred upon you, in making you a restorer of declining religion! And after struggling through so much opposition, and standing almost single, with what pleasure must you behold so many raised up, zealous in the same cause, though perhaps not ranked under the same name, nor openly connected with you!

"I am endeavouring, in my poor manner, to promote the same cause in this part of our guilty globe. My success is not equal to my wishes, but it vastly surpasses both my deserts and my expectation. I have baptized near a hundred and fifty adult negroes, of whom about sixty are communicants. Unpolished as they are, I find some of them have the

art to dissemble. But, blessed be God, the generality of them, as far as I can learn, are real Christians. And I have no doubt, but sundry of them are genuine children of Abraham. Among them, in the first place, and then among the poor white people, I have distributed the books you sent me.

"I desire you to communicate this to your brother, as equally intended for him. And let me and my congregation, particularly my poor negro converts, be favoured with your prayers. In return for which, I hope neither you nor your cause will be forgotten by,

Reverend sir,

"Your affectionate fellow labourer, and obliged servant,

"*Hanover, (in Virginia,)* SAMUEL DAVIES.

"*Jan.* 28, 1757."

Sun. 30.—Knowing God was able to strengthen me for his own work, I officiated at Snowsfields as usual, before I went to West-street, where the service took me up between four and five hours. I preached in the evening, and met the society; and my strength was as my day. I felt no more weariness at night, than at eight in the morning.

Sun. February 6.—The number of communicants at Spitalfields, made this Lord's day a little more laborious than the former. But God added proportionably to my strength; so I felt no difference.

Thur. 10.—At the request of the author, I took some pains in correcting an ingenious book, shortly to be published. But the more I consider them, the more I doubt of all systems of astronomy. I doubt whether we can certainly know either the distance or magnitude of any star in the firmament. Else why do astronomers so immensely differ, even with regard to the distance of the sun from the earth? Some affirming it to be only three, others ninety, millions of miles! About this time the following note was given into my hand at Wapping:—

"John White, master-at-arms, aboard his majesty's ship Tartar, now at Plymouth, desires to return Almighty God thanks, for himself and all the ship's company, for their preservation in four different engagements they have had with four privateers which they have taken; particularly the last, wherein the enemy first boarded them. They cleared the deck, boarded in their turn, and took the ship, thirty of the enemy being killed, and fifty more wounded. Only two of our crew were wounded, who, it is hoped, will recover."

Wed. 16.—Calling on a friend, I found him just seized with all the symptoms of a pleurisy. I advised him to apply a brimstone plaster, and in a few hours he was perfectly well. Now, to what end should this patient have taken a heap of drugs, and lost twenty ounces of blood? To what end? Why, to oblige the doctor and apothecary. Enough! Reason good! *Tues.* 22.—I preached at Deptford. Even this wilderness does at length "blossom and bud as the rose." Never was there such life in this little flock before, nor such an increase in the number of hearers. The following letter was wrote on Saturday, 28:—

"REVEREND AND DEAR SIR,—When I was at Freshford, on January 30, in the morning, I scrupled singing those words,—

Ye now afflicted are,
And hated for his name,
And in your bodies bear
The tokens of the Lamb.

I thought I was not afflicted or hated for the name of Christ. But this scruple was soon removed. For at Bradford, in the evening, I was pressed

for a soldier, and carried to an inn, where the gentlemen were. Mr Pearse hearing of it, came, and offered bail for my appearance the next day. They said they would take his word for ten thousand pounds; but not for me; I must go to the Round house: (the little stone room on the side of the bridge:) so thither I was conveyed by five soldiers. There I found nothing to sit on but a stone, and nothing to lie on but a little straw. But soon after a friend sent me a chair, on which I sat all night. I had a double guard, twelve soldiers in all; two without, one in the door, and the rest within. I passed the night without sleep, but not without rest; for, blessed be God, my peace was not broken a moment. My body was in prison, but I was Christ's freeman; my soul was at liberty. And even there I found some work to do for God: I had fair opportunity of speaking to them who durst not leave me. And I hope it was not in vain.

"In the morning I had leave to go to a private house with only one soldier to guard me. About three in the afternoon I was carried before the commissioners, and part of the act read, which empowered them to take such able bodied men as followed no business, and had no lawful or sufficient maintenance. Then I said, 'If these are the men you are to take, I am not a proper person; for I do follow a lawful calling in partnership with my brother, and have also an estate.' The justice said, 'If you will make oath of that, I think we must let you go.' But the commissioners said, no man could swear for himself. I said, 'Gentlemen, give me time, and you shall have full proof.' After a long debate, they took a fifty pound bond for my appearance on that day three weeks. All the time I could bless God, that he counted me worthy to suffer for his name's sake.

"The next day I set out for Cornwall. I tarried at home four days, and then setting out with my brother James, came to Bradford last Saturday. On Monday, in the afternoon, I appeared before the commissioners, with the writings of my estate. When the justice had perused them, and my brother had taken his oath, I was set at liberty. So the fierceness of man turns to God's praise, and all this is for the furtherance of the Gospel. I hope you will return God thanks for my deliverance out of the hands of unreasonable and wicked men.

"WILLIAM HITCHENS."

Sun. 27.—After the service at Snowsfields, I found myself much weaker than usual, and feared I should not be able to go through the work of the day, which is equal to preaching eight times. I therefore prayed that God would send me help; and as soon as I had done preaching at West-street, a clergyman who was come to town for a few days, came and offered me his service. So when I asked for strength, God gave me strength; when for help, he gave this also.

I had been long desired to see the little flock at Norwich; but this I could not decently do, till I was able to rebuild part of the Foundery there, to which I was engaged by my lease. A sum sufficient for that end was now unexpectedly given me, by one of whom I had no personal knowledge. So I set out on *Monday*, 28, and preached in Norwich on *Tuesday* evening, March 1. Mr. Walsh had been there twelve or fourteen days, and not without a blessing. After preaching I entered into contract with a builder, and gave him part of the money in hand. On *Wednesday* and *Thursday* I settled all our spiritual and temporal business, and on *Friday* and *Saturday* returned with Mr. Walsh to London.

Sun. 6.—I had no help, and I wanted none; for God renewed my strength: but on *Sunday*, 13, finding myself weak at Snowsfields, I prayed (if he saw good) that God would send me help at the chapel; and

I had it. A clergyman, whom I never saw before, came and offered me his assistance; and as soon as I had done preaching, Mr. Fletcher came, who had just then been ordained priest, and hastened to the chapel on purpose to assist, as he supposed me to be alone.

Mon. 14.—I went with T. Walsh to Canterbury, where I preached in the evening with great enlargement of spirit; but with greater in the morning, being much refreshed at the sight of so large a number of soldiers. And is not God able to kindle the same fire in the fleet which he has already begun to kindle in the army? *Wed.* 16.—I had the satisfaction to find an old stout-hearted sinner, who had been defying God for near fourscore years, now become as a little child, and complaining of his own ignorance and ingratitude to God. *Fri.* 18.—I returned to London.

Sun. 20.—Mr. Fletcher helped me again. How wonderful are the ways of God! When my bodily strength failed, and none in England were able and willing to assist me, he sent me help from the mountains of Switzerland; and a help meet for me in every respect: where could I have found such another? *Fri.* 25.—After I had read to a serious clergyman the conclusion of "The Doctrine of Original Sin," he moved, that we might spend some time in prayer; and I found great liberty of spirit, in praying for Dr. Taylor; and a strong hope that God would show him "the truth as it is in Jesus." About this time many of the children of God rested from their labours.

On Sunday, 13, I buried Elizabeth Langdon, who, after severe inward trials, was for several days in great pain, but in great peace. On *Sunday*, 20, I buried Hannah Lee, a pattern of industry, meekness, and patience. And on *Sunday*, 27, I buried Mary Naylor, who for several years was a most eminent pattern of truly Christian courage, plainness of speech, and plainness of apparel. A week before, I had an opportunity of telling her all that was in my heart concerning her change (not for the better) in all these particulars. In the beginning of her illness, she was in great darkness and distress of soul; but while prayer was made for her, her bodily pain ceased, and her soul received comfort; and on Monday, 21, just at midnight, she quietly fell asleep.

Wed. 30.—I rode to a gentleman's near Beaconsfield, and preached at six in the evening, in a large, convenient place filled with serious hearers, several of whom had come five or six miles.

Thur. 31.—I was earnestly importuned to go over to High Wycomb. I went and preached there at noon, on the parable of the sower. Perhaps some of the seed which has been sown here for many years will at length bring forth fruit. At six it seemed as if the whole town of Beaconsfield was assembled together. And I bear them witness, they gave earnest heed, high and low, to the things which were spoken. A large number of them were present in the morning, on *Friday*, April 1. Fair beginnings these! But "he that endureth to the end, the same shall be saved." In returning to London, I read a tract on "The Law of Nature," wrote by a counsellor of Geneva. I am sorry to find Dr. Taylor's poison spread to the Alps also! And even printed and published at Geneva, without any hinderance or animadversion!

Sun. 3.—I paid one more visit to Thomas Singleton, an amiable young man, called away at five-and-twenty, in the dawn of a flourishing

business. The next day his spirit returned to God. On *Good Friday*, in the evening, at the meeting of the society, God was eminently present with us. I read over and enlarged upon Joseph Alleine's "Directions for a Thorough Conversion to God;" and desired all who were able would meet me on Monday, that we might "perform our vows unto the Lord."

Mon. 11.—At five in the evening about twelve hundred of the society met me at Spitalfields. I expected two to help me, but none came. I held out till between seven and eight. I was then scarce able to walk or speak; but I looked up and received strength. At half-hour after nine, God broke in mightily upon the congregation. "Great" indeed "was our glorying" in him; we were "filled with consolation." And when I returned home between ten and eleven, I was no more tired than at ten in the morning.

Mon. 12.—I set out at five for Bedford. About seven the rain began. It did not intermit till noon, and was driven upon us by a most furious wind. In the afternoon we had some intervals of fair weather, and before five we reached Bedford. Mr. Parker, now mayor, received us gladly. He hath not borne the sword in vain. There is no cursing or swearing heard in these streets; no work done on the Lord's Day. Indeed there is no open wickedness of any kind now to be seen in Bedford. O what may not one magistrate do who has a single eye, and a confidence in God! Both in the evening and the following morning I preached the Law as well as the Gospel. The next evening I preached on, "All things are ready: come ye to the marriage." And God eminently confirmed his word. It seemed as if not one would be left behind.

Wed. 14.—We rode to Leicester, where John Brandon has gathered a small society. I preached at seven: the house (supposed to contain a thousand people) was throughly filled. I believe there were forty or fifty soldiers; and all heard as for life. *Thur.* 15.—Being informed the straight road to Birmingham was scarce passable, we went round by Coventry: before six we reached Birmingham.

Sat. 16.—I spoke to each member of the society. What havoc have the two opposite extremes, Mysticism and Antinomianism, made among this once earnest and simple people! Had it not been good for those men not to have been born, by whom these little ones have been offended?

In the afternoon I rode to Dudley, where the work of God increases greatly, notwithstanding the immense scandal which has been given by those who once rejoiced in the love of God. One of these has lately killed his own child, by a blow upon the head. After preaching I talked with M. B. who has been long "a mother in Israel." "I was under strong convictions," said she, "when twelve or thirteen years old, and soon after found peace with God. But I lost it by degrees, and then contented myself with living a quiet, harmless life, till Mr. Charles Wesley came to Wednesbury, in the year 1742. Soon after this my convictions returned, though not with terror, as before, but with strong hope; and, in a little time, I recovered peace and joy in believing. This I never lost since, but for forty-eight hours; (by speaking angrily to my child.) Not long after, Mr. Jones talked particularly with me, about the wickedness of my heart. I went home in great trouble, which

did not cease, till one day, sitting in my house, I heard a voice say, in my inmost soul, 'Be ye holy; for I am holy.' From that hour, for a year and a quarter, (though I never lost my peace,) I did nothing but long, and weep, and pray, for inward holiness. I was then sitting one day, Aug. 23, 1744, about eight in the morning, musing and praying as usual, when I seemed to hear a loud voice, saying at once to my heart and to my outward ears, 'This day shall salvation come to this house.' I ran up stairs, and presently the power of God came upon me, so that I shook all over like a leaf. Then a voice said, 'This day is salvation come to this house.' At the instant I felt an entire change. I was full of love, and full of God. I had the witness in myself, that he had made an end of sin, and taken my whole heart for ever. And from that moment I have never lost the witness, nor felt any thing in my heart but pure love."

Sun. 17.—The rain constrained me to preach within at eight, though the house would ill contain the congregation; but we prayed that God, if he saw good would "stay the bottles of heaven," for the sake of those at Wednesbury. And before we came thither, the rain stayed, so that I proclaimed Christ crucified, in the open air, to such a congregation as no house could have contained. At five I preached to a still larger congregation, on, "He that believeth shall be saved." As soon as I had done, the rain returned, and continued great part of the night.

Mon. 18.—In the evening I preached at Bilbrook, to an earnest congregation, and joined twenty of them in a society; one of whom had Christ clearly revealed in him thirty years ago: but he could find none who understood what he said, till the Methodists (so called) came. He clave to them immediately; rejoicing with them, and over them, who were partakers of like precious faith. *Tues.* 19.—Between Nantwich and Poole, a thick, black cloud came across us; out of which issued such a violent wind, as was ready to bear us off our horses. But in five minutes' time the wind fell, and the cloud bore clear away.

Wed. 20.—The congregation at Chester in the evening was as quiet and serious as that at the Foundery: and the society was near a third part larger than when I was here in autumn. *Thur.* 21.—I rode to Liverpool, where I found about half of those I left in the society. James S——ld had swept away the rest, in order to which he had told lies innumerable. But none who make lies their refuge will prosper. A little while and his building will moulder away.

Sun. 24.—We had two very useful sermons at St. Thomas's church; the one, on counting the cost, before we begin to build; the other, on, "Be ye angry, and sin not." And both of them were exactly suitable to the present case of many in the congregation. The upper part of the high spire of the church was blown down in the late storm. The stones, being bound together by strong iron cramps, hung waving in the air for some time. Then they broke through roof, gallery, pews, and pavement, and made a deep dint in the ground.

Mon. 25.—I walked to the infirmary, standing on a hill, at the north end of the town. The seamen's hospital is joined to it, on each side, by semicircular piazzas. All is extremely clean and neat, at least equal to any thing in London. The old seamen have smaller or larger allowance, according to their families; so that nothing is wanting

to make their lives easy and comfortable—but the love of God. I afterward spent an hour with Mr. Peter Whitefield, a man of strong understanding and various learning. His "Dissertation in Defence of the Hebrew Points" (which he sent me the next morning) is far more satisfactory than any thing which I ever heard or read upon the subject.

Thur. 28.—I talked with one who, by the advice of his pastor, had, very calmly and deliberately, beat his wife with a large stick, till she was black and blue, almost from head to foot. And he insisted, it was his duty so to do, because she was surly and ill-natured; and that he was full of faith all the time he was doing it, and had been so ever since. *Sat.* 30.—I took a view of the free school, a truly noble benefaction. Here seventy boys and thirty girls are entirely provided for. The building forms three sides of a square, and is rather elegant than magnificent. The children are taught to work, in their several ways, as well as to read and write. The school, the dining rooms, and the lodgings, are all plain and clean. The whole was the gift of one man, Mr. Blundell, a merchant of Liverpool.

Mon. May 2.—I preached at Warrington about noon, to a wild, staring people, (very few excepted,) who seemed just ripe for mischief. But the bridle was in their jaws. In the evening I preached at Manchester. *Wed.* 4.—I rode over to Hayfield, and preached at one in the church, to a congregation gathered from all parts. *Thur.* 5.—I inquired of John Johnson, concerning Miss Berresford. The sum of his account was this:—

"She was always an innocent, sober young woman, having the form of godliness, till she was convinced of sin, and soon after justified. She was a pattern both of piety and industry. Notwithstanding her fortune and her sickliness, she was never unemployed; when she had no other work, working for the poor. And the whole tenor of her conversation was such, that it is still a common saying, 'If Miss Berresford is not gone to heaven, nobody ever will.'

"She had a vehement love to the word of God, and spared no pains in order to hear it. Frequently she would not go to bed all night, lest she should miss the morning preaching. She lost no opportunity of meeting with her brethren, to whom her heart was closely united: nor was she afraid or ashamed to own the poorest of them, wherever she met them, and whatever company she was in. The very sight of them occasioned a joy in her soul, which she neither could nor desired to hide.

"When her weakness confined her to her room, she rejoiced with joy unspeakable: more especially when she was delivered from all her doubts concerning Christian perfection. Never was any one more athirst for this, for the whole mind that was in Christ. And she earnestly exhorted all her brethren, vehemently to press after it.

"The more her bodily strength decayed, the more she was strengthened in spirit. She called upon all that were with her, 'Help me to rejoice; help me to praise God.' Having no fear, but a jealousy over herself, lest she should exceed in her desire to be with Christ.

"As soon as I came to Ashborne, she sent for me, and broke out, 'I am just at my journey's end. What a mercy, that I who have done so little for God, should be so soon taken up to him! O, I am full of the love of God! I dare not exercise my faith fully upon God: the glory of the Lord is so great, that I cannot bear it: I am overwhelmed: my natural life is almost gone, with the brightness of his presence. Sometimes I am even forced to cry out, *Lord, stay thy hand till I come into glory.* I asked,

'Have you lately felt any remains of sin in you?' She said, 'I felt pride some weeks ago.' And it seems this was the last time. She added, 'I have now no will; the will of God is mine. I can bring my dearest friends before the Lord; and while I am praying for them, the glory of the Lord so overpowers me that I am lost, and adore in silence the God of heaven.' She cried out, 'Tell all from me, that perfection is attainable; and exhort all to press after it. What a blessing is it, that I have no weary hours: though I am confined to my bed night and day, and can take scarce any thing but water to refresh me, yet I am like a giant refreshed with wine.'

"Afterward she broke out, 'If I had lived in what the world calls pleasure, what a miserable creature should I have been now! What should I be if I had no God on my side? When the fire has made me bright, then I shall go to my God.' She prayed largely for all states of mankind: but particularly for the prosperity of the church; and for the society at Ashbourn, that God would continue and increase his work among them.

"When she altered for death, she called for her mother and brothers, to each of whom she gave an earnest exhortation. Then she said, 'Now I have no more to do here; I am ready to die. Send to Mr. W., and tell him I am sorry I did not sooner believe the doctrine of perfect holiness. Blessed be God I now know it to be the truth!' After greatly rejoicing in God, for two days more, she said one morning, 'I dreamed last night I heard a voice, *Christ will come to-day for his bride.* It is for me. He will come for me to-day.' And a few hours after, without one struggle, or sigh, or groan, she sweetly fell asleep."

One who was intimately acquainted with her writes thus:—

"Glory be to God for the blessed privilege I enjoyed, of being with her, night and day, for a month before she died! When I went to her first, she had kept her bed some days, and was extremely weak. And yet she spoke considerably plainer, than ever I heard her in my life. She called as soon as I entered the room, 'My dear friend, give me your hand. Let us rejoice that my time is so near approaching. Do not mourn; you know it is what we expected.' I was soon brought to wish her safe on the happy shore. She said, 'This is true friendship. But how is it that I do not feel greater transports of love, now I am so near the time of seeing my Lord face to face? Indeed I am ashamed to approach him, before whom the angels veil their faces!' She often said, 'I take it as a fresh token of his love, that he sent you to me at this time.' Her pains were great; but she bore all with invincible patience and resignation, and often said, 'I find it good for me to be afflicted; in his time I shall come out throughly purified.' Afterward she said, 'I experience more upon this bed of my own nothingness, and the free grace of God in Christ, than ever I did in all my life. The best of my performances would be damnable without Christ.'

"Several days before her death, her love was so great, that she cried, 'I am overcome, I am overcome, I am overcome!' And when she had scarce strength to speak, she praised God in a wonderful manner. Even when she was light headed, her talk was wholly concerning the things of God. She called to Mr. Wesley, as if he had been by her, and said, 'O sir, how hard it is for the rich to enter into the kingdom of heaven! I am saved; but I am but just saved.' When her fever abated, she told me she had dreamed that she was with him. And sometimes I could scarce persuade her but he had been there.

"She after asked if I saw no more appearance of death in her face yet. When I told her there was, she begged I would indulge her with a looking glass; and looking earnestly into it, she said with transport, 'I never saw myself with so much pleasure in my life.'

"On Saturday morning at six she said, 'My Saviour will come to-day and fetch his bride.' Yet about eight she said, 'If you had felt what I have done this morning, it would have killed you. I had lost sight of God.' (Perhaps in the last conflict 'with principalities and powers.') From this time she was filled with joy, but spoke little. Her eyes were still lifted up to heaven, till her soul was released, with so much ease, that I did not know when she drew her last breath."

So died Judith Berresford, as it were a hundred years old, at the age of four and twenty. A little more of her life and of her spirit, may be learned from one or two of her letters :—

"How can you love me, since there is still such a mixture of evil in all I say and do? But why should I ask this question? The Lord himself loves me: and in the late dispensation of his providence, he has mercifully discovered to me some sins of a refined nature, which before I was almost ignorant of, and now wait and pray to be delivered from. And I can joyfully add, the Lord is nigh to all that call upon him. He will fulfil my desire, though not as I desired: his way and his will are best. But how long shall I acknowledge this, without implicitly submitting to it? My own will I am apt to think good in such cases, and to grieve when it is crossed. So that I easily discern, how needful it is for me to be tried, and made to sacrifice to the Lord of that which costs me something. I need not say, for the above, alas! will tell you, that I cannot answer all your questions in the affirmative; for did I continually find God present with me, and always walk in the light of his countenance, most surely there could be no part dark in me. Yet this I can say, that I see his hand stretched out to save and to deliver; and my trust is, that before I go hence, I shall behold all his salvation; and if it can serve any good purpose, he will open my lips to declare his praise, and let a poor creature glorify him in her death. For this I pray, and rejoice in hope; knowing the God whom I serve is able to fulfil in me all the good pleasure of his will, and the work of faith with power.

"As to the shadows of this world, I think I may truly say, they are as nothing to me. The evil (for certainly it must be some) that at times interposes between God and my soul, is, I believe, of a more spiritual nature. The stirrings of pride I sometimes feel, and, I trust, shall bewail as long as one spark remains.

"My dear friend, adieu! I trust we shall have a happy meeting at last. In the mean time, I am persuaded, a few lines from you would add greatly to my peace and comfort. I am,

"Your very loving, and (I hope) obedient child,

"*September* 7, 1756. J. B."

In answer to a letter wherein I desired some account of her experience, she wrote as follows :—

"How does it add to the glory of the Almighty Saviour, that from my very infancy, this rebel heart has felt the drawings of his love! Therefore, since you desire to know how I was first convinced that I was a poor, guilty sinner, I must begin with saying, that goodness and mercy have followed me all my days. But I know not how to proceed; the workings of sin and grace that I have felt are beyond description. Yet out of the mouth of babes and sucklings the Lord can perfect praise.

"My childhood was spent in much simplicity and peace. The Lord drew me to himself with the cords of love, and I found great joy in pouring out my soul before him. Original sin I was quite ignorant of; but actual sins I felt and bewailed; and after some time spent in weeping for them, I felt peace, and renewed my resolutions: but they could not last long; for, pride, envy, and all manner of evil, now sprung up in my heart

Yet at times I had strong convictions, and often resolved to be very serious when I was older.

"So I went on from eight or ten years old till seventeen; then I was indeed as bad as bad could be; desired nothing but to be admired, and was filled with all that foolish vanity, which poor young women are most prone to. Christmas, 1750, I was advised to partake of the Lord's Supper. I knew it was right, but was conscious of my ignorance and unfitness for it. However, I endeavoured to prepare myself, and was pretty well satisfied, after I had made a formal confession of my sins, and shed some tears for them.

"About this time there was a great talk of Methodism, and a cousin of mine was brought to seek the Lord. I went to visit her in January, 1751, and told her, before I came away, I knew I was not what I ought to be. and should be glad to be instructed. From this time we carried on a correspondence, and by degrees light broke in upon my heart. But alas! though I well knew that in me was no good thing, and seemed to disclaim my own righteousness, yet the idol lurked within, and I really trusted in my own prayers and other duties. In this manner I went on that whole year; toward the end of which my corruptions were more violent. Sin took occasion by the commandment, and I was often ready to be carried away by the torrent.

"February, 1752, it pleased God to take my dear friend. This appeared to me a heavy judgment; yet I afterward saw how it was tempered with mercy, as it taught me to trust in none but the everlasting arm. Her death happily proved the occasion of her eldest sister's conversion. The blessing of a Christian friend was restored to me, and we received each other as from the Lord.

"In 1753 and 1754, I had great outward afflictions, and at times strong inward conflicts; though, blessed be God, I generally found comfort in pouring out my complaints before him. But toward the end of 1754 I began to feel my hope decline; and for several nights in secret prayer I was in strong agony of spirit. The Lord then, while I was upon my knees, stripped off all my fig leaves. At the same time he showed me the all-sufficiency of Jesus Christ to save sinners, to save me, the chief; and I was enabled to cry out, 'My Lord, and my God! I have redemption in thy blood.' From this happy time I went on my way rejoicing, though I was, at times, grievously assaulted, both by the stirrings of my old corruptions, and temptations from the devil, blasphemous thoughts in particular. I always experienced something of this before the sacrament; but the Lord made a way for me to escape.

"In the beginning of the year 1755, we had preaching near Ashbourn This I had wished for long; and now I was honoured with suffering a little for the name of Christ. At first I was rather ashamed, but the Lord strengthened me; and so great a blessing did I find by conversing with these dear people, that I feared none of those things which I did or might suffer. My acquaintance were now less fond of my company, and they that looked upon me shaked their heads. This proved an unspeakable blessing: for often had I cause to fear the love of men.

"From the time of my becoming serious, or rather beginning to aim at it, my health visibly declined. This at first occasioned me some trouble, because all cried out, it was being too religious; but afterward I saw great mercy in this chastisement, and the consequences of it; one of which was, that I had a just excuse, even in the judgment of others, for refraining from many things which in my circumstances could not otherwise have been avoided, without great opposition from those who were near and dear unto me. Not that I ever fasted: God knows I have been deficient in this as well as every other duty: but I had a happy liberty of using some little self denial; for which the Lord be praised!

"O how has he led me and carried me in his bosom! Is it not wonderful? And yet I have not told you a tenth part; but the time fails, and my strength fails. Praise God with me, and let us magnify his name together.

"*October* 1, 1756."

I believe this was one of the last letters she wrote: shortly after she was called hence.

So unaffected, so composed a mind,
So firm yet soft, so strong yet so refined,
Heaven, as its purest gold, with torture tried:
The saint sustain'd it,—but the woman died.

An account of a widely different nature I received about this time from Ireland:—

"Thomas B., about three miles from Tyrrel's Pass, was at the point of death, by a violent rupture: while they were praying for him in the society, he was at once restored to perfect health. He continued in health for several years, and in the knowledge and love of God: but no sooner did he return to folly, than his disorder returned; and in some months it put an end to his life. He died as stupid as an ox."

Mon. 9.—I rode over the mountains to Huddersfield. A wilder people I never saw in England. The men, women, and children filled the street as we rode along, and appeared just ready to devour us. They were, however, tolerably quiet while I preached; only a few pieces of dirt were thrown, and the bell man came in the middle of the sermon, but was stopped by a gentleman of the town. I had almost done, when they began to ring the bells; so that it did us small disservice. How intolerable a thing is the Gospel of Christ to them who are resolved to serve the devil!

Wed. 11.—I preached, about one, at Wakefield, in a small meadow near the town. When I began the sun shone exceeding hot; but in a few minutes it was covered with clouds. The congregation was more quiet and serious than ever I saw there before. Almost as soon as I had done speaking, the sun broke out again. *Thur.* 12.—I finished Dr. Roger's "Essay on the Learning of the Ancients." I think he has clearly proved that they had microscopes and telescopes, and knew all that is valuable in the modern astronomy; but, indeed, he has fully shown the whole frame of this to be quite uncertain, if not self contradictory. The latter end of the week I spent at Bradford.

Sun. 15.—At five the house contained the congregation, but at eight they covered the plain adjoining to it. The sun was hot, till the clouds interposed; it was a solemn and comfortable season. As soon as the service of the church was ended, I began at the end of the house again, and exhorted a willing multitude to "follow after charity." A shower of rain and hail fell as I drew to a conclusion, but it did not disturb the congregation. Soon after I took horse for Birstal. The congregation here was treble to that at Bradford; but as they stood one above another, on the circular slope of the hill, my voice commanded them all. Though I spoke longer than I usually do, I found no weariness or weakness. Shall not "they that trust in the Lord renew their strength?" Yea, as long as the sun and moon endureth. On *Monday* and *Tuesday* I preached in the neighbouring towns.

Wed. 18.—I rode, in the afternoon, from Halifax, over the huge, but extremely pleasant and fruitful, mountains to Heptonstal. A large congregation was waiting for us, not only on the ground, but on the side and tops of the neighbouring houses. But no scoffer or trifler was seen among them. It rained in the adjoining valley all or most of the time that I was preaching; but it was fair with us, on the top of the mountain. What an emblem of God's taking up his people into a place of safety, while the storm falls on all below! Here I was informed of the earthquake the day before. On Tuesday, May 17, many persons in several parts, within five or six miles, heard a strange noise under the ground, which some compared to thunder, others to the rumbling of carts. Quickly after they felt the earth rock under them, and wave to and fro. Many who were within doors heard their pewter and glass clatter; many in the fields felt the ground shake under their feet; and all agreed as to the time, though they knew nothing of each other's account.

Thur. 19.—I preached at Ewood about seven, not intending to preach again till the evening; but Mr. Grimshaw begged I would give them one sermon at Gawksham; after which we climbed up the enormous mountain, I think equal to any I saw in Germany, on the brow of which we were saluted by a severe shower, which a high wind drove full in our faces, almost till we came to Haslingden. Here I learned that the earthquake observed near Heptonstal had been sensibly felt by very many persons from Bingley, three miles eastward of Keighley, to the neighbourhood of Preston. It was every where preceded by a hoarse rumbling, about three o'clock; so that in a few minutes it had run from east to west between fifty and sixty miles.

Fri. 20.—I preached near Paddiham at eight, to a large, wild congregation: about noon, at Roughlee; where those who stood firm in the storm had melted away in the calm. At Keighley I had neither voice nor strength left; but while I was preaching my strength returned.

Sat. 21.—I had a little conference with our preachers. In the afternoon I preached at Bingley. I have not lately seen so genteel a congregation; yet the word of God fell heavy upon them.

Sun. 22.—After preaching at five, I took horse for Haworth. A December storm met us upon the mountain; but this did not hinder such a congregation as the church could not contain. I suppose we had near a thousand communicants, and scarce a trifler among them. In the afternoon, the church not containing more than a third of the people, I was constrained to be in the church yard. The rain began as soon as I began to speak; but they regarded it not; for God sent into their hearts

> The former and the latter rain;
> The love of God, and love of man.

Mon. 23.—I took horse at four. It rained till noon without any intermission; and we had heavy showers in the afternoon: however, we reached Ambleside in the evening. *Tues.* 24.—We rode by Keswick to Whitehaven. Within a few miles of the town, I was so tired that I could scarce either ride or walk; but all weariness was gone before I had preached a quarter of an hour.

Wed. 25.—I was surprised to see, not only hedges and shrubs with

out a green leaf upon them, but abundance of trees likewise naked as in the depth of winter. Upon inquiring, I found that some time before, a violent wind had gone through all these parts, which not only threw down chimneys, walls, and barns, and tore up trees by the roots, but scorched every green thing it touched as with fire, so that all the leaves immediately fell off, and not only bushes and fruit trees, but elms, oaks, and firs, withered away to the very roots. *Fri.* 27.—I preached at Branthwait about noon. Many of the congregation came from far. The rain was suspended from ten till evening, so that they had opportunity both of coming and returning. This also was an answer to prayer: and is any such too little to be remembered?

May 29.—(Being *Whit-Sunday.*) After preaching at eight and at two, I hastened to Cockermouth. I began without delay, and cried to a listening multitude, "If any man thirst, let him come unto me and drink." The word had free course. Even the gentry seemed desirous to drink of the "living water."

Mon. 30.—I rode to Wigton, a neat, well-built town, on the edge of Cumberland. I preached in the market place at twelve. The congregation was large and heavily attentive. Between four and five we crossed Solway Frith; and before seven reached an ill-looking house, called the Brow, which we came to by mistake, having passed the house we were directed to. I believe God directed us better than man. Two young women we found kept the house, who had lost both their parents; their mother very lately. I had great liberty in praying with them and for them. Who knows but God will fasten something upon them, which they will not easily shake off?

Tues. 31.—I breakfasted at Dumfries, and spent an hour with a poor backslider of London, who had been for some years settled there. We then rode through an uncommonly pleasant country (so widely distant is common report from truth) to Thorny Hill, two or three miles from the duke of Queensborough's seat; an ancient and noble pile of building, delightfully situated on the side of a pleasant and fruitful hill. But it gives no pleasure to its owner; for he does not even behold it with his eyes. Surely this is a sore evil under the sun; a man has all things, and enjoys nothing. We rode afterward partly over and partly between some of the finest mountains, I believe, in Europe; higher than most, if not than any, in England, and clothed with grass to the very top. Soon after four we came to Lead Hill, a little town at the foot of the mountains, wholly inhabited by miners.

Wed. June 1.—We rode on to Glasgow; a mile short of which we met Mr. Gillies, riding out to meet us. In the evening the tent (so they call a covered pulpit) was placed in the yard of the poor house, a very large and commodious place. Fronting the pulpit was the infirmary, with most of the patients at or near the windows. Adjoining to this was the hospital for lunatics: several of them gave deep attention. And cannot God give them also the spirit of a sound mind? After sermon, they brought four children to baptize. I was at the kirk in the morning while the minister baptized several immediately after sermon. So I was not at a loss as to their manner of baptizing. I believe this removed much prejudice.

Fri. 3.—At seven the congregation was increased, and earnest atten-

tion sat on every face. In the afternoon we walked to the college, and saw the new library, with the collection of pictures. Many of them are by Raphael, Rubens, Vandyke, and other eminent hands; but they have not room to place them to advantage, their whole building being very small.

Sat. 4.—I walked through all parts of the old cathedral, a very large and once beautiful structure; I think, more lofty than that at Canterbury, and nearly the same length and breadth. We then went up the main steeple, which gave us a fine prospect, both of the city and the adjacent country. A more fruitful and better cultivated plain is scarce to be seen in England. Indeed nothing is wanting but more trade, (which would naturally bring more people,) to make a great part of Scotland no way inferior to the best counties in England. I was much pleased with the seriousness of the people in the evening; but still I prefer the English congregation. I cannot be reconciled to men sitting at prayer, or covering their heads while they are singing praise to God.

Sun. 5.—At seven the congregation was just as large as my voice could reach; and I did not spare them at all: so if any will deceive himself, I am clear of his blood. In the afternoon it was judged two thousand, at least, went away, not being able to hear; but several thousands heard very distinctly, the evening being calm and still. After preaching I met as many as desired it, of the members of the praying societies. I earnestly advised them to meet Mr. Gillies every week; and, at their other meetings, not to talk loosely, and in general (as their manner had been) on some head of religion, but to examine each other's hearts and lives.

Mon. 6.—We took horse early; and in three hours reached the kirk of Shots, where the landlord seemed to be unusually affected by a few minutes' conversation; as did also the woman of the house where we dined. We came to Musselburg at five. I went to an inn, and sent for Mr. Bailiff Lindsey, whom I had seen several years ago. He came immediately, and desired me to make his house my home. At seven I preached in the Poor House, to a large and deeply-attentive congregation; but the number of people making the room extremely hot, I preached in the morning before the door. Speaking afterward to the members of the society, I was agreeably surprised to find more than two thirds knew in whom they had believed. And the tree was known by its fruits. The national shyness and stubbornness were gone, and they were as open and teachable as little children. At seven, five or six and forty of the fifty dragoons, and multitudes of the town's people, attended. Is the time come that even these wise Scots shall become fools for Christ's sake?

Wed. 8.—I rode to Dunbar. Here also I found a little society; most of them rejoicing in God their Saviour. At eleven I went out into the main street, and began speaking to a congregation of two men and two women. These were soon joined by above twenty little children, and not long after by a large number of young and old. On a sudden the sun broke out and shone full in my face; but in a few moments I felt it not. In the afternoon I rode to Berwick-upon-Tweed. They did not expect me till the next day: however, a congregation quickly assembled; and one as large, if not larger, at five in the morning.

Thur. 9.—To-day "Douglas," the play which has made so much noise, was put into my hands. I was astonished to find, it is one of the finest tragedies I ever read. What pity, that a few lines were not left out; and that it was ever acted at Edinburgh!

Fri. 10.—I found myself much out of order, till the flux stopped at once, without any medicine. But being still weak, and the sun shining extremely hot, I was afraid I should not be able to go round by Kelso. Vain fear! God took care for this also. The wind, which had been full east for several days, turned this morning full west; and blew just in our face: and about ten the clouds rose, and kept us cool till we came to Kelso. At six William Coward and I went to the market house. We stayed some time, and neither man, woman, nor child came near us. At length I began singing a Scotch psalm, and fifteen or twenty people came within hearing; but with great circumspection, keeping their distance, as though they knew not what might follow. But while I prayed, their number increased; so that in a few minutes there was a pretty large congregation. I suppose the chief men of the town were there; and I spared neither rich nor poor. I almost wondered at myself, it not being usual with me to use so keen and cutting expressions: and I believe many felt that, for all their form, they were but Heathens still.

Sat. 11.—Near as many were present at five, to whom I spoke full as plain as before. Many looked as if they would look us through; but the shyness peculiar to this nation prevented their saying any thing to me, good or bad, while I walked through them to our inn. About noon I preached at Wooler, a pretty large town, eighteen miles from Kelso. I stood on one side of the main street, near the middle of the town: and I might stand; for no creature came near me till I had sung part of a psalm. Then a row of children stood before me; and in some time, about a hundred men and women. I spoke full as plain as I did at Kelso: and Pharisees themselves are not out of God's reach. In the afternoon we came to Alnwick; and at six I preached in the court house, to a congregation of another spirit.

Sun. 12.—At seven they were gathered from all parts, and I was greatly refreshed among them. At five, the court house being too small, I was obliged to go out into the market place. O what a difference is there between these living stones, and the dead, unfeeling multitudes in Scotland! *Mon.* 13.—I proclaimed the love of Christ to sinners, in the market place at Morpeth. Thence we rode to Placey. The society of colliers here may be a pattern to all the societies in England. No person ever misses his band or class: they have no jar of any kind among them; but with one heart and one mind "provoke one another to love and to good works." After preaching I met the society in a room as warm as any in Georgia: this, with the scorching heat of the sun, when we rode on, quite exhausted my strength. But after we came to Newcastle I soon recovered, and preached with as much ease as in the morning.

Thur. 16.—In the evening I preached at Sunderland. I then met the society, and told them plain, none could stay with us, unless he would part with all sin; particularly, robbing the king, selling or buying run goods; which I could no more suffer, than robbing on the highway.

This I enforced on every member the next day. A few would not promise to refrain: so these I was forced to cut off. About two hundred and fifty were of a better mind. *Sat.* 18.—The desk was placed in the evening just opposite the sun, which, when I begun, was covered with a cloud: but it broke out in a few minutes, and shone full in my face, for three quarters of an hour. But it was no inconvenience at all; nor were my eyes any more dazzled, than if it had been under the earth.

Sun. 19.—I preached at eight to the usual congregation; and hastened to Shields, lest I should be too late for the church. Between twelve and one I preached in a kind of square. But here we had a new kind of inconvenience: every four or five minutes a strong wind covered us over with a shower of dust; so that it was not easy to look up, or to keep one's eyes open. But not long after the rain began, which constrained me to preach within, at Newcastle. I took the opportunity of making a collection for the poor; many of whom can very hardly support life in the present scarcity.

Wed. 22.—In the evening and the following morning I preached at Chester-on-the-Strate. Observing some very fine but not very modest pictures, in the parlour where we supped, I desired my companion, when the company was gone, to put them where they could do no hurt. He piled them on a heap in a corner of the room, and they have not appeared since. *Thur.* 23.—I preached at South Biddick about noon, on, "I will heal thy backsliding." God was with us at Sunderland in the evening, in an uncommon manner: and the next day I left the people there more in earnest than they have been for some years. *Sat.* 25.—We walked to Swalwell about noon. The sun was scorching hot, and there was no wind or cloud: but it did us no hurt. The congregation was such as I never saw there before: and I believe God blessed his word to them that were nigh, and them that had been far from him.

Sun. 26.—I preached at Gateshead at eight; at Sheep Hill about noon; and at five in the evening at Newcastle, near Pandon Gate. The rain only threatened till I had done, but soon after poured down. How well does God time great and small events, for the furtherance of his kingdom! *Mon.* 27.—I preached at Horsley, and found some life even there. Thence we rode across the Tyne to Prudhoe, a little town on the top of a high hill. I preached at the side of Mr. H.'s house; and I suppose all the town, who could get out, were present, and most of them at five in the morning. At both times it pleased God to make bare his arm, not only to wound, but to heal.

Tues. 28.—I returned to Newcastle, hoarse and weak. But who can be spent in a better cause? *Thur.* 30.—I read Mr. Baxter's account of his own "Life and Times." It seems to be the most impartial account of those times which has yet ever appeared. And none that I have seen so accurately points out the real springs of those public calamities.

Sun. July 3.—The high wind obliged me to stand on the western side of Gateshead. By this means the sun was just in my face. But it was not long before the clouds covered it. As I began speaking in the afternoon, near Pandon Gate, the rain began, scattered the careless

hearers, and ceased. An earnest, attentive multitude remained, to whom I explained part of the Second lesson for the day, concerning the "joy" which is "in heaven, over one sinner that repenteth."

Mon. 4.—I took my leave of Newcastle, and about noon preached at Durham, in a pleasant meadow, near the river's side. The congregation was large, and wild enough; yet, in a short time, they were deeply attentive. Only three or four gentlemen put me in mind of the honest man at London, who was so gay and unconcerned while Dr. Sherlock was preaching concerning the day of judgment: one asked, "Do you not hear what the Doctor says?" He answered, "Yes; but I am not of this parish!" Toward the close I was constrained to mention the gross ignorance I had observed in the rich and genteel people throughout the nation. On this they drew near, and showed as serious an attention as if they had been poor colliers. We took horse at two. The clouds and wind in our face kept us cool till we came to Hartlepool. Mr. Romaine has been an instrument of awakening several here; but for want of help they soon slept again. I preached in the main street to near all the town; and they behaved with seriousness.

Tues. 5.—At seven in the evening I preached in the main street at Stockton. None but two or three gentlemen seemed unconcerned. I went thence to meet the society; but many others begged to stay with them, and so earnestly that I could not refuse. And indeed it was a day of God's power; I scarce know when we have found the like.

Wed. 6.—At eleven I preached near the market place in Yarm. Many gentry were there, and all serious. I find in all these parts a solid, serious people, quite simple of heart, strangers to various opinions, and seeking only the faith that worketh by love. And most of the believers are waiting and longing for the fulness of the promises. One young woman, late a Papist, I talked with at large, who last night took leave of her priest. Instead of staying to be sent for, she sent for him; and, after asking him several questions, frankly told him, she had now found the true religion; and, by the grace of God, would continue therein. She has been concerned for her soul from thirteen years of age. About two years ago she began to hear our preachers: soon after she found the peace of God, and has never lost it since. About seven I preached at Osmotherley.

Thur. 7.—I rode through one of the pleasantest parts of England to Hornby. Here the zealous landlord turned all the Methodists out of their houses. This proved a singular kindness: for they built some little houses at the end of the town, in which forty or fifty of them live together. Hence with much ado I found my way to Robinhood's Bay, and preached on the quay, to the greatest part of the town: all (except one or two, who were very wise in their own eyes) seemed to receive the truth in love. This day, between Helmsley and Kirkby Moorside, we rode over a little river, which suddenly disappears; and, after running a mile under ground, rises again and pursues its course.

Sun. 10.—I preached at seven, on, "Repent and believe the Gospel." At the church, which stands on the hill, a mile from the town, we had a sound, useful sermon. Afterward I preached at a little village called Normanby; and about five on the quay. In the evening, talking with the society, I saw more than ever the care of God over

them that fear him. What was it which stopped their growing in grace? Why, they had a well-meaning preacher among them, who was inflaming them more and more against the clergy. Nor could he advise them to attend the public ordinances; for he never went either to church or sacrament himself. This I knew not; but God did; and by his wise providence prevented the consequences which would naturally have ensued. William Manuel was pressed for a soldier; so the people go to church and sacrament as before.

Mon. 11.—We set out early. This and the three next days were the hottest I ever knew in England. A gentleman, who formerly traded to Guinea, assured me, that the spirits in his thermometer (the same he had when abroad) rose as high as they did within a few degrees of the Line. About nine we should have been glad to bait; but there being no inn to be found, we lay down for a quarter of an hour under some trees, and then rode on to Slingsby. The minister, an old acquaintance of my father's, having desired to see me, I called at his house before I preached: and I could gladly have stayed longer with him, but I knew the congregation waited. One poor drunkard made a little disturbance; but after he was silenced all were still, and steadily attentive. It continued intensely hot; but having the wind in our faces, (as we generally had, all along from Newcastle; and that, which way soever we rode,) we received no hurt till we came to York. But the difficulty was, how to preach there, in a room which in winter used to be as hot as an oven. I cut the knot, by preaching in Blake's Square; where (the mob not being aware of us) I began and ended my discourse to a numerous congregation, without the least disturbance.

Tues. 12.—I set a subscription on foot for building a more commodious room. In the evening I preached at Acomb, to a calm, solid congregation. The next evening I preached at Poppleton, where the poor gladly received the Gospel: the rich heard it, and even seemed to approve.—God give them to understand and practise it!

Thur. 14.—I resolved to preach in the Square once more, knowing God has the hearts of all men in his hands. One egg was thrown, and some bits of dirt: but this did not hinder a large congregation from taking earnest heed to what was spoken, of Christ "the power of God, and the wisdom of God."

Fri. 15.—At three in the morning there were all the probable signs of a violently hot day: but about four God sent a cooling rain. It ceased about seven. But the clouds continued, and shaded us to Pocklington. Yet it was too hot to bear the house. So I stood in the main street and cried, "If any man thirst, let him come unto me and drink." A large mob soon gathered on the other side. And for fear they should not make noise enough, the good churchwarden hired men to ring the bells. But it was lost labour; for still the bulk of the congregation heard, till I quietly finished my discourse. Before seven I reached Epworth, and preached in the market place to a listening multitude.

Sat. 16.—I rode on to Laseby, about thirty measured miles. After so many long journeys which I hardly felt, this short one quite exhausted my strength. However, I quickly recovered, so as to preach at three in a meadow to a large congregation. They all kneeled when I prayed, and showed such a genuine simplicity as greatly revived my

spirit. At seven I preached in the new room, which they have just finished at Grimsby.

Sun. 17.—At seven in the morning the house just contained the people. I designed to preach abroad in the afternoon; but the rain drove us into the house again: as many as could crowded in. The rest stood without, though many, I fear, were wet to the skin. *Tues.* 19.—Before I left Newcastle I heard a strange relation, which I knew not what to think of. I then desired T. Lee, who was going to the place, to inquire particularly concerning it. He did so, and in consequence of that inquiry wrote me the following account:—

"R—— J—— lived about twelve miles from Newcastle. His son, some time since, married without his consent. At this he was so enraged, that he wished his right arm might burn off, if ever he gave or left him sixpence.

"However, in March last, being taken ill, he made his will, and left him all his estate. The same evening he died. On Thursday, 10, his widow laying her hand on his back, found it warm. In the evening, those who were with him went into the next room to take a little refreshment. As they were eating, they observed a disagreeable smell, but could find nothing in the room to cause it. Returning into the room where the corpse lay, they found it full of smoke. Removing the sheet which covered the corpse, they saw (to their no small amazement) the body so burnt, that the entrails were bare, and might be seen through the ribs. His right arm was nearly burnt off; his head so burnt that the brains appeared; and a smoke came out of the crown of his head, like the steam of boiling water. When they cast water upon his body, it hissed, just as if cast on red-hot iron. Yet the sheet which was upon him was not singed; but that under him, with the pillow-beer and pillow, and the plank on which he lay, were all burned, and looked as black as charcoal.

"They hastened to put what was left of him into the coffin, leaving some to watch by it. But after it was nailed up, a noise of burning and crackling was heard therein. None was permitted to look into it, till it was carried to Abchester church yard. It was buried near the steeple. As soon as it was brought to the grave, the steeple was observed to shake. The people hastened away; and it was well they did, for presently part of the steeple fell: so that had they stayed two minutes longer, they must have been crushed in pieces. All these circumstances were related to me and my wife by those who were eye and ear witnesses."

I preached in a ground adjoining to the house. Toward the conclusion of my sermon, the person with whom I lodged was much offended at one who sunk down and cried aloud for mercy. Herself dropped down next, and cried as loud as she; so did several others quickly after. When prayer was made for them, one was presently filled with peace and joy in believing. In the morning I left the rest refusing to be comforted, till Christ should be revealed in their hearts.

Wed. 20.—I preached at Ferry in my way, and in Epworth market place about seven. The rain began just as I began speaking. But God heard the prayer, and it was stayed. *Sat.* 23.—I preached at Westwood side, where the breach of fifteen years is now healed: all the wanderers being returned to the fold, with him who led them astray.

Sun. 24.—As we rode over Haxey Car toward Misterton, one was relating a surprising thing that happened lately:—"A woman, of Stockwith told her sister who lived with her, 'I do not think to go to market to-day, for I dreamed that I was drowned in riding across one of the

drains on Haxey Car.' But she was soon laughed out of it, and went. She rode over the Car with many other market folks, and in crossing one of the drains, where the water was scarce a yard deep, slipped off her horse. Several looked on, but none once thought of pulling her out till she was past recovery."

At one I preached to the largest congregation I have seen since I left Newcastle. All behaved with deep seriousness but one man, whom I afterward learned to be a Baptist preacher. Just as I was taking horse he came again, and laboured hard to begin a dispute: but having neither time nor strength to spare, I gave him the ground and rode away. The congregation at Epworth was full as large, if not larger than that at Misterton. Among them was a poor grey-headed sinner, a mocker at all religion. But his mocking is past. He was in tears most of the time, and is now "feeling after God."

Mon. 25.—I left Epworth with great satisfaction, and about one preached at Clayworth. I think none was unmoved, but Michael Fenwick; who fell fast asleep under an adjoining hayrick. From thence we rode to Rotherham. When I came in, I had no strength and no voice left. However, in an hour I was able to preach to the largest congregation that I suppose was ever seen there. *Tues.* 26.—I was not able to sit up above two or three hours together. However, I preached in the morning and evening, and spoke severally to the members of the society.

Wed. 27.—I preached about noon at Barley Hall, and in the evening at Sheffield. After spending a short time with the society, I lay down as soon as possible. But I could not sleep before twelve o'clock; and not long together after. Yet I felt no faintness in the morning, but rose lively and well, and had my voice more clear and strong in preaching, than it had been for several days. *Thur.* 28.—I received a strange account from Edward Bennet's eldest daughter:—

"On Tuesday, the 12th of this month, I told my husband in the morning, 'I desire you will not go into the water to-day; at least, not into the deep water, on the far side of the town; for I dreamed I saw you there out of your depth, and only your head came up just above the water.' He promised me he would not, and went to work. Soon after four in the afternoon, being at John Hanson's, his partner's house, she was on a sudden extremely sick, so that for some minutes she seemed just ready to expire. Then she was well in a moment. Just at that time, John Hanson, who was an excellent swimmer, persuaded her husband to go into the water on the far side of the town. He objected,—the water was deep, and he could not swim; and, being much importuned to go in, stood some time after he was undressed, and then kneeling down, prayed with an earnest and loud voice. When he rose from his knees, John, who was swimming, called him again, and treading the water, said, 'See, it is only breast high.' He stepped in, and sunk. A man who was near, cutting fern, and had observed him for some time, ran to the bank, and saw his head come up just above the water. The second or third time he rose, he clasped his hands, and cried aloud, 'Lord Jesus, receive my spirit.' Immediately he sunk and rose no more."

One might naturally inquire, What became of John Hanson? As soon as he saw his partner sink, he swam from him to the other side, put on his clothes, and went straight home. About noon I preached at Woodseats; in the evening at Sheffield. I do indeed live by preaching!

How quiet is this country now, since the chief persecutors are no more seen! How many of them have been snatched away in an hour when they looked not for it! Some time since a woman of Thorpe often swore she would wash her hands in the heart's blood of the next preacher that came. But before the next preacher came she was carried to her long home. A little before John Johnson settled at Wentworth, a stout, healthy man, who lived there, told his neighbours, "After May day we shall have nothing but praying and preaching: but I will make noise enough to stop it." But before May day he was silent in his grave. A servant of Lord R—— was as bitter as him, and told many lies purposely to make mischief: but before this was done, his mouth was stopped. He was drowned in one of the fish ponds.

Fri. 29.—I preached at Nottingham. We want nothing here but a larger house. *Sat.* 30.—I preached in the evening at Leicester, to a large congregation.

Sun. 31.—I rode over to Markfield. The church contained us tolerably well in the morning; but in the afternoon, though many stayed without, it was much crowded and sultry hot. I was quite faint and weary while I read prayers; but in preaching my strength was restored. At six I preached once more at Leicester, and delivered my own soul.

Mon. August 1.—I had much conversation with Mr. ———; whom, against a thousand appearances, I will believe to be an honest, though irresolute man. "While I was very uneasy," said he, "in the year 1741, my brother brought me to Mr. Spangenberg, and then to others of the German Brethren, to whom I was more and more attached till, in the year 1743, I went over to Marienborn. There I saw many things which I could not approve; and was more and more uneasy till I returned to England. I was afterward much employed by the Brethren. I was ordained deacon. But still I had a sore and burdened conscience, and gained no ground in my spiritual warfare: rather, having laid aside prayer and searching the Scripture, I was more and more dead to God. But in 1750, I awoke again, and was under great agonies of mind. And from this time I wrote to the Count again and again, and to most of the labourers; but to no purpose. Andrew Frey's account is true. The spirit of levity and frolicsomeness, which he justly describes, broke in about 1746, and is not purged out yet. In May last, I wrote and delivered a declaration to the Brethren met in conference at Lindsey House, that I did not dare to remain in their connection any longer. The same declaration I made to them here a few days ago. What further I am to do, I know not; but I trust God will direct me."

Tues. 2.—On his expressing a desire to be present at our conference, I invited him to it: and, on *Wednesday*, 3, in the evening, he came to the Foundery. Our conference began the next morning, and continued till the Thursday following. From the first hour to the last there was no jarring string, but all was harmony and love.

Mon. 8.—I took a walk in the Charter House. I wondered that all the squares and buildings, and especially the school boys, looked so little. But this is easily accounted for. I was little myself when I was at school, and measured all about me by myself. Accordingly, the upper boys being then bigger than myself, seemed to me very big and tall; quite contrary to what they appear now when I am taller and

bigger than them. I question if this is not the real ground of the common imagination, that our forefathers, and in general men in past ages, were much larger than now: an imagination current in the world eighteen hundred years ago. So Virgil supposes his warrior to throw a stone that could scarce be wielded by twelve men,—

Qualia nunc hominum producit corpora tellus. [Such men as the earth now produces.]

So Homer, long before:—

Οιοι νυν βροτοι εισι. [Such as men now are.]

Whereas, in reality, men have been, at least ever since the deluge, very nearly the same as we find them now, both for stature and understanding.

Mon. 22.—I set out in the machine, and the next evening reached Bristol. *Fri.* 26.—I preached at nine to a small congregation of earnest people at Clutton; and in the evening at Middlesey. On *Saturday*, 27, we rode on to Tiverton.

Sun. 28.—I preached in the market house to as large a congregation as ever I saw here. And all were quiet. So can God make, when it is best, all our enemies to be at peace with us. *Mon.* 29.—We rode through vehement wind, and many hard showers, to Launceston. This gave me a violent fit of the toothache, which, however, did not hinder my preaching. Such a night I never remember to have passed before; but all is good which lies in the way to glory. *Tues.* 30.—We rode to Camelford, where my toothache was cured, by rubbing treacle upon my cheek. At six I preached in the market place. How are the lions in this town also become lambs! *Wed.* 31.—I preached about noon at Trewalder, and in the evening at Port Isaac. This was long a barren soil; but is at length likely to bring forth much fruit.

Fri. September 2.—I rode to St. Agnes. We found the great man, Mr. Donythorne, was dead. His mother and sister sent to invite me to their house. After preaching I went thither, and was received into a comfortable lodging, with the most free and cordial affection. So in this place the knowledge of God has already travelled "from the least unto the greatest."

Sat. 3.—Some who live here gave me an account of the earthquake on July 15. There was first a rumbling noise under the ground, hoarser and deeper than common thunder. Then followed a trembling of the earth, which afterward waved once or twice to and fro so violently that one said he was obliged to take a back step, or he should have fallen down; and another, that the wall against which he was leaning seemed to be shrinking from him. This morning I talked at large with old Mrs. Donythorne, who has her understanding entire, reads without spectacles, walks without a staff, and has scarce a wrinkle, at ninety years of age. But what is more than all this, she is teachable as a child, and groaning for salvation. In the afternoon I spent an hour with Mr. Vowler, curate of the parish, who rejoices in the love of God, and both preaches and lives the Gospel.

Sun. 4.—I. T. preached at five. I could scarce have believed if I had not heard it, that few men of learning write so correctly as an unlearned tinner speaks extempore. Mr. V. preached two such thundering sermons at church as I have scarce heard these twenty years. O how gracious is God to the poor sinners of St. Agnes! In the

church and out of the church they hear the same great truths of the wrath of God against sin, and his love to those that are in Christ Jesus!

Mon. 5.—I rode on to Illogan; but not to the house where I used to preach: indeed his wife promised Mr. P., before he died, that she would always receive the preachers; but she soon changed her mind. God has just taken her only son, suddenly killed by a pit falling upon him; and on Tuesday last, a young, strong man, riding to his burial, dropped off his horse stone dead. The concurrence of these awful providences added considerably to our congregation.

Tues. 6.—I went on to Camborne, and rejoiced to hear that the gentleman who pressed Mr. Maxfield no longer persecutes the Methodists, nor will suffer any one else to do it: and in the late dearth he relieved great numbers of the poor, and saved many families from perishing. I preached, at six, on, "I will heal their backsliding;" and God applied his word. Several who had left the society for some years, came after sermon, and desired to be re-admitted. O how should our bowels yearn over all that did once run well! This is the very thing we want; or how many souls might we yet pluck out of the jaws of the lion!

Wed. 7.—I observed more and more the effects of that burning wind which was in these parts on Sunday, the 28th of last month. It not only scorched all the leaves of the trees, so as to bring mid-winter upon them in two hours, but burned up all the leaves of potatoes and cabbage, and every green thing which it touched. What a mercy that it did not come a month sooner! Then it would have left little work for the reapers.

Thur. 8.—As we rode through Gwithian parish, Mr. Harris pointed out the place where his father and many of his ancestors lived: it is now only a mountain of sand. Within a few years this so increased as to bury both the church and the whole town. I preached, at six, to a numerous congregation in Ludgvan. Some years since, when there was a flourishing society in Gulval, (the parish adjoining,) there was none at all here. But how is the scene changed! In Gulval not one class, not one member, remains: in Ludgvan there is a lively society!

Fri. 9.—I preached in the new house at St. Just, the largest and most commodious in the county. *Sat.* 10.—We rode to the Land's End. I know no natural curiosity like this. The vast ragged stones rise on every side, when you are near the point of land, with green turf between, as level and smooth as if it were the effect of art. And the rocks which terminate the land are so torn by the sea, that they appear like great heaps of ruins.

Sun. 11.—I preached at St. Just at nine. At one, the congregation in Morva stood on a sloping ground, rank above rank, as in a theatre. Many of them bewailed their want of God; and many tasted how gracious he is. At five I preached in Newlyn, to a huge multitude; and one only seemed to be offended,—a very *good sort of woman*, who took great pains to get away, crying aloud, "Nay, if going to church and sacrament will not *put us to heaven*, I know not what will."

Mon. 12.—I preached in Lelant at one. Many from St. Ives were present, from whom I learned that Mr. Swindells would have preached abroad the day before, but was hindered. It is well he was: for this occasioned the offer of a meadow near the town, far more convenient

man the street. At six I stood at the bottom of it, the people rising higher and higher before me. I believe not many were left in the town; and all behaved as in the presence of God. The next evening the congregation was enlarged by the addition of many from the country; and *Wednesday*, 14, their number was larger still. We did not open the door of the room till just half-hour past eight; by which means the heat was not intolerable, till I had done preaching: I then retired, and left the other preachers to perform the rest of the service.

Thur. 15.—As we rode toward Helstone, I think the sun was near as hot as it was at midsummer; yet all along the trees looked as in the depth of winter, that scorching wind having destroyed all it touched.

Fri. 16.—I looked over Mr. Borlase's "Antiquities of Cornwall." He is a fine writer, and quite master of his subject, who has distinguished, with amazing accuracy, the ancient Saxon monuments from the more ancient Roman, and from those of the Druids, the most ancient of all. *Sat.* 17.—I preached at Porkellis at one, and at Redruth in the evening.

Sun. 18.—At eight, many of the French prisoners were mixed with the usual congregation. This was doubled at one; but still came nothing near to that which assembled at Gwennap in the evening. It rained all the time I preached; but none went away. A shower of rain will not fright experienced soldiers. Here I learned a remarkable occurrence:—A few days ago, some hundred English, who had been prisoners in France, were landed at Penzance, by a cartel ship. Many of these passed through Redruth, going home; but in a most forlorn condition. None showed more compassion to them than the French. they gave them food, clothes, or money, and told them, "We wish we could do more; but we have little for ourselves here." Several who had only two shirts, gave a naked Englishman one. A French boy, meeting an English boy who was half naked, took hold of him, and stopped him, cried over him a while, and then pulled off his own coat, and put it upon him!

Mon. 19.—In the evening both the house and court at Penryn were more than filled; so that I willingly embraced the offer of Mr. H., and preached before his door at twelve on *Tuesday*. It was an extremely pleasant place, on the side of a hill, commanding a fruitful vale, the opposite hills, and Falmouth Harbour. Tall trees hung over me, and surrounded a bowling green which was behind me. A wide door is now open at Penryn also. O that none may shut it! At six in the evening I reached Bezore, and began preaching immediately. It was a season of uncommon refreshment, particularly to some of Truro. Afterward I met the society in the house: a young man was cut to the heart, and cried aloud, then another, and another, till my voice was quite lost. But I continued crying to God, and he heard, and gave an answer of peace. Many were filled with consolation; and four who had wandered for some years resolved to set out anew. Yet I was not quite reconciled to my lodging. Not but the grotto itself was very venerable, but I did not like the circumstance of having a man and his wife in the same room. I therefore willingly accepted an invitation from Mr. Painter, and walked over with him to Truro.

Wed. 21.—I walked to Bezore, and preached at five. Afterward I

spoke to each member of the society. They surprised me much. So lively and tender-hearted a people I have not lately seen. After spending an hour with a few friends in Truro, I rode forward to Grampound, a mean, inconsiderable, dirty village. However it is a borough town! Between twelve and one I began preaching in a meadow, to a numerous congregation. While we were singing, I observed a person in black on the far side of the meadow, who said, "Come down; you have no business there." Some boys who were on a wall, taking it for granted that he spoke to them, got down in all haste. I went on, and he walked away. I afterward understood that he was the minister and the mayor of Grampound. Soon after two constables came, and said, "Sir, the mayor says you shall not preach within his borough." I answered, "The mayor has no authority to hinder me. But it is a point not worth contesting." So I went about a musket shot further, and left the borough to Mr. Mayor's disposal. A large congregation was at St. Ewe in the evening, many of whom were in Mr. Walker's societies. Some of them came from St. Columb, twelve miles off. And they did not come in vain. The flame of love ran from heart to heart; and scarce any remained unmoved.

Thur. 22.—I rode to Mevagissey, which lies on the south sea, just opposite to Port Isaac on the north. When I was here last, we had no place in the town: I could only preach about half a mile from it. But things are altered now: I preached just over the town, to almost all the inhabitants; and all were still as night. The next evening a drunken man made some noise behind me. But after a few words were spoken to him, he quietly listened to the rest of the discourse. On the south side of the town, there is an extremely fine walk, broad and smooth, over the top of high rocks, from whence is a view of the main sea at a vast distance below, and all the coast, east and west.

Sat. 24.—At half-hour after twelve, I preached once more, and took my leave of them. All the time I stayed, the wind blew from the sea, so that no boat could stir out. By this means all the fishermen (who are the chief part of the town) had opportunity of hearing. At six I preached at St. Austle, a neat little town on the side of a fruitful hill.

Sun. 25.—The whole Church service was performed by a clergyman, above ninety years of age. His name is Stephen Hugo. He has been vicar of St. Austle between sixty and seventy years. O what might a man full of faith and zeal have done for God in such a course of time! At two I preached in St. Stephens, near a lone house, on the side of a barren mountain; but neither the house nor the court could contain the people; so we went into a meadow, where all might kneel, (which they generally do in Cornwall,) as well as stand and hear. And they did hear, and sing, and pray, as for life. I saw none careless or inattentive among them. About five I preached at St. Austle to an exceeding civil people. But when will they be wounded, that they may be healed?

Mon. 26.—I rode to Medros, in Luxulian parish. I have not seen so stately a room in Cornwall, as either this hall, or the chamber over it. The place likewise where the gardens were, the remains of the terrace walk, the stately trees still left, with many other tokens, show that grand men lived here once. But they are vanished like smoke, their estates torn in pieces, and well nigh their memory perished.

Tues. 27.—We rode to Liskeard, I think one of the largest and pleasantest towns in Cornwall. I preached about the middle of the town, in a broad, convenient place. No person made any noise at all. At six in the morning I had nearly the same congregation. Afterward I examined the society, and was agreeably surprised to hear that every one of them had found peace with God; and (what was still more remarkable) that none of them has left their first love; that at this day, not one is in darkness! *Wed.* 28.—We rode on to the Dock, which gave us a very different prospect. Of those whom I joined several years ago, hardly one half remained. Such is the fruit of disputing! And yet the congregations are more numerous than ever; and as deeply attentive as any in the kingdom. So there is hope God will yet revive his work.

Sat. October 1.—I preached at Launceston. *Sun.* 2.—I rode to Mary Week. A large congregation was gathered there, many of whom came seven or eight miles. The house stands in the midst of orchards and meadows, surrounded by gently-rising hills. I preached on the side of a meadow newly mown, to a deeply attentive people.

Mon. 3.—I rode to Bideford; but did not reach it till after five, the hour appointed for my preaching. So I began without delay, in an open part of the street, where we alighted. One man made a little noise at first; but he was easily silenced: all the rest (a large number) quietly attended, though the wind was piercing cold, while I opened and applied, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Tues. 4.—Between twelve and one I reached North Moulton, and, finding the congregation ready, began immediately. There have been great tumults here since I saw them before; but God has now rebuked the storm. When the gentry would neither head nor pay the mob any more, the poor rabble were quiet as lambs. We rode on to Tiverton in the afternoon. On the three following days I saw as many of the societies as I could. *Sat.* 8.—We had heavy rain for some miles; then it cleared up, and we had a pleasant ride to Bristol. *Mon.* 10.—I rose at my usual hour; but the soreness and swelling of my face, occasioned by my taking cold on Saturday, made it impracticable for me to preach. In the evening I applied boiled nettles: they took away the pain in a moment; and the swelling in a few hours.

Sun. 16.—I began visiting the classes at Kingswood; steady, but not zealous. It is impossible they should stand here long; they must go on, or go back. *Mon.* 17.—About two I preached at Paulton; but no house could contain us: so that I was forced to stand in the open air, though the wind was very high and very cold. Thence we rode to the honest colliers at Coleford. These have the zeal which their brethren at Kingswood want; in consequence of which, they are the most numerous, as well as the most lively, society in Somersetshire.

Tues. 18.—I preached to a very different congregation at Bradford, well dressed, and well bred: and yet of the very same spirit, hungering and thirsting after righteousness.

Wed. 19.—After preaching at Freshford, I rode on to Kingswood. *Fri.* 21.—Being at dinner, in a moment I felt as if a small bone had stuck in the palate of my mouth. Nothing was to be seen; but the

swelling and inflammation increased till toward evening, (notwithstanding all means that could be used,) and then spread to both the tonsils. In the morning I was rather worse than better, till about half an hour after eight. Then, as the disorder came in a moment, it went in a moment, and I was as well as ever. *Mon.* 24.—I preached about noon at Bath, and in the evening at Escot, near Lavington.

Tues. 25.—In my return a man met me near Hannam, and told me the school house at Kingswood was burned down. I felt not one moment's pain, knowing that God does all things well. When I came thither, I received a fuller account: about eight on Monday evening, two or three boys went into the gallery, up two pair of stairs. One of them heard a strange crackling in the room above. Opening the staircase door, he was beat back by smoke, on which he cried out, "Fire! Murder! Fire!" Mr. Baynes, hearing this, ran immediately down, and brought up a pail of water. But when he went into the room, and saw the blaze, he had not presence of mind to go up to it, but threw the water upon the floor. Meantime one of the boys rung the bell; another called John Maddern from the next house, who ran up, as did James Burges quickly after, and found the room all in a flame. The deal partitions took fire immediately, which spread to the roof of the house. Plenty of water was now brought; but they could not come nigh the place where it was wanted, the room being so filled with flame and smoke, that none could go into it. At last a long ladder, which lay in the garden, was reared up against the wall of the house. But it was then observed, that one of the sides of it was broke in two, and the other quite rotten. However, John How (a young man, who lived next door) ran up it, with an axe in his hand. But he then found the ladder was so short, that, as he stood on the top of it, he could but just lay one hand over the battlements. How he got over to the leads none can tell: but he did so, and quickly broke through the roof, on which a vent being made, the smoke and flame issued out as from a furnace: those who were at the foot of the stairs with water, being able to go no further, then went through the smoke to the door of the leads, and poured it down through the tiling. By this means the fire was quickly quenched, having only consumed a part of the partition, with a box of clothes, and a little damaged the roof, and the floor beneath.

It is amazing that so little hurt was done; for the fire, which began in the middle of the long room, (none can imagine how; for no person had been there for several hours before,) was so violent, that it broke every pane of glass but two, in the window, both at the east and west end. What was more amazing still, was, that it did not hurt either the beds, (which, when James Burges came in, seemed all covered with flame,) nor the deal partitions on the other side of the room, though it beat against them for a considerable time. What can we say to these things, but that God had fixed the bounds which it could not pass?

We observed *Friday*, the 28th, as a solemn fast: and from this time the work of God revived in Bristol. We were indeed brought very low. A society of nine hundred members was shrunk to little more than half the number. But God now began to turn our captivity, and put a new song in our mouth.

Thur. November 3.—I preached in the new preaching house at Pill.

How is the face of things changed here! Such a sink of sin was scarce to be found: and now how many are rejoicing in God their Saviour! *Mon.* 7.—Leaving the flame just kindling in Bristol, I rode to Newbury; and on *Tuesday* to London. I found the same fire kindled here also, and increasing more and more.

Mon. 14.—I rode to Bedford, and talked largely with Mr. ——, whom God had well nigh set at liberty: but his feet are again in the net. He did not indeed deny, nor much extenuate, any of the things he had often related: but at length he told me in terms, "There are such things among the Brethren, that I can never join them more: yet I dare not speak against them, and join any other people, for fear of grieving the Saviour." O Lord, when shall this witchcraft come to an end? When wilt thou maintain thine own cause?

Wed. 16.—We rode to Newmarket, and the next day to Norwich; where I now found a prospect of doing good. The congregation daily increased, and grew more and more serious. I spoke to many who were deeply convinced of sin, and some who were rejoicing in God, and walking in the light of his countenance.

Wed. 23.—I was shown Dr. Taylor's new meeting house, perhaps the most elegant one in Europe. It is eight-square, built of the finest brick, with sixteen sash windows below, as many above, and eight skylights in the dome; which, indeed, are purely ornamental. The inside is finished in the highest taste, and is as clean as any nobleman's saloon. The communion table is fine mahogany; the very latches of the pew doors are polished brass. How can it be thought that the old, coarse Gospel should find admission here?

Thur. 24.—A man had spoken to me the last week, as I was going through Thetford, and desired me to preach at Lakenheath, near Mildenhall, in Suffolk: I now purposed so to do, and rode thither from Thetford. One Mr. Evans had lately built a large and convenient preaching house there, at his own expense. It was more than filled at six o'clock, many standing at the door. At five in the morning (as uncommon a thing as this was in those parts) the house was nearly filled again with earnest, loving, simple people. Several of them came in to Mr. E.'s house afterward, stood a while, and then burst into tears. I promised to call upon them again, and left them much comforted.

Sat. 26.—I returned to London. Much confusion had been in my absence, occasioned by some imprudent words spoken by one who seemed to be strong in the faith. *Mon.* 28.—I heard all who were concerned face to face, but was utterly unable to judge whether there was wilful sin, lying, on either side, or only human infirmity. For the present I leave it to the Searcher of hearts, who will bring all things to light in due season. *Wed.* 30.—I had another long hearing of the same intricate cause; but with no more success: one side flatly affirmed; the other flatly denied. This is strange: but it is more strange that those who seem so strong in faith should have no union of spirit with each other.

Fri. December 5.—I baptized Henriquez Judah Seniore, a Portuguese Jew, more than sixty years of age. He seemed to have no confidence in himself, but to be waiting for "the consolation of Israel."

Sun. 11.—In the evening I retired to Lewisham, and spent the fol-

lowing days in finishing "A Preservative against Unsettled Notions in Religion;" designed for the use of all those who are under my care, but chiefly of the young preachers.

Sun. 18.—I had an opportunity (which I had long desired) of spending an hour or two with the Rev. Mr. ——. I would have appointed a time for our meeting weekly; but he declined it: why, I cannot tell.

Fri. 23.—John Nelson wrote me a letter, part of which I have subjoined:—

"We have had four triumphant deaths lately, of three men and one woman. The woman was Hannah Richardson, of Brestfield. When Enoch Williams preached there, she was the bitterest persecutor in the town, and vowed, if ever he preached there again, she would help to stone him to death. But he never went to try. The only one of 'this way' in the town was Ruth Blacker. Against her she was violently enraged, till Ruth went to her house, reasoned the case, and at length persuaded her to go to Dewsbury to hear Mr. Charles Wesley. That day God begot her by his word, so that she could never rest till she found Christ in her own heart: and for two years she has been a steady follower of him. By her zeal and circumspect walking many have been since stirred up to seek the Lord. As soon as she was taken ill, she began to praise God more than ever, for the work he had wrought in her soul. She said, 'At first I thought I had no will, and that God's love was all that was in my heart: but when my little child gave a sudden shriek, I found my heart was not free; and it damped the love of God in my soul for two hours. But the Lord is come again, and now I am fully assured he does take up all the room in my heart. He has sanctified me throughout, body, soul, and spirit. I am a witness for Jesus Christ, that he is a greater Saviour than Adam was a sinner. O watch and pray, and ye shall not be overcome in the hour of temptation! Keep close to your meetings, and the Lord will meet you. If you neglect these, or private prayer, you will become barren in your own souls, and the god of this world will get an advantage over you. But if you keep close to God and one another, you will find Jesus a Saviour to the uttermost, as I, the most unworthy of mankind, do.' For some time before she died, her prayer was turned into praise. All her prayer then was, 'Thy will be done.' We have one by us that we think will hardly live till to-morrow, who is above seventy, and is as a shock of corn full ripe, crying out, 'Come, Lord Jesus!'"

In the Christmas week I rode down to Bristol; where, *Sunday*, January 1, 1758, we began the year with the great congregation at four, rejoicing and praising God. *Tues.* 3.—At the request of several of my friends, I wrote "A letter to a Gentleman of Bristol;" in order to guard them from seeking salvation by works on one hand, and Antinomianism on the other. From those who lean to either extreme, I shall have no thanks: but "wisdom is justified of her children." *Wed.* 4.—I rode to Kingswood, and rejoiced over the school, which is at length what I have so long wished it to be,—a blessing to all that are therein, and an honour to the whole body of Methodists.

Mon. 9.—I began a letter to Mr. Towgood, author of "The Dissenting Gentleman's Reasons;" I think the most saucy and virulent satire on the Church of England, that ever my eyes beheld. How much rather would I write practically than controversially! But even this talent I dare not bury in the earth. *Fri.* 13.—Having ended my business at Bristol, I rode to Newbury, and the next day to London.

Now if it be the will of God, I should be glad of a little rest: if not, let me rejoice to be without it.

Tues. 17.—I preached at Wandsworth. A gentleman, come from America, has again opened a door in this desolate place. In the morning I preached in Mr. Gilbert's house. Two negro servants of his and a mulatto appear to be much awakened. Shall not His saving health be made known to all nations? *Sat.* 28.—I was inquiring of William Hurd, who discharged him from the army; and he might fairly say, God discharged him; his officers being determined not to do it. Nevertheless he stood among the men whom they had picked out for that purpose: and when he came in his turn, his discharge was written, and no man gainsayed.

Sun. 29.—We had an uncommon blessing at West-street, and a still greater at Spitalfields. Some could not refrain from crying aloud to God; and he did not cast out their prayers. Many thanksgivings have since been offered to God for the blessings of that hour.

Wed. February 1.—I talked with a gentlewoman who had been a mighty good Christian for near seventy years: but she now found herself out, and began to cry with many tears to the Friend of sinners for pardoning mercy. *Fri.* 3.—Mr. Parker (last year mayor of Bedford) preached at the Foundery. A more artless preacher I never heard; but not destitute of pathos. I doubt not he may be of much use among honest, simple-hearted people.

Sun. 12.—At the request of the vicar, Mr. J., I rode over to Uxbridge. I preached for him, both morning and afternoon, to a large and serious congregation. How uncommon a providence is this! The Gospel was preached in the church at Hayes. Several of the parishioners ran from it, and took pews at Hillingdon. It followed them into Hillingdon church, where I preached twice in one day. Some of them went to Uxbridge: and now it is come to torment them at Uxbridge also. *Wed.* 15.—I read over the "Memoirs of the house of Brandenburgh." *Quantâ de spe decidi!* [How was I disappointed!] It is hard to determine from his writing, whether the author be a Mohammedan or a Christian. I suppose he is as near one as the other. On *Friday*, 17, the public fast, I preached at West-street in the morning, at Spitalfields in the afternoon, and Bull-and-Mouth in the evening; every where to a crowded audience. Indeed every place of worship throughout the city was extremely crowded all the day long. Surely all the prayers which have been offered up this day will not fall to the ground!

Mon. 20.—I rode through much rain to Maldon, in Essex. Their new preaching house is large; but it would in nowise contain the congregation which flocked together in the evening. For a time there was much persecution here; but all is now calm and quiet: and probably good will be done, if those who now run well do not draw back to perdition. We had a large congregation at five in the morning, and more than we had room for in the evening. Fair blossoms! But which of these will bring forth fruit? O Lord, thou knowest! *Wed.* 22.—It rained without ceasing till we came to a small inn, nineteen miles from Maldon. Here we dried our clothes. Soon after the rain ceased, and we had a pleasant ride to London. *Mon.* 27.—Having a sermon to write against the Assizes at Bedford, I retired for a few days to Lewisham.

Fri. March 3.—I returned to London. *Mon.* 6.—I took horse about seven o'clock. The wind being east, I was pleasing myself that we should have it on our back: but in a quarter of an hour it shifted to the north-west, and blew the rain full in our face: and both increased, so that when we came to Finchley Common, it was hard work to sit our horses. The rain continued all the way to Dunstable, where we exchanged the main road for the fields; which, having been just ploughed, were deep enough. However, before three we came to Sundon.

Hence, on *Thursday*, 9, I rode to Bedford, and found the sermon was not to be preached till Friday. Had I known this in time, I should never have thought of preaching it; having engaged to be at Epworth on Saturday. Mr. —— came to me in the evening, and said he could not remain as he was any longer; that he had no rest in his spirit while he was thus halting between two; and therefore desired to go with me without delay. I answered, if he was so resolved, he was welcome to set out with me for Epworth the next day. He said he would. We spent some time in prayer, and parted for the present.

Fri. 10.—The congregation at St. Paul's was very large and very attentive. The judge, immediately after sermon, sent me an invitation to dine with him. But having no time, I was obliged to send my excuse, and set out between one and two. The north-east wind was piercing cold, and, blowing exactly in our face, soon brought a heavy shower of snow, then of sleet, and afterward of hail. However, we reached Stilton at seven, about thirty miles from Bedford.

Rest was now the more sweet, because both our horses were lame. However, resolving to reach Epworth at the time appointed, I set out in a post-chaise between four and five in the morning: but the frost made it so bad driving, that my companion came with the lame horses into Stamford as soon as me. The next stage I went on horseback; but I was then obliged to leave my mare, and take another post-chaise. I came to Bawtry about six. Some from Epworth had come to meet me, but were gone half an hour before I came. I knew no chaise could go the rest of the road: so it remained only to hire horses and a guide. We set out about seven, but I soon found my guide knew no more of the way than myself. However, we got pretty well to Idlestop, about four miles frow Bawtry, where we had just light to discern the river at our side, and the country covered with water. I had heard that one Richard Wright lived thereabouts, who knew the road over the Moor perfectly well. Hearing one speak, (for we could not see him,) I called, "Who is there?" He answered, "Richard Wright." I soon agreed with him, and he quickly mounted his horse, and rode boldly forward. The north-east wind blew full in our face; and I heard them say, "It is very cold!" But neither my face, nor hands, nor feet were cold, till between nine and ten we came to Epworth: after travelling more than ninety miles, I was little more tired than when I rose in the morning.

Sun. 12.—I was much comforted at church, both morning and afternoon, by the serious behaviour of the whole congregation, so different from what it was formerly. After evening service I took my stand in the market place, with a multitude of people from all parts. Toward the end of the sermon the rain was heavy; but it neither lessened nor disturbed the congregation.

Mon. 13.—I preached in the shell of the new house, and then set out for York. The banks over which we crept along were ready to swallow up man and beast. However, we came safe to York in the afternoon. After settling the little affairs, on *Wednesday*, 15, I rode to Leeds, where, in the evening, a multitude of people were present. I never before saw things in so good order here, and took knowledge the assistant had not been idle. I was apprehensive, having been at an uncommon expense, of being a little straitened for money: but after preaching, one with whom I had never exchanged a word, put a letter into my hand, in which was a bill for ten pounds. Is not "the earth the Lord's, and the fulness thereof?"

Thur. 16.—I rode through heavy rain to Manchester. I was scarce set down, when Mr. —— came from Bedford. If he comes sincerely, (as I believe,) God will bless him; but if not, *ego in portu navigo.* [I am safe.] He can find out nothing with regard to me; I have no secrets. *Fri.* 17.—In riding from Manchester to Bolton, I read "The Life of Theodore, King of Corsica;" a great man, both as a general and as a prince; and one who, if he had not been sacrificed to the French, might have made a shining figure in history. *Sat.* 18.—We rode to Liverpool.

Thur. 23.—I walked over to Mr. E.'s, a gentleman who had little thought of God, till his favourite child lay at the point of death. It then came into his mind, to pray for his life. He did so, and the child recovered. This struck him to the heart, and he rested no more, till his own soul was healed. I never saw the house so crowded as it was on *Easter-Day*, March 26; especially with rich and genteel people; whom I did not at all spare. They are now warned to flee from the wrath to come. God grant they may remember the warning!

Tues. 28.—We went on board, and set sail for Dublin. The wind was fair, and the day extremely fine. Seven or eight miles from the town a small boat overtook us, which brought me letters from London. Some of these earnestly pressed me to return to London, or, however, not to go to Ireland. I consulted my friends, and just as we began our little debate, the wind which till then was fair and small, turned from east to west, and blew harder and harder. But the point was soon decided. For upon inquiry, we found the boat was gone back, and no other was to be had. Presently after the wind returned to the east, and we saw the hand of God. The Liverpool boat went away in such haste that it left a young man, James Glassbrook, behind; so we were five in all. We had seven more cabin passengers, and many common ones. So good-natured a company I never met with in a ship before. The sea was as smooth as glass, the sun shone without a cloud, and the wind was small and quite fair. So we glided on; till, about nine, I went to prayers with them, and then quietly lay down.

Wed. 29.—We were even with the great Welsh mountain, Penmaen Mawr, at five in the morning. But it then fell calm, so that we were scarce abreast of Holyhead in the evening. This gave us time to speak to all our fellow passengers. And some fruit quickly appeared; for no oath, no immodest or passionate word, was any more heard in the ship while we were on board.

Thur. 30.—Having no wind still, I desired our brethren to come upon the quarterdeck; where we no sooner began singing a hymn, than both passengers and sailors gladly assembled. The wind sprung up almost as soon as I began, and about nine the next day we entered Dublin Bay; after so smooth and pleasant a passage, as, the captain declared, he had not had at that time of year for forty years.

Considering the shortness of the warning, we had a large congregation in the evening; but a very small one in the morning, April 1. At this I did not wonder when I was informed, that the preaching at five had been discontinued for near a year and a half. At eight likewise, *Sunday*, 2, the congregation was small. I took knowledge that the people of Dublin had neither seen nor heard much of self denial, since T. Walsh left the kingdom. All the evenings of the following week we had numerous congregations. Nothing is wanting here but rigorous discipline, which is more needful in this than in any other nation; the people in general being so soft and delicate, that the least slackness utterly destroys them.

Thur. 6.—We walked round the college, and saw what was accounted most worthy of observation. The new front is exceeding grand; and the whole square (about as large as Peckwater in Christ church) would be beautiful, were not the windows too small, as every one will see when the present fashion is out of date. *Fri.* 7.—I preached in the evening on Reuben's character, "unstable as water," so applicable to most of this nation. Some were deeply convinced, and resolved not to rest till they were established in grace.

Sun. 9.—I exhorted the society to follow the example of their English brethren, by jointly renewing their covenant with God. On *Tuesday* evening I read the letters; by one of which a poor backslider, who had been wandering near eleven years, was cut to the heart, and determined to return to Him from whom he had so deeply revolted. *Thur.* 13.—I explained at large the nature and manner of entering into covenant with God, and desired all who were purposed so to do, to set Friday apart for solemn fasting and prayer. Many did so, and met both at five in the morning, at noon, and in the evening.

Sun. 16.—I was much grieved at St. Peter's church at such a sight as I never saw in England, communicants as well as others, behaving in a manner that shocked common sense as well as religion. O who has the courage to speak plain to these rich and honourable sinners! If they perish in their iniquity, will not their blood be on the watchman's head? *Mon.* 17.—We met in the evening to renew our covenant with God. It was a glorious season. I believe all that were present found that God was there.

Tues. 18.—Among the letters I read in public last week, was one from Mr. Gillies, giving an account of a society lately formed at Glasgow, for promoting Christian knowledge among the poor, chiefly by distributing Bibles among them, and other religious books. I could not then help expressing my amazement, that nothing of this kind had been attempted in Ireland; and inquiring if it was not high time that such a society should be formed in Dublin. This morning Dr. Tisdale showed me a paper, which the archbishop had just sent to each of his clergy; exhorting them to erect a society for the distribution of books

among the poor. Thanks be to God for this! Whether we or they, it is all one, so God be known, loved, and obeyed.

Thur. 20.—In the evening I met all the married men and women of the society. I believe it was high time. For many of them seemed to know very little of relative duties: so that I brought strange things to their ears, when I enlarged on the duties of husbands, and wives, and parents. *Fri.* 21.—I dined at Lady ——'s. We need great grace to converse with great people! From which, therefore, (unless in some rare instances,) I am glad to be excused. *Horæ fugiunt et imputantur!* [The moments fly away, and must be accounted for!] Of these two hours I can give no good account.

Sun. 23.—I was much concerned to see two gentlemen, who were close to me at St. Patrick's church, fall a talking together, in the most trifling manner, immediately after they had received the Lord's Supper. Indeed one who sat by could not but reprove them, whom I seconded in strong terms. And so far (at least) we gained; they talked no more till the service was ended.

Mon. 24.—I left Dublin. But our chaise horse tired before we had drove eight miles. So I went into another chaise, and reached Kill-cock between eleven and twelve. We were agreeably surprised to hear the maid of the inn singing one of our hymns, and to find that her mistress had, the evening before, been at the preaching in Dublin. This accounted for the profound civility, with which all the servants behaved. About one I took horse, and rode on with Robert Swindells to Edinderry. On the road I read Mr. Walker's "Account of the Siege of Londonderry," and the relation of that of Drogheda, by Dr. Bernard; a vain, childish, affected writer. Sir Henry Titchburn's account of that siege, is wrote in a strong and masculine manner, and is worthy to be joined with Mr. Walker's plain and clear account of that other amazing scene of providence.

Tues. 25.—I read an account of the Irish rebellion wrote by Dr. Curry, a Papist, of Dublin, who labours to wash the Ethiop white by numberless falsehoods and prevarications. But he is treated according to his merit by Mr. Harris, in a tract entitled, "Fiction Unmasked."

In the evening I preached under the castle wall, to a very numerous congregation, though some of the Quakers (so called) had laboured much to dissuade their people from coming; and one poor man, lately reclaimed, by hearing our preachers, from a course of open, scandalous sin, they did persuade to stay at home. When he turns back to his vomit, who shall answer for his blood?

Wed. 26.—I walked round the poor remains of the castle. The situation is extremely fine. It stands on the top of a gently-rising hill, commanding the prospect all four ways, and having rows of tall trees reaching down to the vale on three sides, with a grove covering it on the north-east. But the house, as well as the gardens round about it, are now utterly run to ruin. I wonder none has rebuilt it; unless there is a curse on the place for the sins of its former inhabitants!

Thur. 27.—I finished Mr. Spearman's "Inquiry;" an ingenious, sensible book; but I cannot at all agree with his scheme: I still think Mr. Hutchinson's whole system is not only quite unsupported by Scripture, but loaded with insuperable difficulties. I cannot yet see

the possibility of any motion, without so much as a *vacuum dissemina tum.* [A diffused vacuum.] Is it not flatly impossible, if all be full. and all matter be impenetrable? Much less can I conceive, how the streams of light and air can move continually in opposite directions, and that in space absolutely full, without justling with each other!

In the evening I preached at Portarlington. Both this day and the next I was much concerned for my rich, gay hearers; and God gave me such a word for them, as I scarce ever had before. Hence, at his earnest request, I rode over to Mr. L——y, who said he could not die in peace till he had seen me. For some time he had been quite distracted; but he spoke quite sensibly yesterday, while Mr. Swindells was there, saying, with many tears, he had never prospered in any thing since he used Mr. W. so ill. That night he had sound and refreshing sleep, which he had not had for many weeks before; and, when we called. most of what he said was reasonable and connected. Perhaps God may put an end to the troubles which have lately encompassed him on every side.

Sat. 29.—I preached in the market place at Mount Mellick in the evening, and at eight in the morning. At eleven I went to Church. Soon after, seven or eight troopers came into the same pew. Several were in the next pew, and others scattered up and down the church. In the middle of the service a person came in, and whispered to one of them in our pew: soon after another person came in and whispered to the corporal. Several of them then whispered together; after which four went out, but quickly returned with many swords and pistols. After whispering together again, they all rose up from all parts, and went out of the church in a body. This put the whole congregation in an uproar, and many ran out in all haste. Afterward the secret appeared to be this:—Three weeks ago a man of the town grossly abused a trooper, whose patience at length being worn out, he gave him a cut across the head. A report now came that the man was dead. On this the mob gathered to seize the trooper; but the others resolved not to give him up to a mob, but to the peace officer. I suppose most of the Protestants in the town were present at the evening sermon. Many Papists also stood in the skirts of the congregation, though liable to heavy penance for it. I preached much longer than I am accustomed, finding it an acceptable time. Well might Kempis say, "He rides easily, whom the grace of God carries."

Mon. May 1.—I strove to put an end to the bitter contentions which had well nigh torn the society in pieces. I heard the contending parties face to face, and desired them to speak at large. God gave his blessing therewith; the snare was broken, and they were cordially reconciled. Only one person was out of all patience, and formally renounced us all. But within an hour God broke her heart also, and she asked pardon with many tears. So there is reason to hope they will, for the time to come, "bear one another's burdens." In the evening I preached at Tullamore, not only to a large number of Protestants, but to many Papists, and almost all the troopers in the town.

Tues. 2.—I wrote a short answer to Dr. Free's weak, bitter, scurrilous invective against the people called Methodists. But I doubt whether I shall meddle with him any more; he is too dirty a writer for

me to touch. *Wed.* 3.—I preached at four in the afternoon at Cooly-lough, and at eight in the morning; after which I rode on to Tyrrel's Pass. The letters which I received here were seasonable as rain in drought. I had before found much weariness; but God thereby gave a check to my faintness of spirit, and enabled me to "gird up the loins of my mind." In the evening, the weather being calm and mild, I preached on the side of a meadow, the people standing before me, one above another, on the side of a gently-rising hill. And many did, indeed, at that hour, "taste and see that the Lord is gracious."

Fri. 5.—In the evening I preached at Drumcree, in the new room, built in the taste of the country. The roof is thatch, the walls mud; on which a ladder was suspended by ropes of straw. Hence we rode to Rosmead. The congregation here was not large, but deeply serious.

Sun. 7.—I preached at eight and at five. Afterward I was desired to make a collection for a distressed family. Mr. Booker, the minister of the parish, willingly stood at the door to receive it; and encouraged all that went by to be merciful after their power. *Mon.* 8.—I rode to Newry, and preached at seven to a large and serious congregation.

Tues. 9.—We rode by the side of the canal, through a pleasant vale, to Terryhugan. The room built on purpose for us here, is three yards long, two and a quarter broad, and six foot high. The walls, floor, and ceiling are mud; and we had a clean chaff bed. At seven I preached in a neighbouring ground, having a rock behind me, and a large congregation sitting on the grass before me. Thence we retired to our hut, and found it true,—

Licet, sub paupere tecto,
Reges et regum vitâ præcurrere amicos.

[It is possible, under an humble roof, to live more happily than kings and their courtiers.]

Wed. 10.—I suppose all the inhabitants of the village, with many others, were present at five in the morning. Among these was a poor woman, brought to bed ten days before, who had walked four Irish miles (seven English) with her child in her arms, to have it baptized by me. Another, who lived at Terryhugan, had earnestly desired the same thing, if she was delivered before I left the country. She was delivered two or three hours before the preaching. So God gave her what she asked of him. In riding to Lisburn I read Mr. Rollin's "Ancient History." Could so masterly a writer make so palpable blunders! Or are they owing to the translator? I have observed many as gross as that in the fourth volume: "A revered old age was the fruit of Gelon's wisdom.—He was succeeded by Hiero, his eldest brother. This young prince"——How? If Gelon enjoyed revered old age, could his eldest brother be young after his death? Abundance of people attended the preaching in the evening, as well as in the morning.

Fri. 12.—I preached about noon at Comber, and then rode on to Newtown. This seems to have been a place of strength, large fragments of walls still remaining. I preached at seven on the green, to the largest congregation I have seen since I came into the kingdom. All were quietly attentive, and, when I had done, went away in deep silence.

Sat. 13.—We went into the church, the burial place of Mr. Colvin's father and ancestors. The choir, turned into a chapel many years ago,

is grand, and finely finished. But as no man cares for it, since the estate was sold, it is swiftly running to ruin. In the evening we had a larger congregation than before. I was afraid my voice would not reach them all; but God gave me strength, so that I believe every one present might hear distinctly.

Sun. 14.—I preached in the market house at Belfast about one, and in the court house at Carrickfergus in the evening. *Mon.* 15.—I rode over the mountains to Larn, a small seaport, ten miles north of Carrickfergus. The sun shone bright and exceeding hot, and the wind was pretty high. They fixed the table just fronting the mid-day sun, and where an eddy of wind poured in continually. And it was well they did; for the sun tempered the wind, so that I could bear both better than either. I suppose most of the town were present, rich and poor; and I believe the word of God did not return empty. In the evening I preached at Carrick again. The old earl of Donegal, one of the richest peers in Ireland, took much pleasure here in his stately house surrounded by large and elegant gardens. But his only son proved an idiot, and the present heir regards them not. So the roof of the house is fallen in, and the horses and sheep, which feed in the gardens, make wild work with the parterres and curious trees which the old lord so carefully planted!

Tues. 16.—We rode to Lurgan. In the morning I walked to Lough Neagh, the most beautiful lake I ever saw. On the south-east shore stands a small mount, supposed to be raised by the Danes; on the top of which is a kind of arbour, benched round with turf, which might contain twenty or thirty people. This was the hottest day I ever felt in Ireland; near as hot as any I remember in Georgia. The next morning I was desired to see the house of an eminent scholar near the town. The door into the yard we found nailed up; but we got in at a gap which was stopped with thorns. I took the house, at first, for a very old barn, but was assured he had built it within five years; not indeed by any old, vulgar model, but purely to his own taste. The walls were part mud, part brick, part stone, and part bones and wood. There were four windows, but no glass in any, lest the pure air should be kept out. The house had two stories, but no stair case, and no door. Into the upper floor we went by a ladder through one of the windows: through one of the lower windows, into the lower floor, which was about four foot high. This floor had three rooms;—one three square, the second had five sides, the third, I know not how many. I give a particular description of this wonderful edifice, to illustrate that great truth:—There is no folly too great even for a man of sense, if he resolve to follow his own imagination! I spent *Friday* and *Saturday* at Newry, a town risen out of its ashes within these twenty years. *Sun.* 21.—I was much pleased with the seriousness and decency of the congregation at church. But they were a little hurried in the middle of the service: a young man dropped down as dead. In a little time, however, he came to himself, and was led out of church.

Mon. 22.—I rode through a barren, dreary country, and by a miserable road, to Castle Blaney. The morning was extremely hot; but we had a cooler ride in the afternoon to Coot Hill. I preached, at seven, in an open place near the street, to a tolerably serious congre-

gation. At six in the morning there were more rather than fewer, who then seemed to feel as well as hear. I walked afterward to the German House, about as large as the chapel in Snowsfields. They have pitched upon a delightful situation, laid out a garden by it, planted trees round the ground, and every way approved themselves "wise in their generation." They often put me in mind of the monks of old, who had picked out the pleasantest spots in our nation; but when their time was come, God swept them away in an hour they looked not for it. In the evening I preached at Dingins, in the county of Cavan, on the very edge of Ulster. Many came from far, a few of whom have tasted that the Lord s gracious.

Wed. 24.—I preached in the morning at Granard, in the barrack yard. I have rarely seen a congregation in a new place so much affected. About one I preached at Edgeworthtown, to a very genteel congregation, extremely different from that which gathered at Longford, in the yard of the great inn,—the rudest, surliest, wildest people that I have found since I came into the kingdom: however they stood pretty quiet, till some pieces of turf were thrown among them over the houses; and when they had recovered from the hurry it put them into, they behaved decently till I concluded.

Thur. 25.—I preached at Cleg Hill about one, and then rode on to Drumersnave. Wood, water, fruitful land, and gently-rising hills, contribute to make this place a little paradise. Mr. Campbell, the proprietor of the whole, resolved to make it such: so he planted groves, laid out walks, formed the plan of a new town, with a barrack at one end, and his own seat at the other. But, alas! death stepped in between, and all his plan fell to the ground. I lodged at the only gentleman s house in the town, whose wife adorns the Gospel.

Sat. 27.—I rode through James's Town, once a strong place. now a heap of ruins, and through Carrick and Boyle, both enclosed by a pleasant and fruitful country. Soon after, we entered the county of Sligo, the best peopled that I have seen in the kingdom. Eight villages we counted within seven miles: the town itself, I think, is little less than Limerick. The country round it is fertile and well improved; even the mountains, to the very top. It lies two miles from the sea, having a large harbour, covered by mountains on each side. The mob had been in motion all the day. But their business was only with the forestallers of the market, who had bought up all the corn far and near, to starve the poor, and load a Dutch ship, which lay at the quay; but the mob brought it all out into the market, and sold it for the owners at the common price. And this they did with all the calmness and composure imaginable, and without striking or hurting any one. I preached, in the evening, near the main street, to a small, quiet, serious company; at nine, *Sunday*, 28, in the market house, to a numerous congregation. But they were doubled at five in the afternoon; and God made his word quick and powerful. Even the rich and genteel part of the audience appeared to be deeply affected. O for labourers, for a few γνησια τεκνα, [native sons,]—desirous only to spend and be spent for their brethren! *Mon.* 29.—I rode to Castlebar.

Thur. June 1.—I went to Newport. I believe all the Protestants in the town gladly attended the evening preaching; and few of them

were wanting at five in the morning. How white are these fields to the harvest! *Fri.* 2.—I rode to Hollymount, and preached in the church yard. I then visited my antagonist, Mr. Clark, who was lying extremely ill.

Sat. 3.—I preached at Minulla, a village four miles from Castlebar. I was suprised to find how little the Irish Papists are changed in a hundred years. Most of them retain the same bitterness, yea, and thirst for blood, as ever; and would as freely now cut the throats of all the Protestants, as they did in the last century.

Sun. 4.—As they have the Lord's Supper here but four times a year, I administered it in the evening to about sixty persons. Scarce one of them went empty away. Many were filled with consolation. *Tues.* 6. —I set out at four, (the hour I had appointed,) on foot; the horse brought for me having neither bridle nor saddle. After a time, one galloped after me full speed, till, just as he overtook me, horse and man came down together The horse's knee spouted out blood, as if an artery had been cut; but on a sudden the blood stopped, nor did he bleed any more all the way to Aghrim. I found a few here, and left more, "striving to enter in at the strait gate."

Fri. 9.—About eight I preached at Ahaskra, to a congregation of whom four fifths were Papists. Would to God the government would insure to all the Papists in the land, so much liberty of conscience, that none might hinder them from hearing the true word of God! Then, as they hear, so let them judge. In the evening I preached at Athlone.

Sun. 11.—We had an excellent sermon at church on the intercession of Christ. In the afternoon abundance of Papists, as well as Protestants, were present on the Connaught side of the river, while I explained the joy that is "in heaven over one sinner that repenteth." Toward the close two or three eggs were thrown, and, not long after, two stones. One of them fell on a gentleman's servant, the other on a drummer, which so enraged the dragoons, (many of whom were in the congregation,) that as soon as I concluded, they run all ways to find the man that threw. The spirit they showed did much good, by striking a terror into the rabble. But I was glad they did not discover the offender. I believe his fright was punishment enough.

Tues. 13.—I met the preachers and stewards at Cooly-lough. The congregation at noon was the largest I ever saw there. In the afternoon the perplexed case of I. C. and I. A. was referred to Mr. S. and Mr. H.; who, after a long hearing, judged, (as did all present,) "That I. C. had acted wrong, in seizing and selling I. A.'s goods for rent, when no rent was due." After preaching in the evening, I talked with Katharine Shea, of Athlone, concerning a strange account which I had heard: there are many now living who attest, on their personal knowledge, most of the particulars of it. She said,

"When I was ten years old, the preaching began at Athlone. I liked and often heard it, though my parents were zealous Papists, till they removed into the country. I then grew as zealous as them, and was diligent in reading the Popish prayers, till I was about thirteen; when, taking the Mass Book one day, to read my prayers, I could not see one word. I continued blind, just able to discern light from darkness, but not to read or do any work; till after three months, casting my eye on a New Testament, I could read clearly. I said to myself, 'I won't read this Pro-

testant book; I will read my own book.' Accordingly I opened the Mass Book, but could not see one word; it appeared all dark and black. I made the trial thrice over, holding the Mass Book in one hand, and the Testament in the other: I could not see any thing in the Mass Book, but could read the Testament as well as ever. On this I threw away the Mass Book, fully resolved to meddle with it no more.

"Afterward my parents returned to Athlone. Then I heard the preaching at all opportunities. For this they beat me many times, and at last turned me out of doors. Yet after this, my father brought me to the priest, who disputed with me very warmly. At length my father said, 'I think the girl is in the right.' And he opposed me no more to the day of his death."

Wed. 14.—I preached at Tullamore about eleven; and at Birr in the evening. *Fri.* 16.—I set out for Limerick. I was wet through from head to foot, before I came thither, but received no hurt. Here I had a particular account of the melancholy affair, which was in the mouths of all men. On Sunday evening last, two officers were playing at dice, when they quarrelled about a lewd woman. This occasioned a challenge from Mr. I. which the other would fain have declined. But he would not be denied; and was so bent upon it, that he would not go to bed. About three in the morning they went out, with their seconds, to the island. Mr. B. proposed firing at twelve yards' distance; but Mr. I. said, "No, no; six is enough." So they kissed one another, (poor farce,) and, before they were five paces asunder, both fired at the same instant. The ball went into Mr. I.'s breast, who turned round twice or thrice, and fell. He was carried home, made his will, and about three in the afternoon died like a man of honour!

How are "the judgments of the Lord abroad in the earth!" About Easter last Mr. Beauchamp was at a gentleman's house in the county of Clare, when a gentleman, who was occasionally there, finding they were going to family prayers, ran away in all haste, swearing, he would have none of their swaddling prayers. Two or three weeks after, he imagined himself to be not very well. A physician was called, who, for three or four days successively, affirmed there was no danger at all. On the fifth day a second physician was called, who, feeling his pulse, said, "Why do you send for me? I can do nothing. He is a dead man." Hearing this, he cried out, "Doctor, you have deceived me. I leave money enough. But my soul is lost!" He catched hold of one and another, crying, "Save me; save me!" He endeavoured to throw himself into the fire. Being hindered from doing this, he seized upon his own arm, and tore it with his teeth: and, after a short time, in all the agony of rage, despair, and horror, expired!

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